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THE

ORIENTAL

CHRISTIAN SPECTATOR,

FOR 1837.

FROM THE RISING OF THE SUN, EVEN UNTO THE GOING DOWN OF THE SAME, MY NAME SHALL BE GREAT AMONG THE GENTILES, AND IN EVERY PLACE INCENSE SHALL BE OFFERED UNTO MY NAME, AND A PURE OFFERING: FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN, SAITH THE LORD OF HOSTS. Malachi, I. 11.

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VOL. VIII.

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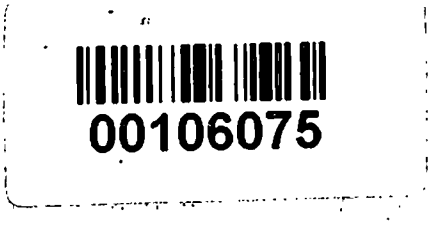
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THE ORIENTAL CHRISTIAN SPECTATOR.

JANUARY, M,DCCC,XXXVII.

I.—Social hours, no. I. the countenance of idolatry, prayer for the government, &c. &c.

Peter. Have you read the paper in the last number of the Oriental Christian Spectator on the administration of oaths in the name of false gods, and with heathenish ceremonies?

Thomas. I have. The argument I think substantially sound. I cannot see how a Christian can call upon a heathen to make a respectful recognition of his vanities for the purpose of bringing him under a superstitious awe, without "doing evil that good may come," and associating himself with those whose condemnation is just. I think that the precept in Joshua xxiii. 7, is sufficiently precise, and directly applicable to our circumstances in India—"neither make mention of the name of their gods, nor cause to swear by them."

Peter. I am lost in wonder every time that I reflect on the connexion of our countrymen and our government with the countenance of idolatry. How strikingly does it testify to the utter want of Christian principle among our predecessors with whom it originated, and to the lowness of Christian principle among ourselves who so calmly give it toleration!

Thomas. But we may hope to see better days.

Peter. Yes; and we must seek to forward them. We should be willing boldly to testify against abounding iniquity, and ready to suffer for the name of Christ. I have no idea of the officers, both in the civil and military services, whining in private over the evils which exist, while they do not come openly forward to reprobate them, and express their determination to refuse obedience to every order with which they cannot conscientiously comply.

Thomas. Great allowances must be made for those who have entered the army, and who have sworn to obey their superiors.

Peter. The parental relation you will allow to be as sacred as any which exists. Children, however, are required to obey their parents only "*in* the Lord." Military officers cannot surely expect to dispense with the authority of the Most High. What would be thought of a private, who, hearing the voice of his General forbidding him to move, should commence his march on the vociferation of some petty and disorderly corporal? Should the "authorities" here, like those of Babylon of old in the plain of Dura, insist on the salutation of any of the images of the land, be they of gold, or silver, or brass, or wood, or stone, I trust that, through divine grace, there will be some found of a spirit kindred to that of Shadrach, Meshach, and Abed-nego.

Thomas. Would you have them to make martyrs of themselves?

Peter. The cause of Christ is as worthy of martyrdom now as ever; but I do not believe that so much as martyrdom would be required.

Thomas. We shall have the native sepoys immediately pleading conscientious scruples against firing salutes on Christmas-day, and when the Metropolitan comes his rounds.

Peter. I think that we never inform them as to the reasons of salutes, but that we have no occasion to tempt them. I am at a loss to see what the firing of guns can have to do with the birth of the Saviour, except to contradict the song of the angels, "Peace on earth, and good-will to men." It is the civil, not the ecclesiastical, rank of the bishops, I believe, which procures them salutes. I approve, notwithstanding, of Dr. Corrie's reluctance to indent on the powder magazine. The church is its own enemy when it makes any demands on the public purse, except for the promotion of the great objects for which it is maintained.

Thomas. But let us return to the question of oaths. I do not see exactly how the Government is to blame in the case. The regulations according to which I act give us a sufficient latitude. They require only that "such oath to speak the truth as may be considered binding on the deponent's conscience shall be administered." As no oath can be more binding than that which recognizes the Universal Judge, I shall henceforth administer no other.

Peter. I conceive that you are at perfect liberty to follow this course with impunity; and my censure of the Government is *mitigated* by the license which it gives you. But why does it keep and pay an establishment of Brâhmans, Mullás, &c., at the Adálat, and other courts, for the express purpose of giving idolatrous assistance at the administration of oaths?

Thomas. There it is responsible; and there it errs. It is only lately that I began to think of this countenancing of idolatry at all. I trust that I shall be able to do something myself to "famish" their Highnesses Ganpati (the Belly God at Madras?) Saraswatí and Co. I have abolished the *Shrí* in my office.

Peter. Good. And have you made any substitution?

Thomas. Yes. Muhammad bin Dáud, an intelligent Sheristedár, late of the Nagar districts, advised me to order the substitution of the *Hú*, and I complied.

Peter. Alas! formerly you took the name of Satan in vain, now you take that of the Creator. *Hú* is the Arabic word for Jehovah. Your Sheristedar has proved himself a sufficiently consistent Muhammadan. Pray, what right have you to issue your officials in the name of GOD?

Thomas. I have erred through ignorance. I can assure you that it is my resolution, with the help of God, to touch not, taste not, and handle not the accursed thing. I would rather have plucked my heart out and thrown into the Táptí this year, than tossed the cocoanut for the gratification of the deluded natives.

Peter. Something more must really be said and done anent that affair, and a hundred others.

Thomas. I hope that the decrees of the Government will render all other endeavours unnecessary.

Peter. They are expected throughout India with much interest. May the Lord grant that they may recognize his honour and glory, and conduce to the advancement of his cause!

Thomas. Don't you think that Christians in India are very remiss in the duty of praying for their rulers?

Peter. I think that they *are* remiss. How expressive is the injunction of the Apostle:—"I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

Thomas. I am persuaded that when we are enabled to pray more for the country, we shall be led to feel an increased interest in all that pertains to its welfare, and to make more determined endeavours to promote its illumination.

Say-little. The conversation to-night has been more profitable than on many former interviews. I trust that when it is again resumed, it will be conducted with a view to the edification of all concerned. The Temperance Society has of late engrossed almost our whole attention. I am not disaffected to its interests; but surely we gain nothing by perpetually singing to its praise.

Peter. But there is no occasion for our immediate separation. Mr. Thomas's remark on prayer has brought to my remembrance a letter which I have in my pocket, which I yesterday received from a friend who lately visited the Dakhan. It refers to the strangest establishment for prayer ever maintained by a Christian Government. I shall read to you a part of it. "I may mention that at Puná, during the four months of the rainy season, there is a regular establishment whose duty it is to pray for rain to heathen gods in a heathen temple! The temple is situated about two or three miles out of the city, and a certain Vereshwar Shástri has a lease of the concern from the Hon'ble Company. For the support of the establishment I do not know how much he receives annually; but I am informed that eight or ten Bráhmans go out to the said temple, and stay for eleven days. During this time they receive their food, and a present of 1½ rupees per diem, or 16½ rupees for the whole time. They are then relieved, and as many more go to occupy their place, and keep up the *anushtán*. As regards the way in which the reliefs are made I cannot speak for certain, though I believe the above is pretty near the truth. On the subject of such an establishment being paid and kept up by the British Government, no remarks are required."

Peter. The matter is *scandalous*. I would ask the Government, in the words of inspiration, "Can the vanities of the heathen give rain?"

Robert. Surely the principal authorities know nought of the matter. They ought most certainly to enter on an immediate investigation of it. I do not despair of speedily seeing this establishment abolished.

George. One good thing has to-day been done. I shall read you a General Order which has just been promulgated. "No. 523 of 1836. The Commander-in-Chief directs it to be strictly observed as a standing Regulation of the Service, that whenever the attendance of Troops, either European or Native, may be necessary at any Native Festival, or similar occasion, the Troops so employed are invariably to be kept in a collected body, as a military guard for the maintenance of order, and are not on any account to be permitted to join or take part in the procession or ceremony, nor to act as Escorts either to persons or property."

Robert. This is excellent. We may next look for the abolition of the idolatrous and Muhammadan salutes, which are the greatest of all evils.

Samuel. Have you observed the abolition of the Lock Hospitals in the General Orders?

Robert. Are these the nuisances mentioned in the article in the Spectator entitled, *Fuistis maledictioni in Gentibus?*

Samuel. No; but their tendency was decidedly immoral. Here is their doom. "No. 522 of 1836. The Right Honorable the Governor in Council is pleased to direct, that the several Lock Hospitals under this Presidency be abolished, that at Poona from the 31st instant, and those at other stations forthwith." This is satisfactory; but we must not forget the *much which remains to be done*, while congratulating ourselves on the *little which has been done*. I am determined to join the remonstrants. *A'n na man básham kah roz jang bini pusht man.*

II.—THE ENTREATY OF A MISSIONARY IN SURAT, WESTERN INDIA, TO CHRISTIANS OF ALL DENOMINATIONS, IN EUROPE, AMERICA, ASIA, AND AFRICA.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Sir—A deep sense of Christian duty has induced me to draw up the accompanying paper. If you can afford a place for it in an early number of your miscellany, it will confer a favour on me, and I hope, in some humble measure, promote the cause of God in this heathen land. May I also beg you to recommend the object of the address to the devout attention of the people of God. However poorly discussed in this paper, the subject is of infinite importance to the Church and the world in every period; and the times in which we live appear in a peculiar manner to require the enforcement of this leading principle of the Christian system on all the disciples of Christ in every place. The exertions of the Church, though multiplied a thousand fold, (which they ought to be without a moment's delay,) will prove of no real use in the regeneration of the world, if the source of all success be neglected, or but partially referred to. But let the Church of the living God *feel* her responsiblity, *know* wherein her great strength lies, and *do her duty in this spirit*, and *the world* falls before the cross, and crowns the Saviour "Lord of all." Wishing you every blessing, and much success in all your labours to promote the kingdom of God, I remain, yours very truly,

Surat, 21st October, 1836. ALEXANDER FYVIE.

Beloved Brethren—You are looking forward with anxiety and joy to a period when all nations, kindreds, and people shall know, love, and serve the one living and true God, and his Son Jesus Christ. In order to assist in removing human misery, and in hastening on this delightful era, you contribute to the support of the various benevolent institutions of the age, and especially to those societies whose chief object is the conversion of the heathen and other unenlightened nations; and in the closet, the family, the social circle, and the public assembly, you pray for the blessing of heaven to descend on the individual and united exertions "of the saints of the Most High" in every part of the globe. Thus you acknowledge the connexion which infinite wisdom has established between human instrumentality and the influences of the Holy Spirit in the regeneration and salvation of the world. You entreat "Him who hears prayer," and who has "the residue of the Spirit," that these influences may be granted to increase the zeal, love, and holiness of all true Christians, to change the hearts of unbelievers, and to make the Gospel the power of God to the salvation of all who are favoured with its "joyful sound." Thus you confess the *neccessity* of the Spirit's operations, under the most abundant and suitable means, to give spiritual life to sinners now dead in trespasses and sins, and to enable them henceforth to "live unto righteousness." The necessity of these influences, for the purposes specified, has been felt and acknowledged by the people of God in all ages; has been evident in all His dispensations towards our race, and is recorded, as with a sun-beam, in every part of divine truth. But, my dear brethren, did it never occur to you that there is a great difference between the simple acknowledgment of this necessity, and an abiding heart-felt conviction of the *absolute need of this divine agency*, in order effectually to make all Christians, what they ever ought to be, "the salt of the earth,"—"the light of the world"—"a dew from the Lord in the midst of many people"—and daily to think, and speak, and act, under the scriptural impression that all the grace needful for these high and holy purposes, and which is requisite to turn men, in every place, through the instrumentality of

divine truth, "from darkness to light, and from the power of Satan unto God," is given to them and to the world in answer to the fervent, agonizing, and believing prayers of His redeemed people. From what I have been permitted to see and know of the professed disciples of Christ, in various parts of the world, I am contrained to say, with the deepest regret, that, whatever may be the case with a few individuals, such a heart-felt and abiding conviction of the absolute necessity of divine influence for all the purposes of the Christian life, and to give substantial, extensive, and abiding effect to the efforts which are being made among unenlightened nations, does not seem, in the present day, to be generally possessed by those who consider themselves, and who are recognized by others as the true people of God. We all require to be brought to a better state of mind, and feeling, and acting on this most important matter. We have all need to turn to the Lord without delay, and with fasting, prayer, and humiliation, to humble ourselves before God, and entreat him to cause the light of his countenance to shine upon us, and to enable us in a greater degree than ever before to realize the value of immortal souls, the deep turpitude of sin, the absolute need of divine influence to convert sinners, and to build up the Church in faith and holiness—the certainty that these influences are given in answer to fervent, believing, persevering prayer—and that all efforts to save the souls of the human race, will only end in displaying the imbecility of man, the influence of the world, and the power of Satan, if we do not depend on God for every atom of success, and according to his command and promise wrestle with Him for the pouring out of his Spirit on all flesh.

To what causes the mournful deficiency of Christian feeling and character to which I have alluded ought to be traced, I will not attempt to describe, nor endeavour to prove that this or the other method will act as a specific in every given case, connected with this dangerous state of heart and feeling. My object is to endeavour "to stir up your pure minds by way of remembrance" to the consideration of this most interesting subject—to request you to study it in all its bearings on the Church and the world—to entreat you to let the case of the poor heathen, in a special manner, sink deep into your hearts —yea, to "beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God" for such a measure of divine influence, as shall speedily "fill the earth with the knowledge of the glory of the Lord, even as the waters cover the sea," and bring all nations under the power of divine truth. Or in other words, my object is, if possible, to secure more than ever, your united, fervent, importunate, and believing prayers at the throne of grace, that God would, "in these last days," "according to his riches in glory by Christ Jesus," cause his Holy Spirit to descend on his whole Church, and through her instrumentality on the heathen world, in all his enlightening, quickening, and sanctifying influences, so that Satan may speedily lose his captives, hell be disappointed of its expected victims, man be made holy and happy, and God, your heavenly Father, Christ, your compassionate Saviour, and the Holy Spirit, your gracious Sanctifier, be glorified in the present salvation and eternal blessedness of the human race.

In endeavouring then to lead your minds to this all-important subject, it is not necessary, I conceive, to *prove* that the Holy Spirit is the special agent in the regeneration of men, and the great blessing which both the Church and the world require. Neither is it requisite to shew that we are authorized to look for a more copious effusion of His influences than has ever yet taken place; or that the bestowment of this blessing is to be preceded by a spirit of earnest prayer. All this you believe on the authority of divine truth. It is still less necessary to say anything respecting the particular times, or days, or portion of days, when Christians should meet together to seek *in a special manner* the abundant outpouring of the Holy Spirit. That portion of time

which would be convenient for some, might be very inconvenient for others. The great point is, to have the subject so interwoven with our train of thought, and with every feeling of our hearts, as that we may never forget it; and whether we engage in private devotion, or join in family, social, or public prayer, it may always remain uppermost in our minds, and form the burden of our humble, earnest, and unceasing supplications. As many Christians however, in different parts of the world, have, as it were with one consent, set apart a portion of a day in each month for meeting with those of their own immediate communion or neighbourhood, and uniting in heart with all of every denomination in every place, who are seeking the accomplishment of the same object, to implore by prayer and supplication the salvation of the heathen world, my remarks will bear more particularly on these seasons, and the objects for which these portions of time are especially set apart. To secure the cordial and efficient co-operation of all true Christians of every denomination in the right performance of this responsible and holy duty, two things appear to be peculiarly desirable, namely, *to affect the heart*, and *to afford encouragement*. May the Lord guide me in my suggestions, impress them deeply on my own soul, and grant you his effectual blessing!

Trusting then that you are in the habit of attending such meetings, or are determined henceforth to do so, allow me to entreat you to endeavour to obtain, as a most indispensible requisite to the right performance of this duty, *a serious and devout frame of mind*. Do not go to these meetings with the mind excited by the desire of merely hearing some cheering intelligence, or animated address; but under a deep sense of your own unworthiness, your entire dependence on the grace of God, your great unfruitfulness, your many infirmities and sins, the hardness of the hearts of the heathen, their blindness of mind, their deep moral pollution, and their exposedness to divine wrath; and under all the feelings and sympathies, and yearnings, of your renewed nature, pour out your supplications before God, while your heart heaves with groanings which cannot be uttered, and rivers of waters run down from your eyes, because men keep not the law of God, nor obey the glorious Gospel of his Son. This is, I conceive, something of the true spirit in which all ought to attend at these missionary prayer-meetings; and till the people of God seek and obtain this spirit in some good measure, we cannot, I fear, hope that great success will attend or follow the most splendid exertions to convert sinners, either in heathen lands, or professedly Christian countries. Much it is true has been done, especially in the way of preparation, during the last forty years, for the conversion of sinners in various parts of the world; and we ought not to deny what God has accomplished by the means employed, nor to refuse him our tribute of praise for what we hear and see from time to time, from month to month, of the manifestations of his mercy among the heathen and others. Perhaps in no age of the world have so many benevolent attempts been made as in the present, and God has given to every denomination of Christians who have been actively at work in cultivating the moral wastes, a certain degree of success. Multitudes of heathen children have been made acquainted with the leading principles of divine truth—millions of religious tracts have been distributed—the Bible has been extensively circulated—many translations of that sacred Book have been made—missionaries have widely preached the Gospel, and many souls have been converted. These things ought to form constant themes for thankfulness, and powerful motives to increase our efforts and to go forward in the work. Praise the Lord with your whole hearts for every individual brought to the knowledge of the truth! Every soul saved in Europe—in America—in Asia—in Africa—is a trophy of his grace, and shows forth the power of his almighty arm! He has witnessed your anxieties, heard your prayers, and blessed your exertions with a degree of success, which should induce you to praise his holy name for what has been effected, and lead you to expect from him greater blessings, and more extensive, substantial, and

permanent good among the nations of the earth. But do not our dormant energies require to be aroused on this subject to a far greater degree than they have ever yet been? Do not all the sympathies of our renewed nature need to be quickened and softened on account of the nameless privations, the unnumbered crimes, and the speechless miseries of nearly six hundred millions of immortal beings, who are rapidly gliding to the tomb, and to the tribunal of the Almighty, the greater part of whom are still destitute of the appointed means of grace, living without God in this world, and passing into eternity by hundreds and thousands, without ever having heard of that name by which alone man can be saved? Ought not this *fact* to have a powerful effect on the heart and conscience of every individual believer, on each minister of the word of life, on all Christian families, and on each Gospel Church? Should not our spirits be stirred within us, our bowels yearn with the deepest compassion, and our hearts be dissolved in pity over the blinded Jews, the disciples of Antichrist, the votaries of the sensual fatalism of Mahomed, and the millions and millions of our race who are wholly given to idolatry? The dreadful absence of all righteousness, the fearful incorporation of every crime, and the terrific prospects of the people in this Eastern part of the world, ought, in a peculiar manner, to enlist all the sympathies and feelings of our nature on behalf of these deluded millions, and lead every one who can pray to unite with all the energies of his being, in supplicating for the promised influences of the Spirit to descend more abundantly on the Church and the world. You have no doubt heard of the burning of living bodies in this land, but what is that to the burning of the soul in hell? You have heard of the drowning of infants in the Ganges and othersacred rivers, but what is that to the drowning of the soul in perdition? You have been told that some of the heathen maim their bodies by austerities, but that is nothing compared to the gnawing of the worm that never dies. You have heard of individuals so besotted by the demon of superstition, as voluntarily to throw themselves down in front of the moving car of an idol god, and being crushed to pieces by its ponderous wheels; and that the blood and brains of the infatuated victims were squirted about on the by-standers; but what is this compared with an immortal spirit crushed beneath the wrath of God, and sinking deeper and deeper in despair and torment while eternity revolves? To such miseries all idolaters are exposed. Does not this subject then require the utmost seriousness, and the most devotional, enlightened, and holy frame of mind, lest it should be marred in our hands, and neither the heathen nor our own souls derive any benefit? If any duty requires seriousness, holy feeling, and devout affections, most certainly this does.

Again, allow me to entreat you to *obtain full, correct,* and *Scriptural views* of the present moral and spiritual condition, and future prospects of the heathen. It would make no impression on Christians generally in these days to talk to them of heathen innocency, primeval happiness, and all but paradisaical purity in which unevangelized nations and tribes live. Such times have passed away, and those fallacious pictures of imagination have all gone to smoke before the stubborn facts which have been brought to light by men who have lived and died in the service of the heathen. The veil which for ages covered the moral destitution of many countries from the eyes and sympathies of the people of God has in a great measure been removed. But still it is truly painful to consider, after all that has been said, written, and done by a few truly alive to the spiritual state of idolaters, how very small is the amount of correct information respecting them, possessed even by many, who in several respects are worthy of being called *intelligent Christians.* The moral—the spiritual condition of the heathen world is comparatively little known by many who are highly esteemed in the Church. But their state ought to be known—it might be known—and our knowledge of the facts of their awful condition should deeply affect our hearts, and, in subordination to the love of God and regard to his glory, prove one of the chief springs of exertion on their

behalf. Materials by which this knowledge may be obtained are in abundance; but alas! there is not a general disposition among Christians to seek it. There is a great deal more anxiety manifested to become acquainted with the dress, the dwellings, the manners, the wars, the civil history of our perishing brethren, than there is to know their spiritual state, the nature of their religious services, the character they are forming for eternity, and the kind of preparation they are making for that day when we *must* meet them at the bar of God. This ought not to be the case with the blood-bought disciples of Christ; or if it does exist, means should be used for its immediate removal. Though nothing had been written or spoken respecting the heathen in modern times, yet even those who have never sojourned in a heathen land have no valid excuse for ignorance respecting their state and character. The whole subject of idolatry in its origin, nature, and consequences is plainly revealed to us in the Bible, and we ought to study with the deepest attention, and self-application, those parts of divine truth where it is made known to us, and to give God no rest till he is pleased to arise and sweep the whole system from the earth. Read and study with meditation and prayer that amazing exposure of the folly and stupidity of idolaters, contained in the forty-fourth chapter of the prophecies of Isaiah, from the 10th to the 20th verse. Is it possible to conceive of greater sottishness, or more palpable absurdity than what is here exposed? Yet the facts of the case are to be seen in every heathen land; they are before our eyes every day in India. In this description given by the prophet there is no exaggeration. It is true even to the very letter. We have indeed seen, if possible, still greater folly. We have often beheld the people fanning the insensible block—putting curtains around it—singing it to sleep—taking it to the river to bathe it—carrying it through the town on their shoulders—presenting food and waters to it—daubing it with paint—adorning it with garlands—mending its limbs when broken off—and doing many other things equally ridiculous. See also on the same subject Psalm cxv. 4—8, and cxxxv. 15—18. And the Hindús have not merely substituted pieces of wood and blocks of stone instead of the true God, and transferred the worship due to their Maker and Preserver to the works of their own hands, and to birds and beasts, to fire and water, to sun, moon, and stars, but their blind minds, dark imaginations, and polluted hearts have induced them to invest millions of beings with divinity, who have been, if ever they had a real existence on earth, ringleaders in crime, the patrons of every vice, and whose histories are so abominable that parts of them can never be translated or read by Christians. Hence the people sin without remorse, under the patronage of their gods, and the books which contain their histories, and which they consider as sacred. Hence in many of their acts of worship, the most disgusting impurities, filthy deeds, and iron-hearted cruelties prevail. "It is well known that they have midnight assemblies, in which, and in the presence of their idols, the most deplorable scenes are exhibited— scenes such as never can be described by the pen or tongue of a Christian, and of which even their own lips are ashamed to utter the details." Hence the character and conduct of those who live in the love and practice of idolatry is exactly what might be expected. On this part of the subject read with attention and prayer Rom. i. from the 18th verse to the end of the chapter. Missionaries have been censured for describing the vices of the heathen in language too highly coloured, but can any language be more highly coloured than that used by the Apostle Paul respecting the nature, origin, and consequences of idolatry in the verses to which I have referred. All we say is, that what the apostle said of idolatry and of the characters it formed in his day, is true of idolatry now. By being continued in for nearly 2000 years, it has not become better than it was in his time. As to the preparation they are making for eternity, and their prospects through everlasting ages, it is enough to say that it is in strict accordance with the character of their gods,

the nature of their worship, and the prevailing desire of their own minds. They pass into eternity, one after another, the unregenerate subjects of all their original and contracted pollution and guilt, as completely unfit for heaven, and as incapable of enjoying its society and its pleasure, as darkness is incapable of dwelling with light. None of the gods whom they serve can pardon their sins, remove their pollution, sanctify their natures, and prepare them for that holy place into which "nothing shall enter that defileth, or that worketh abomination, or that maketh a lie." They spend their little day without God, and at death enter eternity without the least vestige of hope! Can we be Christians and not pity them! "*I*," says the poor heathen in Western India, "I, who am I? I know not whence I came, nor whither I go. It is all illusion. My relations are nothing to me. I am nothing to them. There is nothing to be desired or avoided. We live and die just as fate pleases. God, if he exist, is nothing to me—he is neither my Creator, Preserver, Governor, nor Judge. He lives without attributes, at an amazing distance from this world, in a state of profound sleep, without any thought whatever. If he has any connexion with this world, as some say he has, he cannot punish me, because in so doing he would punish himself, *for I am a part of God*—what speaks in me is God—I am the fiddle and he plays on me whatever tune he pleases. I have done many things which some people call sins, but it was not I, God did the whole, and as he is powerful, he can make sin holiness, and holiness sin. All is the same to him. When I worship a stock, a stone, a lump of clay, or a figure made up of mud and cow-dung, I worship God. When I worship a Brahman, a cow, a monkey, or a snake, I worship God, for he is in every creature and thing, and every creature and thing in him. When I worship any of the three hundred and thirty millions of gods and goddesses, I worship God, for he is in each of them, and did all the works of whatever kind which are attributed to each, and consequently all are good, and ought to be called so. Yes! this Universe is God, and God is the Universe. All religions are the same; mine is good for me, yours is good for you. Heaven is nothing, hell is nothing,—no one ever returned to tell us what he had seen—let us eat and drink, for to-morrow we die—death is nothing to me—hell is nothing to me—if I go to hell, I go, what then? Hell was not made to remain empty—I may go to it as well as any other individual—all the world goes in the same way that I go, all do the same works, love the same objects, seek the same pleasures, and if we all meet in hell, what then? it will only be '*a bhurra tumásha*,' i. e. '*a piece of fine fun*'!!!" This, my dear brethren, is the very language they have used in speaking to me on many occasions; these are the principles which actuate the great mass of the people in this land of idols, and these their prospects for eternity; and as idolatry is the same in its nature, origin, and consequence, all over the world, at every period of time, and under every diversity of circumstance, what I have written gives a brief view of the awful moral state of five hundred millions of the human race; and many of the other hundred millions, who are regarded as followers of Mahomed, have very little higher ideas of God, or more correct sentiments respecting themselves, their responsibility, their duty, or their future destiny. Is it not astonishing that we can in any respect enjoy life, while such is the spiritual condition of so many of our brethren of the human race? Consider also, that all these immortal beings "are bone of your bone, and flesh of your flesh; for God has made of one blood all nations of men for to dwell on all the face of the earth." Wherever there is a human being, there is a brother, or sister, who possesses a deathless soul, of more value than ten thousand worlds, and concerning whose good you ought to wrestle with God, and to give him no rest till he sends the Gospel to that individual, and blesses it to his present and eternal salvation. In a short time the elements will melt with fervent heat, the earth and the works of man upon it will be burnt up, but that bewildered brother, that besotted sister, who has now no God save a log of wood or a

lump of stone, knows of no Saviour but the waters of a river, is capable, through grace, of rising in knowledge, holiness, happiness, and glory for ever and ever! Yes! and he is your brother too, your sister also! and can you remain any longer indifferent about the state of such? What if through your lukewarmness that individual should sink into hell, where the worm dieth not, and where the fire is not quenched? Can you bear to think of his doleful lamentations, his deep wailings, his unutterable groans, his unavailing remorse, his lasting despair, his piercing shrieks, his heart-rending cry—*Lost, lost, lost, for ever and ever!* How valuable the soul of each individual in the world! Oh! ye blood-bought spirits—ye who are the redeemed of the Lord, ought not this subject deeply to affect your hearts, and lead you more than ever to wrestle with God for the salvation of every human being? Remember that, as the disciples of Jesus, you are under *infinite and perpetual obligations to perform this duty.* You are *bound* to accomplish this service. From this obligation there is no discharge, and under the power and sanction of this obligation you are going to give in your account, and to meet the heathen at the bar of God. It is a part of the duty you owe to him who died for you; and in order to perform it aright, you must engage in it with *all your heart*, lay hold of the promises of God with an intensity of desire and feeling in some measure commensurate with the urgency of the case, and the tremendous responsibility under which you lie. It is the salvation, not of one individual, nor of one family, nor of a town, nor of a nation, but of six hundred millions of immortal beings, who are living in the practice of every crime that is ruinous to man and dishonourable to God, and to whom you are united by the common ties of humanity—of six hundred millions of immortal souls who are living *under the curse of God*, and *liable to sink down into everlasting burnings*, and respecting whose conversion you are commanded to pray to Him who alone can save their souls from eternal death! In joining yourselves to Christ's people, in giving of your property to assist in sending missionaries and Bibles to the heathen, and in actually encouraging and sending out labourers to the dark places of the earth, you have come under obligations as solemn as eternity, and which will tell on the destinies of souls for ever and ever! The results of one—of all of these—will prove lasting as the throne of God. Be entreated then to feel more on this important matter; let your anxieties for the conversion of the world increase; let them be more in unison with the feelings of the Apostles and first Christians in their best frames—think more of the entire sinfulness, the awful condemnation, and the terrific prospects of six hundred millions of your brethren—think, oh! think, of the dying love of Christ—the offered bliss of heaven—the threatened woes of hell, and under these feelings pray with more fervency, more agonizing desire, more of that faith which, with unyielding grasp, lays hold of the promises of God, and will not let him go, till he answer your supplications, purify his whole Church, send the Gospel to every creature, take the veil from the minds of the Jews, convert the Mahomedans, sweep idolatry with all its curses and crimes from the earth, and, by the influences of his Spirit, bring the whole human family to repose in holy peace under the authority of him whose right it is to reign. This is the great object before the Church. This is the result which ought to be aimed at by all the disciples of Christ.

At the same time, let it be deeply impressed on your hearts that *all means without divine influence are utterly inadequate* to produce these happy effects. This is the fact both as it respects the Church and the world; and the people of God require to feel, acknowledge, and act more on this leading principle of the Christian system. God will not give his glory to another. He alone can imbue his Church with that spirit of supreme devotion to Himself and his cause, which is necessary to induce them with cheerfulness to give up their property, their time, their talents, their sons and daughters, all that is required, in order to the speedy and successful accomplishment of his purposes of mer-

cy to this world. He alone can give to ministers and missionaries, when in the field of action, that degree of wisdom, prudence, love to Christ, compassion for souls, and moral courage amidst opposition which shall enable them in every situation and under all circumstances "to do and to teach" whatever the glory of God and the state of this apostate and dying world demand. His grace alone can crown efforts with success. Every one of the human race possesses a soul infinitely more valuable than ten thousand worlds, and destined to live for ever in happiness or woe; but that individual must perish eternally, unless God interpose by the positive energy of his Spirit. The most abundant and excellent means will do nothing as to the saving of the soul without divine influence. Instruction may furnish the mind with motives, and correct speculative mistakes, but it cannot change the heart, sway the will, and allure the affections to holiness. Many of those who heard the sermons and saw the miracles of the Saviour, it is feared, sealed their own condemnation, by rejecting the counsel of God, and counting themselves unworthy of eternal life. Every part of the Epistles unite to prove that the apostles, notwithstanding their miraculous endowments, depended entirely on the influences of the Spirit to give success to their efforts. The same writings most plainly teach us that every redeemed sinner is under infinite obligations to pray that the word of the Lord may have free course and be glorified in the conversion of the world, and in the holy lives and happy deaths of all who believe; and that the influence needed for these purposes is imparted in answer *to believing, persevering prayer.* The inadequacy of means is in some measure felt in every land, but in a heathen country like India where millions are to be taught, and where the people are destitute of every spiritual idea and moral principle, it is not only felt, but seen.* Here is a man who has been taught from his infancy to look on God as a stock or stone—to consider all his thoughts, words, and actions, and all their consequences, as the result of a blind fatality which cannot be prevented—to view all sin as the plaything of the gods, as a thing that may be washed away by bathing in water, or by going a pilgrimage to some celebrated temple, consecrated pool or sacred river—that the best action he can perform is to give a mess of food to a number of idle, lying, cheating, adulterous priests—that the only heaven he can hope for, after leaving this world, is a short residence in the paradise of the gods, where only sensual pleasures are to be enjoyed, and that when he has passed through as many changes as there are grains of sand in the largest mountain, he and all other beings will revolve back again to their former state of unconsciousness in the ocean of spirit. The difficulty of communicating to the mind of such an individual scriptural views of God—of his own responsibility as a subject of the divine government—of the nature and consequences of sin—of the way of salvation by Christ—of heaven and hell, as states of eternal happiness or woe, must be apparent to all. On the establishment of the Surat Mission in 1815, each of the two missionaries required a teacher to assist him in obtaining a knowledge of the language of the people. One of them engaged as a teacher an individual of a very high caste, about 25 years of age. He assisted the missionary in acquiring the language, and in translating and printing the New Testament. This missionary died in 1821, and his teacher, now become a proficient in four or five languages, and having his mind considerably filled with divine truth, came into the service of the other missionary. With him he went over the whole of the Old Testament several times, and assisted in carrying it through the press. He also aided in revising and printing a second edition of the entire Scriptures, and in preparing several of our most useful tracts. He attended our usual reli-

* In that part of India where the writer labours, there is a population of between eight and nine millions, all speaking the same language, and, with few exceptions, "wholly given to idolatry;" yet among all these millions there never has been, at one time, more than two missionaries!!!

gious services in the native language every Sabbath; knew theoretically the doctrines of the Gospel pretty accurately; would at times, in our presence, speak fluently in praise of Christianity; saw its bearings on the social happiness of man; sometimes acknowledged that he derived no comfort from the Hindú system, and at last ceased to bring forward arguments in its favour. In 1828 he came into my service, and was employed as formerly till 1830, when he was removed from this world by the cholera. During the whole period of his connexion with the mission he heard more or less of divine truth every day, had on the whole a well balanced mind, and was anxious, apparently, to promote the cause to which we are devoted. According to heathen ideas, and the standard of morality around him, he was an upright man, and worthy of confidence; and, as far as known by us, was not given to any particular vice. Yet, alas! that man died a heathen. On hearing of his illness I went to see him; he was writhing with pain, and nature was sinking fast. He was scarcely able to realize me, or to derive any benefit from what I endeavoured to say. The images he had so often worshipped were placed near him; his relations were all in confusion; and the last words which I heard him utter, as I left the house, were, "Shiva, Shiva, Shiva," the name of the god he had always adored, and according to whose traditions he had performed all his religious services! About half an hour after my departure, he died, it is feared, as he had lived, *an idolater, unfit for the kingdom of God*, and *went down to hell* with an accumulation of guilt on his soul, far beyond what the mind of man can conceive!—I have often thought that if any human being could have been converted without divine influence, that man would have been the individual. Yet he died cleaving to his idols and false gods. How forcibly the case of this poor man illustrates the declaration of the Saviour—"Without me, ye can do nothing." Oh! that it may affect the hearts of the people of God as it ought, and lead them to pray more fervently that He who at first commanded the light to shine out of darkness, may shine into the minds of sinners, to give them the light of the knowledge of the glory of God in the face of Jesus Christ! Nothing else can effect the transformation required in the Church and the world. But the Holy Spirit can enlighten and animate the members of Christ's mystical body to such a degree, that they shall welcome losses, reproaches, sufferings, death, in order that the glory of their Redeemer may be proclaimed through the earth, and the world be converted to God. His influences can enable ministers and missionaries to consecrate themselves entirely to God and his cause; to depend on him for every part of their success; to labour with pleasure and in faith for the good of souls, whether in the burning heat of the torrid zone, or amidst the everlasting snows of polar regions,—yea! to take pleasure in reproaches, necessities, persecutions, and distresses, in order that sinners may be saved, and Christ "see of the travail of his soul and be satisfied." These influences also can enlighten the minds of men however blinded by the god of this world; detach them from their sins, idols, false gods, vain confidences, and bring the whole human family into the refuge prepared by infinite wisdom and love, and enable them to live to the glory of God and the honour of his Gospel. In the days of the apostles God gave a specimen of what he can do by means of the Gospel, but this he effected in answer to prayer. The secret of the wonderful success, as far as man was concerned, was the spirit of prayer which pervaded the whole Church, and all efforts being made, in such a temper of mind, by the mass of the disciples, as honoured both the grace and the power of God in the bestowment of the blessing. This is what is peculiarly needed in the present day, in order to carry out into full effect the plans which have been suggested, arranged, and put into operation during the last forty years. Let this same spirit animate the whole Church *now*, and, under God, it will speedily change the aspect of the moral world—alter the spiritual state of mankind, and introduce the joyful era when "the earth shall

be full of the knowledge of the Lord, all flesh see his salvation," and experience the riches of his mercy.

Allow me then, dear brethren, to assure you that this state of mind, feeling, and action, the God of love is waiting to bestow, and infinitely willing to impart, if you will but seek it with your whole heart; the reception of it will be of incalculable benefit to yourselves, your families, churches, neighbourhoods, and the world; and over the gate-way of mercy is inscribed in legible characters, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you." These are some of your sources of encouragement to abound in importunate prayer for the more abundant outpouring of the Holy Spirit on the Church and the world.

Settle it therefore in your minds as a fixed principle that *God does hear and answer prayer.* All the great things he has ever done for his Church and cause have been accomplished in answer to prayer. He has often fulfilled his own declaration in the experience of his devoted people: "Before they call, I will answer, and while they are yet speaking, I will hear." The dividing of the Red Sea—the preservation of the children of Israel in the wilderness—the victories they obtained over their enemies—and the triumphs of Elijah over the Priests of Baal, may briefly illustrate and confirm this statement in reference to his dealings with his ancient church. To teach us the close connexion between prayer and exertion, dependance on God for success and untiring labours in his cause, the Lord Jesus spent whole nights in prayer, nor could he finish his work on earth till he had prayed in an agony three times. "These all," says the sacred writer, "continued with one accord in prayer and supplication," and the blessings of Pentecost were given in answer to their agonizing entreaties. When prayer is made without *ceasing* by the Church, Peter is delivered from prison. It seems to have been a general practice with the apostles to request the supplications of the churches which they formed and visited. In all their writings, labours, and sufferings, they appear always to have fully recognized the connexion between dependance on the blessing of God, constant, unremitting exertion in his cause, and a humble, self-abased, holy, and powerful spirit of prayer; and the possession and manifestation of these views, feelings, and conduct they enforce with divine authority on all the disciples of Him who has said—"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven." Though his dispensations of providence and grace may not now appeal so much to the outward senses, as did many of his manifestations of Himself of old for the establishment and progress of true religion, yet the Lord is still the same prayer-answering God. During the last forty years he has wonderfully appeared in behalf of his cause both in providence and grace. He has, for example, laid open the greater part of India to his people, and missionaries may preach the Gospel without fear of molestation throughout the British dominions in this vast continent, and in many places not directly under British authority. The Scriptures have been translated into many of the Indian languages, and some of these translations are now, by frequent revisions, as far as language is concerned, as intelligible to the people for whom they are designed, as the English Bible is to the population of great Britain.—Millions of tracts have been prepared and circulated, along with the Scriptures, over a vast extent of country, and many copies have been carried into distant and secluded villages, which will not perhaps be visited by a living missionary for many years. Many children have been instructed in the principles of the oracles of God—prejudice decreases—the influence of the priests over the people becomes less powerful—native talent is elicited, and in some instances employed against idolatry—and native mind expands. Wherever missionaries have been stationed for any length of time, a few converts from heathenism have been made, and in some places considerable numbers have become true disciples of Christ, and are exerting a powerful purifying influence on

all around them. A large tract of the Burman Empire has been given to a government professedly Christian, and the religion of the Saviour prospers in that land of Bhudism. The fountain of life has been unsealed to the millions of China, and a few of her sons have drank of the water of life. Christianity with all her promises respecting "the life that now is and that which is to come" has entered the wilds of Africa, and raised up many of the sons and daughters of the wilderness to sit with Christ in heavenly places. What a great and effectual door of usefulness has been opened in the British colonies by the abolition of slavery? In how many instances has the Gospel triumphed among those formerly degraded beings. Extensive and permanent good has been effected by means of the Gospel among the American Indians. Missionaries have, by the blessing of God, done wonders, in many parts of the world, in the reformation of their own countrymen, who had gone to distant lands in pursuit of fortune or fame, or with a wish to obtain both. The Lord in answer to prayer "has lifted up his feet to those perpetual desolations." He has walked forth in his providence and grace for the enlargement of his Church, the revival of true religion, and the salvation of the heathen. By the influence of his Spirit thus granted, what real good has been accomplished, how many souls have been plucked as brands from the burning—what an amount of talent and influence has been consecrated to God and his cause, which otherwise would have been wasted, or worse than wasted. What a powerful motive to prayer is the consideration, the assured belief, that God does hear and answer the prayers of his people? It is true much remains to be effected; a vast amount of missionary labour, faith, and prayer is still required.—The Church of Christ must raise herself from the dust, awake to her utmost limits, bring all her powers to bear on the strong holds of the enemy, and put forth all her strength, and skill, and piety, in order that Satan, the prince of this world, may be absolutely defeated, utterly routed, and finally cast out from his usurped dominion, and the whole human race liberated from his vassalage, and restored to liberty, to holiness, and to God. But can this be effected? Yes! *Scriptural faith, scriptural prayer,* and *scriptural exertion, under God, will do all.* The work is actually going forward. Our spiritual vision must be dim indeed if we do not perceive this to be the fact. If the citadel of Satan has not surrendered to the armies of the living God, we know that the labourers are hastening its downfall. If the Sun of righteousness has not arisen, in all his light and glory, above the moral horizon of every land, his golden tints appear on the top of the mountains, the presage and certain pledge that he *will* soon arise on the world with healing under his wings—Let faith, prayer, and exertion, do their individual and united parts, and God will soon appear in his glory and build up Zion. Every system of error and idolatry shall crumble to pieces and perish, and all men be blessed in the Redeemer and call him blessed.

Settle it therefore in your minds as another great source of encouragement in prayer, *that complete and final success is absolutely certain.* The knowledge of the one living and true God and of his son Jesus Christ shall be every where diffused and embraced—every system of idolatry overturned—heathenism with all its abominations, its curse and its crimes, be annihilated—the reigning influence of sin destroyed—the principles and habits of holiness implanted and increased—the true dignity of human character restored and secured—and the people all over the earth obtain the salvation of their souls, and at last eternal life, through Him who died on the accursed tree, and now reigns in glory, to carry into full effect the purposes of his incarnation, life, and death. This is the sublime, the soul-inspiring result of all your prayers and labours; and it must be carried into full effect, though earth and hell oppose. The Father's covenant engagements with Christ must be fulfilled—"I will give thee the heathen for thine inheritance, and the uttermost ends of the earth for thy possession." Every region where man has found a

dwelling place must form a part of the Saviour's empire, and all the children of men be brought under his gracious sway. Christ himself anticipates nothing less than to be Sovereign over the whole earth—to be crowned "Lord of all," by a multitude which no man can number, and to exert his spiritual authority over every human being. It is recorded for our encouragement under all delays and adverse circumstances, that "all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him"—that "the glory of the Lord shall be revealed, and all flesh see it together." The stone cut out of the mountain without hands is to bear down all opposing obstacles, become a great mountain, and fill the whole earth—the leaven is to leaven the whole lump—the empire of Christ is to stretch from shore to shore—his subjects are to be as the sand which cannot be measured or numbered—incense and a pure offering are to ascend to him from every part of the world—all are to know him from the least even to the greatest—Yea! voices shall be heard in heaven, saying, "the kingdoms of this world are become the kingdoms of our God and of his Christ,"—and earth, catching the symphony and joining in the song, shall proclaim with rapture, Hallelujah! the Lord God Omnipotent reigneth, King of kings and Lord of lords, and he must reign for ever and ever! These are certainly authorized grounds for prayer, exertion, and expectation, especially when taken in connexion with the signs of the present times, and the promised influence of the Spirit in these latter days. There are, if I mistake not, plain intimations that the time to favour Zion is approaching. A more practical conviction of the necessity of Divine influence is, I humbly think, more felt and sought by many of the people of God than formerly. The means for extending the Gospel, in connexion with which the influences of the Spirit have always been given, are now being employed to an extent unprecedented in the annals of Christianity. The trials which the churches are passing through, in this day of excitement, are not designed, as some think, to destroy them, but to rouse them from their slumbers, to purify them from worldliness of spirit and conduct, to lead them in more earnest prayer to the throne of grace, and to induce them to depend on God alone for success in all their enterprises. The clouds which are seen rising above the horizon and slowly ascending the vault of heaven, will soon cover the moral hemisphere, and burst with showers of blessing on every hill of Zion and on all the villages round about. Then the promise shall be fulfilled in the happy experience of all the redeemed on earth—"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thy offspring." This will renovate the Church. All Christians will then learn to act, not from the fitful excitement of feeling, but from the powerful and steady impulse of Scriptural principles—they will give themselves more to prayer—animosities will be hushed—the love of Christ reign in every heart, and bind the whole together in one holy brotherhood, each esteeming another better than himself. Men who have, on account of their self-denying and holy services, obtained "to themselves a good degree" in the Church, "and great boldness in the faith which is in Christ Jesus," and who can disregard both the frowns and the smiles of the world, prisons, racks and gibbets, will count it their highest honour to give themselves entirely to the service of Christ among the heathen, and to carry the news of salvation to those who dwell in the uttermost parts of the earth. The churches will agonize with God in prayer that they may be honoured in raising up a sufficient number of such holy, talented and devoted men as the glory of God and the welfare of a perishing world demand; and no urgency will be needed to induce them to give up such individuals to the work of God among the heathen, or to send them forth on the service of Zion's King. The love of Christ with mighty energy will induce parents to esteem it their greatest privilege to give up their sons and daughters to this blessed work—and all, according to their ability, will pour out what pecuniary aid may be required into the treasury of

the Lord, with joyful and thankful hearts. In short, *the whole energies of the entire Church will be brought into action against sin and Satan. All that shall be required for the promotion of the Redeemer's kingdom will be cheerfully given up, and no one will esteem himself happy, whatever he may possess, till the Gospel is preached to every creature, the Spirit poured out on all flesh, and the world converted to God. Now* it is called self-denial *to give* and *to do—then* it will be esteemed self-denial *not* to give and *not* to do. Weigh these things well, and act your part. The work has been auspiciously commenced, and every additional convert weakens the power of the enemy, and ought to increase the courage, promote the exertion, and strengthen the expectation, as well as augment the number of the armies of the living God. Is it not a fact that converted Hindús, Burmans, Chinese, Hottentots, South-Sea Islanders, American Indians, and West India Negroes, believing that God hears and answers prayer, and that complete and final success is absolutely certain, are wrestling with Him for the pouring out of his Spirit on your ministers, your churches, your families, your colleges, your seminaries, your schools, your young men and maidens, your old men and children, and on the world, and can you remain any longer with your feelings below the freezing point on this important subject? Consider then I entreat you the promises of God in reference to final success, in connexion with the signs of the times, and give yourselves to prayer. Think of the sanctity of your obligations—the worth of your privileges—the vows involved in your profession—the value of souls—the miserable state of those without the Gospel—the command of God to make his truth known to all men, and under the feelings which the consideration of these topics are calculated to produce—give yourselves to prayer—pray to God with more agonizing desire to be heard and answered—pray believing that God *means* what he says—lay hold of the promises with a death-like grasp, and cling to them till he pours out his Spirit in rich abundance on his whole Church, and on the entire family of man. "*Let thy kingdom come,*" *O Lord.*

As another source of encouragement think often and deeply on *the amount of happiness which will flow to all the human race from the universal and complete success of the Gospel.* Already the Burmans are calling for teachers and the word of life—Hindús cry "Come over and help us"—China groans to be free—Africa stretches out her hands to God—the American aborigines thirst for the water of life,—but then the desire shall be fulfilled—the arms shall embrace the longed-for boon—the parched soul shall be satiated with heavenly cordials; and days come on this apostate world, such as it never saw since the entrance of sin. Men in every place, all over the world, shall be blessed with great and lasting good, both of a temporal and spiritual kind! Much more real happiness will be enjoyed by man in every relation of life. All the intercourse of individuals, families, and nations, will be the intercourse of holy love and sanctified affections. Isaiah xi. 6—9. War with all its horrors, its groans and carnage, shall cease to the ends of the earth. Isaiah ii. 2—4. An amount of good of a spiritual nature, almost beyond our present stinted comprehensions, will be communicated by this blessed change to all the churches of the saints who have laboured in this holy cause. Yea! men everywhere shall worship the Lord God, the Creator, Preserver, Governor, and Redeemer of the world; and who can estimate the joy, the peace, the blessedness conveyed to the soul of each individual, when "the Lord shall famish all the gods of the earth," and convert the inhabitants of every heathen and unenlightened land to Himself, compared with the state of things in the present day!—The eternal Jehovah, instead of a log of wood, a lump of stone, or a mess of food—the blood of Jesus, the "Lamb slain," instead of the waters of a river—the influences of the holy Spirit, for the cruel and senseless austerities of heathenism—spiritual worship, transforming service, for "abominable idolatries"—and the calm and triumphant prospects of im-

mortality, instead of numberless transmigrations. This is happiness, the happiness of the soul, redeemed by God from sin and hell, and destined to enjoy eternal felicity with himself. For the communication of such favours to the nations of the earth, who will not pray with his whole soul—who will not labor in any part of the world—who will not give of his substance to assist in sending the Gospel to the poor heathen, in order to hasten on this glorious consummation, when all shall fear, love, and obey Him, who is over all God blessed for ever! Then will true spiritual religion go forth in all her beauty and fair pre-eminence over the whole earth, receive the homage of the millions she has redeemed, and consecrate all things to Father, Son, and Spirit! Then will be the jubilee of the world—its great sabbatic day—Jehovah dwell with men on earth and be their God—and at last eternity shall enshrine the ransomed throng in immortal brightness and glory, and thus consummate the scene! Amen, even so come, Lord Jesus!

O ye redeemed of the Lord, whom he has made kings and priests unto God, and constituted His witnesses in this world—these and similar reflections ought deeply to impress your hearts, regulate your petitions, and encourage you to give Jehovah no rest till he make Jerusalem a praise in the earth. Meditate deeply, frequently, and prayerfully on what I have endeavored to bring before you. Read this paper in your closets, to your families, and at your meetings for social and public prayer. Lend it to your neighbours, and entreat them to pay greater attention to the work of the Spirit, and to seek his influences for themselves and others, with their whole hearts. Cherish in your own minds the conviction that without the aid of the Spirit you can neither work out your own salvation, nor efficiently benefit your brethren of mankind. Let your petitions for his influences be more frequent, and presented in the exercise of more lively and vigorous faith, and with more steady importunity. *Be assured that nothing prevents the fulfilment of God's promises of mercy to renovate the Church and the world, but our apathy, supineness, and unbelief.* May the eternal Spirit destroy these opposing principles in us all, fill us with his enlightening, purifying and strengthening grace, and inflame our hearts with unquenchable desires for the advancement of Christ's kingdom in every place! May He abundantly dwell in you as individuals, bless you as families, build you up as churches; and, according to the requirement of God's word, the overwhelming realities of an opening eternity, and the miseries and claims of six hundred millions of immortal beings, who are ignorant of their Maker, Redeemer, and Sanctifier, enable you individually and collectively to perform with energy the part assigned to you in the regeneration and salvation of this sinful world. This, beloved brethren, is THE ENTREATY, and these the prayers of one, who, though less than the least of all saints, is honoured to preach among the heathen in Western India the unsearchable riches of Christ, and to subscribe himself your servant, "for Jesus' sake,"

Surat, 18th October, 1836. ALEXANDER FYVIE.

III.—A REVIVAL OF RELIGION IN THE ISLE OF LEWIS.

From an excellent work entitled "History of Revivals of Religion in the British Isles," published by Oliphant and Son, Edinburgh.

"The Rev. Alex. M'Leod commenced his exertions as minister of Uig in 1824. The people attended public worship tolerably well from the time of his admission; but he describes his painful conviction that the fixed gaze with which they beheld him was not an intelligent, but what Wesley used to call 'a stupid attention.' This lasted but one month, when he began to observe one and another melt into tears, and a tender wistful listening, a 'living ear' substituted for the former stupid one. Presently enquirers came to obtain private instruction, and the exigencies of the peope led to the extension

of religious opportunities—such as a lecture on Thursdays, and many regular prayer meetings, which still exist, and are attended with avidity. In 1827, upwards of 600 pupils, of various ages, attended the schools—and in 1834, mention is made of 13 Sabbath schools in that one parish. Auxiliaries were required to aid the teachers and catechists, and every thing seemed to be in a state of lively movement. When Mr. M'L. first entered on his office, all the people of a certain age were accustomed to flock to the table of communion. He had reason to apprehend that few of them discerned the Lord in the feast, and preached to them carefully for a year, before he ventured to celebrate that solemn ordinance; and so much had their light increased, that but a small portion of the old communicants presented themselves, and they with silent tears.—It is very remarkable, that in the course of years wherein he has acted as their pastor, he has scarcely been obliged to reject or keep back any one from this feast of love. Indeed there are many whom their pastor would be glad to admit, who keep back perhaps from some erroneous apprehension of the nature of the ordinance. This is the case in several other Highland parishes. At the communion service of 1828, the island seemed to be moved with one emotion, for 9000 people flocked to Uig on that occasion. Then and subsequently, the days and nights, from the fast to the thanksgiving days, have been occupied in exhortation and prayer, by the various ministers and elders, amongst whom the name of John MacDonald of Farintosh or Urquhart, stands pre-eminent. In 1833, an immense concourse of persons attended, following and seeking the truth, from the isles of Harris and Uist, as they had done for a year or two before; and the cautious pastor, speaking of this and similar occasions, describes to a Christian friend the 'deep impression' which was then made, the 'deepening work,' the 'new and old converts,' the 'liberty of the ministers in preaching,' the 'refreshment of the people in hearing,' and the 'fervent longing for another such season.' He also speaks of 'the knowledge and experience of the people,' of 'the Gospel prospering in Lewis,' of 'many new converts being brought in during the solemnities.' It is not in our power to give much particular detail, the honourable and judicious caution of the faithful pastor, for the present, declining to bring into public view the cases of individuals in whose real devotion to God he has much comfort. General results, however, are in the possession of the public, and may be thankfully and humbly stated, to the praise of that blessed Spirit who has wrought such changes. In proof of the minister's own enjoyment of his scene of labour it is pleasing to state, that he remarks in 1834: 'Ten winters have I passed here, all wonderfully short, pleasant and delightful;' and his teachers are all so much interested in their occupation, that they would rather expend their lives in that retired region than remove to wealthier and more southern districts. We hope the faithful records preserved by him who watches for their souls as one who must give account, will, at no distant day, be published, to revive the drooping Church. In the mean-time, all that we are about to relate of the general aspect of society there, we mention as detailed by witnesses much interested in stating the truth correctly:

"1. *The prayerfulness* of the people.—One gentleman, who annually visits the Lewis, mentions that he has often walked forth at eventide to have his spirit refreshed by observing the devotional temper of the people of Uig—and that at all hours, from eight o'clock at night till one in the morning, he has passed by and overheard persons engaged in prayer. Many a bush formed a shelter for a soul communing with its God; and along the brown ridges of the fallow, by stooping, so as to cast the figures between the eye and the clear margin of the horizon, dim forms might be discerned, either alone, or two and three together, kneeling and pouring out their wants at the footstool of mercy. The captain of a king's ship, which lay for a considerable time off the island, who, in pursuing his sports, has crossed and recrossed the lands

in all directions, bears witness that he never met with any intoxication, any profanity, nor indeed a single person engaged in any occupation which might tempt him to wish to shrink from public inspection, except during their frequent retirements for prayer. He mentioned, in particular, his having entered a wood-yard in the town of Stornoway, to enquire into the progress of some repairs making on his boat, when he saw two men retire behind the logs to pray together, and though their Gaelic was unintelligible to him, their occupation, and obvious abstraction from the world, and solemn impression of the divine presence, softened and subdued the man of the sea, though not given to the melting mood.

"He said, 'They are an extraordinary people here; one cannot but be struck with their honesty, kindness, and sobriety. I am told they make a good deal of whisky for sale. It cannot be for home consumption, for I think I never met a drunk person out of the town. One *hears* of religion elsewhere, but one *sees* it here in every thing.'

"We have pleasure in mentioning, as another example of the devotional habits of these people, what a friend, who was rowed up the Loch Roag, witnessed. The way being long, it is customary to stop to rest and refresh the oarsman. When they had drawn their boat up into the little bay, and ceased from their toil, the men, before they tasted of their food, raised their blue bonnets, and united in prayer.

"It may be proper to state, that the cabins of the inhabitants, consisting of but one apartment, furnish no opportunity of retirement; and this explains in part the custom of praying in the open air. There is, however, another and more affecting reason. The people want to repair far more frequently to the footstool of mercy than at morning and evening; and as their occupations are in general out of doors, or on the waves, so also are their prayers.

"There are five natives of the parish of Uig who were enlisted when a regiment was raised on the island, and having gone with the army to Egypt, lost their sight by ophthalmy, and after their return have become acquainted with the doctrines of the Gospel. It is common with them to bless God for having taken away their bodily eyes, since they regard that as one of the instruments in his hand for opening the mental sight, which was before in a state of darkness. Three of them are active fellow helpers in the extension of Christian truth and consolation. One is a most efficient and zealous elder in the parish of Uig; of another we shall have occasion to relate a circumstance under the head of *liberality;* and of the third we present the following well authenticated narrative, under the head of *prayerfulness.*

"This blind man, whose name is even unknown to us, had the affliction of losing a wife who was a very pious character. She left a daughter old enough to distinguish the excellencies of her mother. In the course of time the father took another wife, of a very feeble constitution, who, though a good woman, had not attained to the Christian advancement of the first. The girl was most exemplary in all her duties, obeying and reverencing her stepmother as if she had been her own mother. She was in all respects a most promising and pleasing character; and her father having often enjoyed spiritual conversation with her, was from these mutual communings, fully satisfied of her happy state. On a Saturday, when the weather was tempestuous, the young people, as was customary with them, were going out a-fishing. The father urged his daughter to remain at home, but she said her mother liked a fish for her dinner, and she would try to catch one for to-morrow, as it was the only sustenance she cared for. They went to fish, when suddenly a huge billow swept the face of the rock on which they were set. The boys managed to scramble up the rock, but the beloved daughter of the blind veteran was swept into the boiling ocean. The last view her terrified comrades had of her, was sitting on the crest of a wave, with her fishing-rod in one hand, and basket in the other. They returned with the sorrowful tidings;

and from the nature of the rocky coast, and the course of the tides and currents, no one entertained a hope of finding the remnants of her mangled body. The Christians around, came as they did of old to Martha and Mary, to weep with the afflicted father, and passed the mournful night in prayer. His mind, though before so satisfied, became filled with alarm and concern about her final state, now that she was gone, and his soul refused to be comforted. In the course of prayer he was led to reiterate the petition, that if she were one of the assembly of the redeemed, he might know it by this token, that the sea should give back his dead, and that he might bury her. In the morning those who passed along the shore in their way to the house of God, found the dear girl gently deposited on the sand, her limbs decently composed, as if she had been adjusted for burial, and in no way defaced or injured. Then went the weeping father, and with solemn joy took up his dead, witnessing that 'precious in the sight of the Lord is the death of his saints;' that their very dust is dear to him; and also, that he is verily the hearer and the answerer of prayer.

"Are there some who read this fact, that count it the extreme of credulous superstition, and stamp the work in Lewis as of this character for its sake? That is because they do not know the sweet intimacy and communion that subsists between the Father in heaven and his reconciled children. They cannot judge of a case in which they have no experience. Perhaps even some of those who believe in the efficacy of prayer, may say there is a want of caution in narrating this story. Why then should we be cautious to hide what God reveals? His own spirit dictated the narration of the prayers of Gideon, how he selected his tokens himself once and again, and they were granted to him. And if Gideon, who knew the Lord only by the more obscure early promises of redemption, could venture to ask so much, are those who have heard all that we have of the benignity and the compassions of Jesus, not to come boldly to the throne of grace in time of need? Is the divine character changed? Ishe not the same God who filled the fleece with dew, and left the earth around dry; and again bedewed the ground, and preserved the fleece from moisture, that heard the cry of his afflicted servant in the Lewis? His mighty billow swept the lamb from the rock into the engulphing ocean. His gentle wave restored her vacated tabernacle to console her father, and answer his doubt, by an assurance that she was that day with her Saviour in paradise. If he hath done the great thing of dying for us, will he despise to do the less of consoling us, and proving that his eye is upon us still? *

2. "The *uprightness* of the people.—On occasion of a year of famine, the natives were put to great straits, and in danger of perishing for want. A vessel laden with meal was driven upon their shores by stress of weather. Did the famine-striken natives seize on the ship, and lawlessly apply her cargo to the supply of their necessities? If they had, hunger would have formed for them a plausible excuse. Twenty years before, they would doubtless have done so, and held themselves guiltless. But now it was not so. Every portion was accurately weighed or divided, and as their necessities were so great that they had nothing then to pay, their affectionate minister gave a promissory note for it, knowing well that the excellent lady, whose property the lands are, would not suffer him to be impoverished. The people knew this also, but none took advantage of it, all were occupied in economising to the utmost till one after another they had repaid their debt. Thus they obtained not only the great blessing of necessary food, but preserved the still greater blessing of integrity, and a spirit free from covetousness.

"It is the rule in this and the other isles of the Hebrides, that when a man meets a stray sheep on the moor, he is entitled to carry it home as his own, and

* The prayerfulness of these simple islanders, we recommend as an *example* worthy of imitation by the readers of Mr. Fyvie's urgent "Entreaty."—*Edit.*

obliged to make an equivalent offering in the collection for the poor on the Sabbath day. After the commencement of the revival in the Lewis, many came to confess to their minister the trouble of conscience they experienced by reason of having what they called *a black sheep* in their flocks—some having had them for several winters. The minister always directed them to make restitution now in the appointed way, and in one season the sum of L. 16 was deposited in the plate. The number of sheep annually lost has wonderfully diminished since the commencement of the revival, leading to the conclusion that the loss imputed to accident arose from dishonesty.

3. "The *Christian liberality* of the people.—It has long been the custom to make a collection at the Thursday lecture, for the most necessitous persons in the district where the lecture is held—and thus, without poor rates, these people support their own poor. For many years they have contributed L. 13 or upwards to the Gaelic School Society, sometimes L. 16, and one year when the society was in difficulty, the contribution amounted to L. 20. On transmitting L. 16, which was the sum collected in Uig in 1830, Mr. M'Leod remarks—'Considering the circumstances of the people, I bear testimony that their liberality and zeal in this case have cause to provoke very many to similar duties. It was most delightful to see the hoary head, and the young scholar of eight or nine years, joining in this contribution. The will preponderates over our purse, so that we cannot do exactly what we would.' In 1831, Mr. M'Leod, while he petitions that a teacher may not be removed from his present station for another year, says, 'A poor man in that station declared to me lately, that should the directors demand one of his cows, he would readily give one before he would part with the teacher.'

"The journal of the superintendent, in stating the examination of one of the schools in Uig, mentions the case of a man, named Norman M'Leod, who is one of the many hundreds of souls in the isle of Lewis that have come out of gross darkness into the sweet and blessed light of the knowledge of God, partly by means of the Gaelic schools, and partly by the ministration of the truth:—'Norman M'Leod is a native of this parish, and at an early age enlisted into the army, went abroad, and was in several engagements.' 'Balls,' says he, 'whizzed about me in numbers, but the Lord directed them so that they did me no harm.' He was in Egypt, and there lived in drunkenness and profligacy. 'There,' says he, in his native Gaelic, 'the Lord took from me my bodily sight. I came home, and on the way was wonderfully preserved. At length I found myself in my native land. Here I found things not as I left them. I found the Bible of God, of which I was totally ignorant, among my friends; and schools amongst them for teaching the knowledge of that blessed book. I found such a work among them with Bibles and schools as was altogether new to me. Nay, the very children would correct and reprove me, though an old man. In one of these schools, the Bible caught my ear, it sunk into my heart; it there opened an eye that sin had ever kept sealed; it read to me my deeds, it led me to trace my former ways; yea, times, places, and deeds that were quite banished from my memory, were recalled into full view. It recorded a black catalogue against me, and seemed to fix my portion amongst the damned. I thought my case altogether a hopeless one, but the same Bible brought to my ears tidings of unutterable worth—salvation through a crucified Saviour.'

"The superintendent mentions this as a preface to a little story, 'which, were the honesty and simplicity of the old man known to the reader, would be considered more interesting still.'

"'I began,' said Norman to his minister, 'to think how these Gaelic schools came to be planted in my country. I thought on the state of my country when I knew it before in my youth, and on the blessed fruits of these schools among my kindred. I contrasted both, and wondered, and thought, and wondered again. Said I, what is this? What a change of things!

Blessed God! Blessed Bible! Blessed people, that sent their schools! and blessed schools that teach the Bible of God to perishing sinners! and blessed teachers, men of Christ! I thought what would my poor country be, but for the Bible and these schools. I was led into their history, and traced them to a society in Edinburgh. They engrossed my attention, and I thought them really the schools of Christ. I thought I would pray for them, and so I did; but this, thought I, is not enough. When the Lord took away my eyesight, he gave me a pension. I thought I should give some of that to help *his* schools. A public collection was proposed by you. I felt happy at this, and prayed that the Lord might open *na sporain dhubhà* (that is, the black purses, an appellation given to the purses of greedy worldlings), and I myself gave two shillings. When a collection was proposed this year, 'I think,' said I to myself, 'I shall give this year four shillings, double what I gave last.' 'It is enough for you,' said something within me, 'to give what you gave last year, two shillings.'' Here follows a long and most original debate, between Norman with the enlarged and melted heart, and the old worldly-wise Norman. Sometimes he would give double, then five, then ten, then back to five. During all this debate he was in great agitation, having, as he felt, lifted up his hand to the Lord that he would give so much. He thought of Ananias and Sapphira, and dared not go back; while the same inward voice asked him, 'Ah, Norman, what are you about; you are now going crazy altogether; you are a poor blind man, you cannot work, you have a family of seven to support, and the money God gave you as a provision for your family, you should apply to the object for which it was given, which will be most acceptable to him.' 'I then began to ruminate on the whole process, and at length I thought my opposition might be the suggestion of Satan to keep me from giving so much to the cause of Christ. On reflecting on this for a while, I felt convinced it was he. I started upon my legs, and lifting up my hand with defiance, I said, 'Ah! you devil, I will give a score of them. I will give a pound note every year I live, so the further you follow me, the more you shall lose.' From that moment the temptation ceased.'

"How interesting and encouraging it is to mark the wonderful and merciful working of God in preserving this poor blind man abroad, and in bringing him in safety home to his native land, until, by your instrumentality, he should be made acquainted with the ways and salvation of God. Thus from Egypt all the way, a blind scholar has been brought to your schools. Thus, the Bible having been blessed to a poor blind man, in a remote hamlet of your land, has drawn forth the prayer of his heart in its own cause, and as much out of his small pittance for the cause of Christ, as out of the purses of those who have their hundreds and their thousands. Poor Norman contributed his 'score of shillings' both last year and the present, and says he means to do so while he lives, 'unless the king becomes bankrupt!' We have pleasure in stating that Norman is not weary of his liberality, as he adds one penny to his pound for every year that God adds to his life.

"Their pastor, knowing that, by losses at sea and a bad harvest, they were one season unusually impoverished, did not call in the collection as usual; but they collected it among themselves, and carried it to him. He said he feared they could not afford it, but they would not be excused.

"In 1835, when, in addition to all their usual collections, they in one day at church gathered L 20 for church extension, they were favoured with such a successful fishing season, as enabled them to supply all the wants of the winter. The fishing had for *many* years failed, and the people observed that, by means of this wealth bestowed on them from the sea in 1835, they were amply repaid for all they had been enabled to give. This is another of those facts which we note to the glory of him who is nigh unto all them that fear him. He knoweth what we have need of, and they who scatter in faith shall still increase. Let not any of those contributors shrink from this mention of

the gracious dealing of God with them. The effort of their liberality was known to those interested in the church extension scheme, and the plentiful fishing was told in the newspapers. May those who see the divine hand give him the praise!

"Dr. Chalmers, who is well acquainted with the amount usually collected in such a situation, observed that L. 7 would have been a handsome contribution for the parish of Uig. The parish of Lochs must also be mentioned as revalling its neighbour in liberality, having contributed as much as L 20 to the Gaelic School Society in one. year, influenced by the same feeling of gratitude and concern for the ignorant. It is pleasing to be enabled to trace this to the only genuine source of liberality. The faithful pastor at Lochs has lately been cheered by seeing several new souls awakened, and the good work has been going on prosperously in the early months of 1836. May the Spirit of the Lord cause this thing to grow!"

IV.—Mr. Bird in reply to Ignotus.

Sir—In the October number of your Spectator there are some remarks, by your correspondent Ignotus, on a passage from my introduction to the History of Guzerat. It was my intention to have replied to these last month, but circumstances prevented me doing so; and, even now, the want of leisure and other engagements keep me from doing justice to a subject, which, in place of being condensed in the pages of a magazine, would be sufficient to fill a volume. The discussion of it would lead me to an investigation of the Hindú social state, and the connexion of the Brahminical religion, with other systems of idolatry; things of intricacy and doubt that can only be cleared up by the evidence of coins and relics, such as have been lately found in the neighbourhood of the Indus, strengthened by the testimony of Greek and Arab historians and geographers, with what may be collaterally found in the Sanscrit legends, and like authorities. Ignotus would be unreasonable to expect that I could here undertake so extensive an investigation, or have the leisure and inclination to answer, seriatim, his captious inquiries; the candour and spirit of which I cannot commend, when an isolated passage, wherein my ideas of the Hindú social state and mythology could only be imperfectly developed, is eagerly selected as an object of attack. Your correspondent says, "For the correctness of the information given in the extract from Mr. Bird's History of Guzerat, is not, I fear, equal to its novelty, as it seems to have proceeded from an unacquaintance with the Sanscrit language and with Hindú mythology." My knowledgeof Sanscrit is, indeed, limited: but can Ignotus seriously affirm, that even a considerable acquaintance with that language could add any information on mythology to what may be already met with in the admirable dissertations of Colebrooke, Professor Wilson, and Mr. Ward. The vanity of possessing a moderate knowlege of Sanscrit, many degrees inferior to the learning of acknowledged scholars, might certainly establish a plea not to receive any evidence, or opinion, on the subject of Hindú mythology, not aided by such acquirement: but as well might a judge or jury hesitate to form a decision on the evidence in a case of murder because they were not present when the crime was committed; or the historian decline to give an opinion on a matter of political intrigue or individual character, because not personally connected with either. Were such principles of action, in common affairs, advocated, they would be rejected by common sense; but in antiquarian researches, into Hindú mythology, they are defended, and become rules of argument.

My opinion of the orgin of the Hindú social state and the mythology, probably differs from that held by your correspondent, though I have not come to a conclusion without having more satisfactory evidence of its correctness than any which may be gathered from Brahminical legends. That Mr. Mas-

son (who is well known for his researches among the monuments on the banks, of the Indus) thinks so, will appear by the following extract from one of his letters. "There are some curious things hidden among the Paropamisan hills. In one of the Bombay papers is a slight notice of a paper, read before the Bombay society, written by Dr. Bird, who appears to me to have exactly hit the mark as to the relation of the Sabian, Brahminical, and Baudhaist faiths, and the precedence of the former." I must be excused for quoting this passage, as it denies the correctness of an opinion, entertained by Ignotus, that that there was no resemblance between the Sabian idolatry of Arabia and the Brahminical one of India.

The other remarks of Ignotus are so discursive, as to be scarcely reducible to distinct heads. The following will, however, embrace the principal points that require can answer. 1st. "*The grounds on which I have stated that the worship of Shiva, if not prevalent, was at least known in the west of India in the seventh century of our era, and that the heterodox doctrines of Jina at last gained an ascendency over that worship.*" I have never denied that the worship of Shiva was an essential part of the Hindú religion from its very first establishment, though I have indeed given my opinion, that it was not common in Guzerat prior to the seventh century of our æra. This is so fully supported by the opinion of one most competent to judge, that I can have no fear of seeing it controverted by any evidence that can be adduced by Ignotus. The present Sanscrit professor, at Oxford, Dr. H. Wilson, in his introduction to the Mackenzie Collection, when speaking of the settlement of the Bráhmans and the introduction of the Hindú religion into the Konkan, says.—"It does not appear, however, to have made much progress when Ptolemy's Geography was compiled. Except *Banawasi*, few of the ancient names in this part of India bear any resemblance to Sanscrit, and a considerable tract of coast is occupied by what are termed piratical nations, or, in other words, possessed by inhospitable barbarians. The evidence of classical antiquity is, therefore, as far as it extends, in favour of the absence of Hindúism, in this part of the peninsula, in the first century of the Christian æra." * A little further on, Dr. Horace Wilson again observes, "It is highly probable, therefore, from these accounts, as well as from the inscriptions, that the *Jain* faith was introduced into the *peninsula* about the seventh century of the christian æra; that its course south was stopped at an early period, but that it extended itself through the centre and in the *west* of the peninsula, and enjoyed some consideration in the tenth and eleventh centuries; that it was mainly instrumental, in its outset, to the declension of the *Bauddhas*, and that in the twelfth century the joint attack of the 'Saivas and Vaishnavas, put a final term to its career, and induced its decline." We may conclude, from the Mahomedan accounts of Mahomed Kasim's conquest of Sind, under the Khalif Walid, A. D. 712, that a great part of the people were then Bauddhas; and though the worship of Shiva may have been partially followed, the sect of Jina, on the fall of the Bauddhas, gained the ascendency and kept it, until the renewed impulse given by *Sankara Acharya* and *Chenna Basuva* established the present system of Hinduism on the west of India.

The 2d point requiring an answer is that I have erroneously identified Lat with the idol in the t emple of Somnath, when, as Ignotus says, *it* "*appears it was a statue, and not a lingam found in this pagoda; and all Moslem writers concur, I believe, in mentioning that the object here worshipped was a statue.*" I will be obliged for the information, if Ignotus can name one Mahomedan author, except Ferishta and those who have borrowed from his coloured narrative, who says it was a statue. On the contrary, Mirkhond and the earlier authorities assert that it was a block of stone of four or five cubits long, resembling in this respect the idol Allat, or Lat; which, on the autho-

* Introduction to the Mackenzie Collection, p. 60.

rity of *Kitàb-al-juman, of Ahmed Almokri al Fasi*, was a square stone—"l'adore d'Allath est celle dont le culte étoit le plus recent parmi les Arabes; c'etoit originairement une grande pierre quarre." *—Such testimony warrants the inference that the object of idol worship at Mecca and Somnàth was similad had not this been directly stated by Mohamedan authors. But I am indeer, surprised, that Ignotus should not know "who the early Mahomedan authorities are that assert that *Làt* worshipped by the idolaters at Mecca, was a similar deity as *Somnàth* of the Hindus?"—The Tàrikh Atebì, an Arabic History of Mahmud of Ghazna, written in his time, gives this information; which is repeated in the Rauzàt-as-saffa, quoted by Professor Wilson, in the 1st vol. A. R. p. 194; and noticed, by the Habib-us-Sair and Tabkàt Akbari, in these words—"It is related in some histories that this idol was carried from the Kaaba, upon the coming of the prophet." I hope such authority will satisfy your correspondent, that my opinion is sanctioned by Mahomedan authors who wrote many centuries ago; and he must excuse me saying, that objections may be easily made to any opinion, but cannot be so easily answered.

In a note I am asked, where I found that Al-ilaha signifies both the sun and the moon?—This will be found in the great Arabic Dictionary the *Kàmus*; and the plural of this word *Alilahàt*, meaning the gods, was applied to idols generally, whether these represented the sun, moon,—Urania, or other deified natural object. They were the representatives of the Supreme God of unity, called by Herodotus, *Urotalt*, the same, as some think, with *Ollaal*.

On the 3d point to be answered, I must be very brief, having already occupied too much your patience, and my own time. The name of the idol, had Ignotus waited till he read my history of Guzerat, instead of commenting on a passage, would be found stated (at p. 154) to be *Somnàth*, or regent of the moon; and, in a note to the passage on which he comments, I have quoted Colonel Kennedy's opinion on the subject. J. B.

V.—Original sin.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—God made a holy and upright man—Adam. He made him the root and spring of a race. He constituted him the federal head of that race. He entered with him into a covenant of works. He gave him a law, through obedience to which he should live—he and his progeny: through disobedience to which he should die—he and his progeny. The man disobeyed—the man broke the law: the man therefore died; and with him died all who were in him. Thus came DEATH! God looked with mercy upon his ruined creature. He decreed to raise a multitude to life and glory. He made therefore another holy and upright man—the man Jesus—the second Adam. He made him the federal head of this multitude—the representative of this great people—the first-born, the elder brother of the sons of God. He made with him likewise a covenant of works. He gave him a law—even the law violated by the first Adam. This man obeyed—he kept the law. He lives therefore; and with him live all who are in him. Thus came LIFE!

Many, sir, and most stupendous doctrines are involved in this brief statement of the ruin and of the reserve of man. I at present notice the doctrine of the spiritual dying in Adam of all his progeny—the doctrine of "HEREDITARY OR ORIGINAL SIN." And I notice first, the view taken of this doctrine, and the arguing held upon it, by persons who disallow it.

The descendants from Adam, if they are conceived in sin and shapen in

* Notices des manuscrits du Roi, tom. ii. p. 135.

iniquity, are *necessarily* transgressors from the womb to the grave. On drawing breath, they conceive desires and make volitions; and these their desires and volitions *must*, since the nature of the subject of them is corrupt, be corrupt also. They *must* be corrupt; for what but corruption forms them—what is, what can be, the working and willing of a corrupt nature but corruption only? Can there, by the remotest possibility, be one good desire or volition in the being conceived and shapen in iniquity? Can a being give out what has not been put in it? Can any thing act contrarily to its nature? It is manifest then that the descendants of Adam, if they be conceived and formed in sin, must act in sin—must desire and will, and live, and move in sin: and it is equally manifest that, thus constituted, and thus working, they cannot be accountable for their sin—they cannot be moral agents.

To this representation and this reasoning ten thousand times ten thousand divines and others reply—The descendants of Adam cannot indeed but sin, for their heart and whole nature is corrupt; but this *cannot* is a *moral* cannot; it means *will not*. Keep the commandments, yea, and in thought, word, and deed, they can *if they will*: obey the whole law and maintain all holiness they can *if they will*. Between them and Adam—the holy Adam whom God created, there is only this difference, that, whereas he *loved* holiness, they *hate* it—he was *inclined* to good, they are *disinclined*—he *willed* to walk uprightly, they *will not;* they are corrupt in their *will*. Present man has the *physical* power of obedience. He has ears to hear; an understanding or mind to apprehend, approve, and disapprove; a conscience or sense of moral obligation to incite him to right and to dehort him from wrong, affections capable in their constitution of cleaving to the right and good; and lastly, limbs and members, and organs, capacitating him to act: he lacks only the *moral* power—the right will; and, lacking this, he is clearly guilty and justly punishable.

Here the opponent rejoins. The divines employ the matter of the physical and moral ability (or inability) most unphilosophically. The distinction, which they make between these two kinds of ability, is just—it is founded in real difference; but it is here absolutely without relevance or bearing; and thus it ever has been, and it ever must be, utterly unsatisfactory to every one *free* and *naturally-working* mind upon which it has been urged. "If I cannot, I cannot," is the answer universally made; and, though you term this cannot a *moral* cannot, it matters nothing, inability is still inability; and, though inability to fly is indeed different from inability to love God, yet, *in their relation, each to its object*, the two inabilities are one. For to fly is impossible without wings or some *physical* means: to love God is impossible without a heart to love Him—without *moral* means. Man is guiltless in not flying, because he has not been gifted with the physical means and power to fly: man, if he have been gifted with the moral means or power to love God, must in like manner be wholly guiltless in not loving Him. Man is, for any particular inability, physical or moral, equally, and on the same ground, guilty or guiltless; and to determine the point of his guiltiness or non guiltiness, the one inquiry is, Did he make himself unable, or was he constituted and created unable? Is he unable by his own act, or by the act of another? Is he unable through his own destruction of his ability, or through the inability of his nature? Accordingly the guilt of Adam, *in reducing himself to moral inability*, is as clear as a sunbeam: but his guilt in being morally unable, *had he been so created*, no free and naturally working mind is capable of discerning. Likewise, quite clear and utterly incontestible is the guilt of him, who (by chopping off his hands, &c.) *reduces himself to physical inability* of doing some action due from him: but, not clear, not by any mind discernible is the guilt of him whose inability to do a required action consists in wanting hands from his birth. Guilt consists, not in inability, whether physical or moral, but in inability self induced—in inability induced, however inexplicable the modus be, by abuse of power or moral liberty. Guilt, even when charged upon a drunken man, is

charged upon the assumption that *he made himself drunk*: guilt would not be charged upon a man made drunk by exterior and irresistible force: and further still, guilt would not be charged even upon a being morally and absolutely incapable of good, had he suffered the privation of his understanding, affections, and will, through constant *compelled* drunkenness, and constant subjection, during drunkenness, to objects inflaming his appetites, and lusts, and passions. Guilt, when it consists in inability, consists, not in *being* unable, but in *becoming* unable—not in being unable by constitution and nature, but in *making one's self* unable. Again, why do the Scriptures affirm, and why do theologians agonize to show, that ADAM was created holy—i. e. with the moral power absolutely and indispensably requisite for the moral work enjoined upon him? How is it that *here* we all see so clearly that God's justice could not have been vindicated, had God required obedience utterly (whether physically or morally) impossible to be rendered? How do we all, *in this case*, see that without moral power there could be no moral agency, no moral act, and no moral agent? In the case then OF ADAM'S OFFSPRING, is the connection less necessary between moral power and moral acting?—is the necessity less absolute that where obedience is due there should be power to obey? But divines here instruct us that Adam's offspring is, in not loving God, equally guilty with Adam:—for the OBJECT to be loved is still superlatively worthy and attractive of love—there is still the same OBJECTIVE excellence. Ah! see they not that the SUBJECT of the required love should be as susceptible of it as the OBJECT of it should be suitable to it—that SUBJECTIVE capability is as essential as OBJECTIVE adaptedness. See they not that, since in Adam's offspring there is *not* this subjective capability, the inquiry continues, *Why* is there not? Has Adam's offspring lost its capability, or has it been, through every individual from Cain, incapable from birth? And to this inquiry the obvious answer continues, If Adam's offspring have not lost their capability, but are in constitution and nature incapable, Adam's offspring are guiltless.

The opponent further rejoins, that man, if *morally* unable to love and serve God, is *physically* unable:—and this, simply, because moral ability is *the* ability—*the very* ability which the work to be done demands, and of which the existence constitutes the work physically possible. Man, divines affirm, cannot love God. This cannot is *moral*: he cannot because he *will not*. Man wills not because there is a disease in his heart. This disease he cannot cure. God alone can cure it; and when God *shall* cure it—*shall* cause man both to will and to do; then shall man love God—then shall man be morally able—then shall man *will*—then shall man's disease be cured. They state this doctrine in other words: "Man cannot will without an adequate motive. The will is necessarily determined by the most powerful motive operating upon it. This motive must be from without; and, in the case of a good work to be performed, must be from the Holy Spirit." Now, what constitutes physical inability—what constitutes a work relatively impossible? Simply the non-possession of *that* ability—*that* power—*that* kind of means which is essential to the performableness of the work. Here the work supposed is a *moral* work. To be performed it must be *willed*. That it be willed there must be a necessarily determining motive. This necessarily determining motive—this adequate, this energy conferring, this ability bestowing and effectually capacitating motive is producible solely by the Holy Spirit. Surely then the performance of the work before the Holy Spirit produces the motive—the adequate motive, the motive determinative of the will, in the determination of which consists the ability utterly and eternally indispensable—is an impossibility strictly physical! Surely the performance of a work which to be performed is to be willed, is physical impossibility to one labouring under that disease of the heart termed moral inability—inability to will! Surely it is preposterous in divines to persist in telling man that he is *physically* able to know and obey

God, &c.—that he has understanding, conscience, affections, &c. constituting the physical means—and that his *in*ability is only *moral*. Alas! what a wretched fallacy is here! The physical means which man requires is MORAL ABILITY—i. e. not simply an understanding and a bundle of affections, but an understanding not darkened, and a heart not depraved—a mind and a soul not intently set to do evil, not furiously and irrestrainably propense to schemings and workings foul, horrible, and hellish. *This—this* is the physical means—*this* is the means to that end—*this* is the power to that performance. If of *this* means and *this* power (viz. moral power) man be not possessed, man, most indisputably, is under physical impotence.

Now, Mr. Editor, what remains for the divines? You know, orthodox sir, that the doctrine of hereditary or original sin *is* Scriptural, *is* true. And you know too, and as well from reason and from conscience, as from revelation, that Adam's offspring *is* guilty, *is* accountable, and punishable. Surely then we can, and surely we ought, to exhibit the connection and just consistency between man's inability to render obedience, and man's demerit on account of disobedience. And let us heartily join in reprobating the gross misuse made by divines of the distinction between physical and moral inability; and honestly admit that just as physical inability absolves man from obligation to a work the object of physical power, so does moral inability absolve him from the obligation to a work the object of moral power; and that the one inquiry in both cases is—not is he *physically* or *morally* unable, but is he unable through his own doing, or through the doing of another—is he unable by nature, or by an act of will? This is a momentous subject: let us approach it reverently.

God made a holy man—Adam. He made him the root and spring, the head and representative, the aggregate or all involving one of the human race. He regarded this one as all—this Adam as human kind. He made with this all comprehending and all representing one—with this holy and morally able one, a covenant of life and death. He awards death upon man (upon the one man and upon mankind as included in him) for his own *free* and *willed* disobedience: and He would have awarded life to man (to the one man and to included mankind) had he rendered obedience. He continues to require man (the whole kind, as being, at the first, the subject dealt with) to love and serve Him, because He continues to regard man as bound to render love and service, notwithstanding his incapacitation of himself—because He holds, unaffected by man's self induced impotence to obey, His own right and title to command: and, as He would, with incontestible justice, have continued, after ADAM'S becoming morally incapable of obedience, to command ADAM (viewed as a simple individual) to obey, and to punish him for non-obeying; so He does, with justice (on the assumption at present of the rectitude of the covenant) equally incontestible, command and punish ADAM'S OFFSPRING (viewed as in and one with Adam). Here then lies the whole mystery. Adam and Adam's family are one. Adam was created upright—morally able. Adam, as he was endowed with the power, so came under the obligation to obey. The right of God to command, as it ceased not with ADAM upon the cessation of Adam's power to obey, so could not cease with ADAM'S FAMILY, this being in and one with Adam. Adam's whole family therefore, *having had* (in their upright and free progenitor and representative) moral ability; and *having freely destroyed* (still in the person of their head) their moral ability, are, in and with Adam, lapsed: and with them, equally as with Adam, are all the dealings of God—all His requirements and all His visitations and inflictions righteous: from them, equally as He demanded from Adam, or as justly as He demands soberness from a confirmed and morally enslaved drunkard, does God demand obedience and perfect holiness: in them, equally as He did in Adam, does God view guilt; and

not because they *are* morally incapable of good, but because they (acting in Adam) *became* so.

Thus, Sir, is it that the descendants of Adam are, notwithstanding their conception and formation in sin, and their necessary transgression from the womb to the grave, strictly guilty and justly punishable. Thus is it that men, though they *connot*, yet *ought*—though they are impotent and enslaved, are yet accountable—though they are morally incapable, are yet moral agents: and *thus* are the Scriptures vindicated; the doctrine of hereditary sin established; and the objector satisfied or silenced. Away, then, and for ever, with the efforts to convict sinners by insisting upon the irrelevant distinction between physical and moral inability! [?] And, openly and prominently, let divines declare to men their intimate implication and infinite concernment with Adam, and boldly and authoritatively charge them with guilt and sinfulness in Adam; and faithfully and feelingly denounce the indignation, and proclaim the mercy revealed towards them as children of Adam.

A point yet remains. All this difficulty of the real demerit and just punishableness of beings morally incapable of good is, by being resolved into the doctrine of the oneness of these beings with an upright and holy head indeed disposed of; and the important and most practical truth of man's accountableness satisfactorily established: some vindication, however, may be thought necessary of God's justice in this His dealing with all in one—in this His enactment of the representative and vicarious economy of man. This point may be fulfilled hereafter. J. M.

VI.—On the Administration of Oaths to the Natives.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR

Sir—I was much pleased to see in your last number, that the question of heathen oaths had been taken up by R. T. W. I do not see how such oaths can be used by a Christian magistrate without direct violation of some of the plainest precepts in the Bible.

The common mode of administering oaths by the use of the Gitá, Ganges-water and Tulsi, has long appeared to me as exceedingly absurd and little likely to be long considered as binding on the conscience by the natives themselves. The Gitá has been shewn to be full of blasphemy and absurdity. Ganges-water is beginning to be like the water of other rivers or brooks, and the Tulsi will soon be esteemed like other aromatic herbs. The progress of knowledge will produce a change which must necessarily upset all faith in these fooleries.

When I had occasion for the first time to take the evidence of a witness on oath, I directed the chief native officer in the court to swear the witness in the usual way: accordingly the witness was sworn by the *Bel Bhandar*, (a small quantity of grain [Jowári] tied up with some Haldì [turmeric], from an image of Khandobá) taking it in hand and swearing by Khandobá to speak the truth.

This struck me at once as being altogether inconsistent with the command not to cause to swear by false gods, besides the absurdity of swearing a person by a liar to speak the truth; I therefore resolved, so far as I was concerned, to have the matter remedied, by using a form of oath to which such objections could not apply. This was easily done, as the regulations do not prescribe a heathen oath, but direct simply that the oath used should be considered as binding on the conscience.

The form of oath I adopted, and have used ever since, was this:

ह्याने जन्मास घातलें असा जो परमेश्वर ह्याला हिशेब द्यावा लागतो, त्याची शपथ मी घेतों असें कीं जो मजकूर बोलायाचा आहे तो खरा.

"He who gave me life, who is God, to whom I must give an account, by him I swear that the matter now to be declared is the truth."

This form of oath was immediately approved by all present, from the Bráhman to the Kunbí. They agreed that it could not be evaded, and remarked that it was the same for all castes, whether Hindú or Musalmán, &c.

However persons may differ as to the object of worship, all, except atheists, admit and acknowledge one supreme God, the Creator, and also that they are accountable to him for all they do: so far all agree, whether they be Christian or heathen, Jew or Muhammedan. This admission is the only ground why an oath is binding on any man's conscience. It is obvious that if a person disbelieves in a God, there is no oath which can bind him. I have never found any persons object to the use of the oath here proposed, nor do I see upon what grounds it could be objected to, as it does not interfere with any man's conscience otherwise than by obliging him to speak the truth from a regard to God, the Creator and Judge. R. S.

REVIEW.

A Grammar of the Sindhí Language. By W. H. Wathen, Esq. Chief Secretary to the Bombay Government. Bombay, Government Gazette Press. 1836.

There are some folks who view Mr. Wathen, and others who have devoted themselves to the study of the antiquities of India, as deriving no other credit from their oriental researches, than that of those who gather

> Intaglios rude, old pottery, and store
> Of mutilated gods of stone, and scraps
> Of barbarous epitaphs defaced, to be
> Among the learned the theme of warm debate,
> And infinite conjecture sagely wrong!

We heartily wish them all joy of their judgment; but while our friends prosecute their inquiries from motives of the purest benevolence,—while they seek for historical *truth*, where only it is to be found in India, in a state of comparative purity, in the ancient inscriptions on stone and metal, which have best withstood the ravages of time the great destroyer, which religious fraud has wearied itself in the attempt to efface, and the fires of superstition have been unable to consume,—and while they try the legends of the priests by the monuments which are indubitable, as well as the monuments by the legends, in which there is little but perversion and exaggeration, we shall most heartily dissent from that judgment. The more that is known of the past history of this great country, the more will its present state be understood. The more that the transactions and changes which have occurred in ages long gone by are attended to, the more deep felt will be the conviction that the obstacles to the important changes, which Christian philanthropy leads us to desiderate, and solemn duty urges us to attempt, are much less formidable than is frequently believed. For none of the institutions of the Hindús will there be again an antiquity claimed beyond that of Saturn himself; and of their grandeur and majesty will none now discourse in a sublimity mounting above the Pleiades. It is only a *novelist* who studies more the cadence of his sentences, than the truth of his characters, and the propriety of his figures, who will now venture on such assertions as "the vast peninsula of India, in whatever manner it may be contemplated, always preserves an attitude of sublime repose, like what we see continually repeated in the statues (!) of its guardian deity, Brahma or Budh," and "the history of Hindustan resembles the course of a mighty placid and unruffled stream."* And it is only the infidel

* Howison's European Colonies in various parts of the world.

who really fears that he will speedily be entombed in the ruins of his own Babel, who cries out against every effort to overthrow the bulwarks of Bráhmanism as worse than hopeless and useless.

But while the researches in antiquities, which some affect to hold light of, thus have their value, and those to whom we are indebted for them consequently deserve our respect and gratitude, it is a fact, which we cannot view without satisfaction, that they have not engrossed the whole of the leisure which the business of office so sparingly affords. Our antiquarians have gazed around them on the wide panorama of nature and the present scenes of life, as well as have disinterred the relics of past generations. They have studied the languages of the living, as well as of the dead. They decypher the flourishes of the humble reed in the enigmatical hundí, as well as follow the impressions of the "pen of iron," which, in the days of yore, with imperial commission, recorded "unchangeable" decrees in the plate of metal, the pillar of victory, the habitations of the gods, or the living rock. No one can doubt that this is the case with Mr. Wathen. Long has he been known to have mastered the polyglott of Maháràshtrá, Gujarát, Hindustán, and Persia. Two years ago, he published suitable lingual guides to the traveller through Egypt, Arabia, and Turkey. In the work before us, he offers himself as an interpreter when, like the Alexanders of Macedon and Montrose, we may be disposed to navigate the Indus, or to do business in the territory through which it flows. He is prepared, we believe, to give Mr. Wolff the vocabulary of Khokan and Yárkhand, when, after his excursion to the mountains of the moon, he may pass through Bombay on his way to Kamschatka, America, Marseilles, and Malta. But we must let *him* speak for himself.

In consequence of the opening of the River Indus, by the treaties concluded with the several powers through whose dominions that stream and its tributaries flow, the Compiler of this work was induced to take advantage of the materials in his possession, to frame a Grammar of the Sindhì, a language which is generally spoken in the countries through which the navigation of this river must lead travellers to pass, in the hope that, as they are now laid open to the enterprize of Europeans, much advantage may be derived from a work like the present, calculated to facilitate their intercourse with the inhabitants of Sindh, and the adventurous merchants of Shikárpùr and Mùltán.

The great object in view has been to afford, in the smallest compass possible, the materials for acquiring with facility a practical knowledge of the language.

The Sindhì language is spoken through the whole province of Sindh, and is said to be understood as far North as the territories of Bahával Khán, the Deràját, and Multán; it prevails—westward, in Cutch-Gundava, Shál, Mastùng, and Pishín: eastward, in Cutch it is spoken with some slight vatiations in formation and accent.

This language appears to be derived from the Sanscrit. Some of its forms may be traced to the Páli: and it possesses considerable similarity to many of the dialects of India, which are derived from the same sources.

Besides the benefit to be derived from a practical acquaintance with this language to those persons who may merely navigate the Indus on mercantile speculations, it should be remembered, that the adventurous natives of Shikárpùr and Mùltán are spread in colonies throughout the whole of the extensive provinces of Central Asia, and form the chief medium for commercial transactions in those countries. They are to be found in Russia, at Astrakhán, throughout Baluchistán and Sistán, as well as at Hirát and Bokhárá. They possess considerable political influence, occasionally, with the chiefs of those countries, from their command of capital, and their frequently taking farms of the revenues. Travellers starting from Shikárpùr or Multán,* might obtain bills of exchange from bankers resident at those places, on their correspondents in Russia, Persia, Khorasán and Central Asia; to such persons also, much advantage would be derived in passing through countries remote and difficult of access, by being able to communicate with people of this description in their own language, being one utterly unknown to the natives of the places where they reside.

For the truth of these observations, I need only refer to the travels of Pottinger, Christie, and Burnes—the first found the Shikarpúris at every town from Kelát to Kermán—Christie owed his safety and success to T,háldás in Sistán—and they had a Sarái, of their own at Bokhárà. Vide Wolff's Travels.

* Or even from Bombay by means of correspondents and agents.

It is proper for me here to state, that I am indebted to the respectable Muhamad Yusaf Murgay, who was employed for many years as Agent for the British Government in Sindh, for the materials of this Grammar, and for my own acquaintance with the the Sindhi language.

The grammar is got up in a highly respectable manner; and we doubt not that it will prove both curious and useful.

RELIGIOUS INTELLIGENCE.

INDIA. 1. *Bombay Auxiliary Church Missionary Society.* The annual meeting was held on the evening of the 23d December. The report, which we shall afterwards notice, showed the advancing prosperity of the institution. The movers and seconders were the Hon. Sir John W. Awdry, Rev. J. Jackson, Hon. J. Farish, E. H. Townsend, Esq., J. P. Larkins, Esq., and George Candy, Esq.

2. *Bombay Temperance Society.* The annual meeting was held in the Town Hall on the evening of the 27th December; the Ven. the Archdeacon in the chair. The report read by Mr. Jeffreys, the primum mobile of the institution, was highly encouraging as bearing indisputable testimony to the progress of the cause in almost all the most important stations in India, and the addresses of the different speakers were appropriate and animated. The movers and seconders were Captain Shortrede, the Rev. D. O. Allen, Dr. Smyttan, E. H. Edwards, Esq., Dr. Stevenson, Major Davies, Captain Underwood, Dr. Wilson, &c. We were glad to observe the meeting readily acquiesce in a proposal to bring the disgraceful scenes connected with the drunken sailors who visit the Bombay bázárs to the notice of the authorities, and to hear of the orderly and Christian conduct of the temperance ships at present in the harbour.

3. *Harnaì Poor Asylum.* "At the beginning of the commercial year, 1st August last, there were connected with the Harnaì Asylum forty-four persons; twenty-two men, twelve women, eight boys, and three girls. Of these there were twenty-three lepers, six cripples, two persons infirm from age, and two able bodied persons for drawing water, cleaning the houses, and doing such services as the poor cannot do for themselves. The children are taught to read in a school kept by Samuel, a Christian inmate of the asylum. They all have a portion of the Scriptures read to them daily by Mr. Drake, the assistant missionary at Harnai. One of the inmates, who had been a convert to Christianity for several years, and maintained a steady Christian deportment, died during the rainy season. He bore his sickness with resignation and patience, and expressed his confidence in the atonement of the Lord Jesus Christ, as the only means of salvation for his soul.

"The funds of the institution are now more than exhausted, as will be seen by the statement on the cover; and since that amount was made up, the expenditure has greatly exceeded the income. It is hoped that it is only necessary to mention the circumstances of the asylum, to induce those who have hitherto supported it, and others who wish to aid in so good a work, to come forward to prevent the necessity of reducing the number of inmates, in the only asylum of the kind in the whole of the Konkan. Contributions will be thankfully received by the undersigned: or they can be remitted to Messrs. Forbes and Co. or to Mr. Drake, assistant missionary at Harnai.

Bombay, 23d December, 1836. J. STEVENSON."

4. *Sixth Annual Examination of the General Assembly's School, at Calcutta.* I had the gratification of being present at the sixth annual examination of the General Assembly's School, which was held in the large room of the Town Hall on Wednesday the 12th ultimo; and as no report of it has yet appeared

in your pages, the following brief notice may perhaps be not unacceptable to the readers of the Observer.

The examination, which had as usual excited a great deal of interest, attracted a larger and more respectable concourse of visitors than I remember to have observed on any former occasion. Among them I recognized the Honorable Miss Eden and part of the Governor General's suite, the Honorable Mr. Ross and Colonel Morison, the Honorable Sir John Grant, Messrs. Wigram Money, C. W. Smith and C. E. Trevelyan of the Civil Service, Colonels Beatson and Craigie, Majors Irvine, Eckford and Macdowal, the Reverend Dr. Parish and Mr. Boswell, some of the most distinguished members of the mercantile community, and almost all the missionary brethren connected with Calcutta and its vicinity. It was conducted by Messrs. Mackay and Ewart. and by the Rev. Mr. Charles, senior chaplain of St. Andrew's Church, who, as moderator of the Presbytery of Calcutta, presided on the occasion, till he was obliged by the state of his health to retire, when the chair was taken by David Macfarlan, Esq.

It will be seen from the programme, a copy of which is subjoined to this notice, that the range of studies in which the pupils were declared capable of being examined, was more than usually varied and extensive; and it is enough to say, that the manner in which they acquitted themselves, throughout the prolonged* and sifting process of examination to which they were subjected, was worthy of the brilliant appearances made by them in former years, and fully justified the many high encomiums which have been pronounced on the Assembly's School and the system of tuition pursued in it. It is due to all parties to say, that there was not the slightest appearance of previous concert or preparation; every thing was conducted with the greatest fairness and impartiality, and the increase of reputation achieved has been fairly won.

The examination of the elementary classes, which was soon got through, commenced a little after 9 o'clock; and after them two classes of the Seminary at Tàki, which is carried on under the superintendence of the Assembly's missionaries, though supported chiefly by the Roy Chowdry Babús, were called up in succession. They attracted considerable attention, and considering the disadvantages under which they have laboured, the appearance made by them was highly satisfactory; though, as might have been expected, they fell far short of their youthful compeers around them in accuracy of scholarship and readiness and extent of information. It on this account struck me forcibly, that a less prominent place ought to have been assigned to them in the business of the day.

The third class of the Assembly's School was next brought forward, and with this the most interesting part of the examination commenced. This is the first class of such high standing, as was announced to the audience, that has been trained wholly in the school, and never has attended any other; and certainly it is only justice to say, that the progress already made by the lads who compose it places in the clearest light the excellence of the system under which they have been taught, and that, if they advance at a proportionate rate during the remaining years of their course of study, they will in all likelihood rise to higher attainments than have yet been reached by any seminary in India. The taste, accuracy, and comparative freedom from peculiarity of accent, with which they read a portion of Marshman's Brief Survey, selected by Miss Eden, have, I am sure, been rarely equalled in this country; and the ease and correctness, with which they gave in good English the meaning of the words that occurred in it, excited the astonishment and called for the applause of all around me. The proficiency which they have made in their studies, [and they were examined in ancient and modern history, the four Gospels and Acts, Political and Physical Geography and Geometry,] may perhaps be best judged of from the fact, that though the questions pro-

* It lasted upwards of six hours.

posed by Mr. Charles, which were both numerous and searching, were evidently put at random, they answered them all with the greatest readiness and fulness, with the exception of two or three, which Mr. Mackay said were beyond their depth. I will just add, that the manner in which, in answer to Mr. Ewart's questions, they traced the course of the great gulf stream on the terrestrial globe, and accounted for the change of its direction at different places, was one of the most interesting exhibitions of the kind I ever experienced.

The first and second classes were next examined in succession, and though there was not any thing like time to do justice to their attainments in general knowledge and in the evidences and theory of Christianity, the readiness, accuracy, command of English expression, intelligence and reach of thought which they displayed on these subjects, were truly astonishing, and far exceeded what, only a few years ago, it would have been deemed quixotic to predict as attainable. The manner, if I may descend to particulars, in which the lads in the highest class stood a very severe examination on the whole of Mylne's excellent treatise on astronomy, in which both Mr. Mackay and Mr. Charles took part, was acknowledged on all sides to be a most masterly exhibition, and such as very few, even of the well educated Europeans present, could have approached.

Some of the classes were examined in Bengálí by the pandits attached to the school towards the close of the meeting, and their progress I believe has been satisfactory: but, persuaded as I am that the great work of India's enlightenment is to be achieved only through the instrumentality of the vernacular languages, I do not think that a sufficient degree of prominence was given to them. I would venture to suggest that they ought not to be pushed into a corner, and that they ought to receive such a share of attention as will give them a fair chance of holding a proper place in the estimation of the pupils. The cultivation of them ought to be encouraged, instead of being repressed or disparagingly regarded, and prizes ought to be awarded to the best translations made from them into English and vice versâ. In short, the study of English and of the vernacular languages ought to be carried on simultaneously. Less than this will not, and ought not to satisfy the enlightened friends of India.

The exercises of the day were diversified, by the lads in the three most advanced classes reading English essays on subjects selected by themselves. These were publicly declared to be their own compositions, and of this they bore internal evidence. They were listened to with the greatest interest, and, all things considered, were excellent. One of them, an essay on the evils of caste by M. C. Banerjea, was both in point of composition and of reasoning really an admirable production. It ought to be printed for the gratification of the friends of native education.*

In short, the whole scene was in the highest degree interesting; a splendid proof of success during the past, and full of promise for the future, must have been as gratifying to the feelings, as it was creditable to the talents and exertions of the faithful and devoted persons who represent the General Assembly's Mission on this side of India.—*Correspondent of Calcutta Christian Observer.*

Calcutta, Nov. 17, 1836.

* The essays and other specimens of the proficiency of the more advanced scholars were, I observed, taken away by the Honorable Miss Eden, who appeared to view the whole proceedings with the livelist interest and satisfaction; and I have heard from a quarter likely to be well informed, that since the day of the examination, our enlightened and respected Governor General has addressed a letter to the Rev. Mr. Charles, expressive of the high gratification which the perusal of them has afforded him, and accompanied it with two splendidly bound copies of Brown's Philosophy and Mitchell's Portable Encyclopædia, to be presented in Miss Eden's name to two of the boys, with whose scholarship she was especially struck. This is one substantial proof, in addition to some others which have lately been made public, of the deep interest which Lord Auckland takes in the progress of education in this country; and it will, I am confident, be hailed with no common satisfaction by the friends of native improvement.

PROGRAMME.

14th and 15th Classes, Instructor, No. I. 2. pp.; and the Alphabet.
13th Class, Instructor, No. I. (the whole.)
11th and 12th Classes, Instructor, No. II. 65 pp.—Elements of English Grammar.
8th Class, Geography; ASIA and HINDUSTAN.
7th Class, ——— —; AMERICA, ASIA, HINDUSTAN, EUROPE, and AFRICA.

TAKI SCHOOL.

3d Class, Instructor, No. III. Lennie's English Grammar.
2d Class, BRIEF SURVEY OF HISTORY, pp.
1st Class, BRIEF SURVEY, pp. EUCLID, Book I. and 7 Prop. of Book II.

ESSAY.—*On Unity.* MOHINDRO L. BYSACK (of the 3d Class.)

3d Class,
- EUCLID, 3 Books. ARITHMETIC.
- BRIEF SURVEY OF HISTORY, Parts I and II.
- PHYSICAL GEOGRAPHY.
- NEW TESTAMENT; Gospels and Acts.

ESSAY.—*Arguments for Caste.* KEDAR N. SINGH, (1st Class.)
ESSAY.—*Arguments against Caste.* MOHESH C. BANERGIA.

1st or Monitoriol Class, *
- MILNE'S ASTRONOMY, (the whole.)
- WHATELY'S LOGIC.
- PALEY'S EVIDENCES.
- HERSCHELL'S PRELIMINARY DISCOURSE.

ESSAY.—*On the Supremacy of Conscience.* KHETUR M. CHATTERJEA.

5th Class, GEOGRAPHY—BENGAL, EUROPE, ASIA, AFRICA, AMERICA, &c.

4th Class,
- KEITH on the Globes, 10 Problems.
- EUCLID, Book I, 20 prop.
- BRIEF SURVEY, Part 1. 200 pp.

4th and 5th Classes, NEW TESTAMENT; Gospel of Matthew, 10 chapters.

ESSAY.—*On Education.* BEHARY L. SINGH, (2d Class.)

2nd Class,
- EUCLID, 6 Books. ALGEBRA, Quadratic Equations.
- PLANE TRIGONOMETRY, and LOGARITHMS.
- MILNE'S ASTRONOMY, 50 pp.
- EVIDENCES OF CHRISTIANITY.
- HISTORY OF INDIA.
- CLIFT'S POLITICAL ECONOMY.

5th and 6th Classes, BRIEF SURVEY, Part I. 32 pp.
6th Class, GEOGRAPHY, 5 Maps.
7th and 8th Classes, Instructor, No. III. 150 pp. BENGA'LI',—(with the pandits.)
9th and 10th Classes, Instructor, No. III. 30 pp.

The number of scholars on the list is 629, all of whom receive instruction in their own language every day from pandits.

5. *Baptism of Natives at Belgaum.* The Rev. Joseph Taylor, in a note dated the 16th of last month, gives the following very gratifying intelligence. "On the 5th instant, I had the pleasant duty to perform of baptizing five adults and five children—a Musalmán and his wife with three of their children, a Tamulian with his wife and one child, and another Tamulian and an infant of his. Of the adults, the two Tamulians were Roman Catholics: The Musalman is an object of the poor house." May the blessing of the Lord rest on these converts, and may there daily be added to them of such as shall be saved!

* They have recently commenced BROWN'S MORAL PHILOSOPHY.

EUROPE. 1. "*Act of Assembly anent the collections for their Four Great Schemes.* May 30th 1836. The General Assembly called for the overtures on collections for the four schemes of the General Assembly, for the church extension, for school in the highlands, for the India mission, and for colonial churches,

"The General Assembly considering the obligation which lies on this church, to promote to the utmost extent of the means wherewith God hath entrusted them, the progress of the gospel of Christ among their own people, their brethren in the colonies and the heathen throughout the world; and considering further, how greatly their efforts have been impeded from a want of due arrangements for properly collecting the contributions of their several congregations, and confiding in the liberality and Christian zeal of their faithful people, were fit occasions regularly presented to them for contributing to the advancement of the four great schemes now prosecuted by the church, and recited in the overture abovementioned, do earnestly recommend to all the ministers of this church, that once in every year they make a collection in their respective churches, in behalf of each of these objects, viz.—(1.) The Church Extension Scheme—(2.) Colonial Churches—(3.) Education, and (4.) Foreign Missions; and the Assembly direct, that within eight days after each collection, every minister shall transmit to the clerk of his presbytery a return of the amount of the collection in his Parish, and the said Clerk shall communicate to the Committee of Assembly, for the scheme for which the collection is made, a statement of the whole returns within his Presbytery, and that the committees for the several schemes shall annually report jointly to the Assembly, the collections of the several presbyteries for each of the said objects, with the names of the ministers who have failed to make the collections as recommended.

"Further, the General Assembly appoint every minister on the Sabbath immediately preceding that on which each collection is to be made, to give due intimation thereof from the pulpit, accompanied with such information on the subject of the collection as he may deem fitting. And they earnestly urge on their faithful people duly to consider the duty under which they lie liberally to contribute towards the advancement of Christ's cause, according to the means wherewith God hath blessed them; and finally, the General Assembly appoint this act to be read on every Sabbath, when intimation of a collection is given as aforesaid.

"Extracted from the Records of the General Assembly of the Church of Scotland, by JOHN LEE, Cl. Eccl. Scot."

We trust and pray that the example here afforded, may be generally imitated by the churches of Europe and America.

2. *Dr. Conquest's Prize.* The Hon. and Rev. Baptist Noel, and Dr. Pye Smith, have awarded the prize of one hundred guineas, offered by Dr. Conquest, for the best *Essay on the Love of Money.* It was published early in June, by Ward and Co., under the title of "Mammon; or Covetousness, the Sin of the Christian Church." One of the adjudicators says of it, "It is incomparably the best essay! I have seldom, if ever, read so interesting a work; it possesses peculiar charms of language and illustration." Three others are designated as "the composition of minds of a superlative order." Both the adjudicators express an earnest desire that they also may be published. Dr. Conquest received altogether one hundred and forty-three essays, forty-one of which were written by clergymen of the Church of England, thirty-one by dissenting ministers, fifteen by females, and fifty-six by laymen.—*Cal. Christ. Intell.*

3. *Petition of the Presbyterian inhabitants of the Mauritius to the Presbytery of Glasgow.* We have been requested to insert a petition, prepared in November last by the Presbyterians of Port Louis, addressed to the Presbytery

of Glasgow, and this we have much pleasure in doing, * particularly as it is one in which Christians of all denominations will cordially unite. We would take this opportunity of informing the respected individuals with whom this document originated, that a Committee of the General Assembly, of which Principal Macfarlan of the Glasgow University is Convener, and Dr. Welsh of the Edinburgh University, is Subconvener, has been nominated for the ex-

* UNTO the REVEREND the PRESBYTERY of GLASGOW,

The petition of the undersigned at present resident in Mauritius.

Respectfully Sheweth:

That of the servants of Government, both in the civil and military departments in this island; of planters, merchants, shopkeepers, and tradesmen; of officers and men on board the ships in the harbour, there is a considerable proportion of Presbyterians, brought up in connexion with the Presbyterian churches either in Scotland or in Ireland, and attached to the forms and ministrations of those churches, associated as they are with the memory of their fathers, and with the remembrances of their childhood and their youth.

That for these persons no religious instruction has yet been provided in connexion with the particular denomination to which they belong.

That there is one military chaplain of the Church of England appointed for all the troops in the island, consisting at present of three regiments of infantry, one company of artillery, and half a company of sappers and miners.

That there are two civil chaplains and one church in Port Louis in connexion with the ecclesiastical establishment just mentioned, and that these chaplains, as well as the one appointed for the military, are supported entirely by Government, the lowest annual salary being four hundred pounds.

That there is a Protestant missionary chapel, in which religious services are conducted regularly in French, but have hitherto been only occasionally held in English.

That the other professed teachers of religion on the island (ten in number) are all Romanists, and are paid out of the public treasury, and by local taxation, £ 2922 per annum.

That some of the Presbyterians already referred to, have hitherto attended no place of public worship, on account of their having no minister of their own persuasion, and that a great proportion of them would much prefer the ministrations of such a person, and, from the associations they have formed, would, *ceteris paribus*, be likely to derive more benefit from them.

That your petitioners are persuaded that it is only by a particular and constant pastoral superintendence, and by the practice of that system of domestic instruction and government, (recognized, and in former times carried into full effect, by the Church of Scotland) according to which every head of a family acts as the priest of that family, and teaches his children and dependents "the way of the LORD, and commands them to keep it," that true religion can be generally diffused and preserved in a country.

That your petitioners are desirous of enjoying such a pastoral superintendence as the one referred to, and hope that themselves, and all others who may enjoy its influence and guidance, will be led into those good old habits, in the exercise of which Scotland rose so high among the nations, and the restoration of which among themselves they would look upon as the surest pledge both of the promotion of the best interests of their own families, and of the moral elevation of that numerous class of men, who, though now liberated from slavery, are still, with very few exceptions, sunk in deplorable ignorance and vice.

That your petitioners do, on these grounds, desire the settlement among them of a minister of the established Church of Scotland, and earnestly solicit your Reverend Court to interest themselves in their behalf, and to petition the Honorable His Majesty's Secretary for the Colonies to grant a yearly salary for the maintenance of such minister.

That in the colonies of the Cape of Good Hope, Van Diemen's Land, and New South Wales, and in several of the West Indian Islands, Presbyterian churches have been established, all of which are either partially or wholly supported by Government.

That your petitioners are not prepared to say how much might be contributed in Mauritius towards the support of a Presbyterian church in Port Louis, but have no doubt that, in the form of seat rents or otherwise, at least £ 100 per annum would be readily obtained for the minister, and that a suitable place of worship would be provided for him on his arrival in the island.

That your petitioners are convinced that the labours of a pious, able, and devoted, Presbyterian minister in Port Louis, so far from injuring the Protestant churches already established in Mauritius, would tend both to improve their character, and increase their numbers.

That your petitioners would leave with your Reverend Court the choice of the pastor,

press purpose of aiding in the formation of Colonial Churches, and that the petition should have been sent to that body. It will, however, probably be handed over to it by the Glasgow Presbytery.

LITERARY INTELLIGENCE.

1. *Bombay Branch of the Royal Asiatic Society.* At the monthly meeting held on the 28th ultimo, a very able and interesting paper of Remarks on the Arabic Language, by the late T. M. Dickinson Esq., was read. It is devoted principally to the elucidation of the precision and copiousness of that ancient tongue. An analysis of it, we hope to be able to insert in our next number.

2. *Indian Birds.* At the meeting of the Wernerian Natural History Society held on the 26th March last, "Professor Jameson exhibited a series of birds from Northern India, collected by Mr. Hamilton Stirling, which, he remarked, was remarkably interesting, as presenting many species which were not known to exist in that quarter. Mr. William Jameson pointed out several of these; of the rapacious order he noticed the Milvas Govinda, and Accipiter Dakhanensis, the former of which was considered to be probably the young of the Falco Chila. With regard to the geographic distribution of the genus Milvus, it was stated, that it occurs in all the different continents of the Old World and New Holland, but that it has not as yet been detected in the new World, its place being there supplied by the genus Nauclerus. Specimens of the Gypaetos Barbatus were again laid before the Society, Professor Jameson having many years ago exhibited this bird sent from Northern India by Lieutenant Tytler (which, since that time, has been discovered by other travellers, for the purpose of pointing it out under the form of the Vultur Niger, it in the young state being considered as a distinct species, and described under this name; and also for the purpose of showing that it, from the nest upwards, undergoes the same changes as the European species, a character, before all others, marking them to be one and the same species. In regard to British birds in general, in connection with Indian ornithology, Mr. Jameson stated, that more than one third of them occur in India, either identical with, or undergoing certain slight modifications in the colour of the plumage, size, &c., characters which, if their habits and manners are the same, would lead him to consider them rather as marked varieties than as new species. To the diurnal rapacious birds Mr. Jameson particularly directed the attention of the Society, and stated, that of the 18 diurnal birds of prey found in this island, the following striking distribution was presented, viz., In common with Europe 3; Europe and Asia 2; Europe, Asia, and New Holland, 1; Asia Africa, and New Holland 3; Europe Asia, and North America, 5; if, however, the Circus cinerascens exists in North America, which is not at all improbable, we will have 6; Europe, Asia, and South America, 1; Europe and North America, 3. To these conclusions, Mr. Jameson remarked, he had come, principally from an examination of the magnificent collection in the museum of the University of Edinburgh. After some other general observations on the identity of particular species of rapacious birds, in which it was stated, that the Falco Cherrug of Gray, is the female of the Falco Islandicus; the Circus Pallidus, Sykes, the young male of the Circus Cyaneus; the Circus Variegatus, the Circus Rufus, &c; Mr. Jameson exhibited specimens of the Gallus Bankiva in its various stages, and remarked, that it is probably one of the originals of the domestic fowl, which seems to have originated not from one, but from many species; Bucco Grandis; Phasianus Albo-cristatus in its various stages; Parus (Leiothrix) furcatus, Temminck; Cinclus Pallasii, Temminck. With regard to the characters assigned to the genus Leiothrix by Swainson, of which the Parus Furcatus is the type, and which has been justly separated from the true Pariad, some observations were made, shewing that several of these are quite inapplicable to the type of the genus. In exhibiting the Cinclus Pallasii, Mr. Jameson remarked, that the genus was confined for many years to but one species, the existence of the Pallas Dipper being called in question, and that not found out of Europe. Now, however, we have three, and probably a fourth (a bird existing in the collection of the University of Edinburgh, which may be placed in this genus, or rather forms a connecting link between the genus Cinclus and that of Pitta), some of which are found

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whose ministrations it is the object of their present petition to procure, and would request that he may be provided with a commission to form a session as soon after his arrival as may be found convenient; and would further solicit your Reverend Court to take the church, as far as possible, under their spiritual superintendence, and in other respects to fix its constitution as they may judge most advisable.

And your petitioners will ever pray, &c. &c.

in all the great continents of the world, with the exception of New Holland. That the Cinclus Pallasii is the same as the Cinclus Americanus, an opinion advocated by L. Bounaparte, can only be maintained by those who have not had an opportunity of comparing the two species being very apt to be misled by the meagre description of the former by Temminck; one character alone distinguishes the two species, viz. the Pallas Dipper is more than a third larger than the American; moreover, the latter never assumes the colour of the former, at least Mr. Jameson was unable to detect, in a series of specimens of the Cinclus Americanus, the slightest approach to the tinge of colour assumed by the Pallas Dipper. A specimen of Wryneck (Yunx torguilla) was exhibited, which was killed in February last in Fifeshire.

3. *Light.* Professor Forbes pointed out to the Society of Arts on the 25th May last, "the probably extreme practical importance of a most extraordinary fact in optics communicated lately to the Institute by M. Cauchy. He was led to anticipate by theory, and verified it experimentally, that near the limit of total reflection in a prism refraction takes place, with a *vast increase* of intensity of the incident ray of light. If this be confirmed (and the proof is easy, though Mr. F. has not had leisure to put it to the test), the most astonishing results, the vice-president pointed out, would ensue; since light, however trifling, may be magnified indefinitely.

4. *Remains of Quadrupeds in the Oolitic System of Rocks.* Hitherto the only fossil remains of the mammalia known to naturalists, older than the chalk formation, were those of a species of Opossum, or Didelphis, found in the oollitc rocks of Stonesfield. Some years ago, Hugi, professor at Soleure, discovered, in quarries in that part of the oolitic system named Portland Stone, remains of true quadrupeds. Very lately these neglected observations of Hugi, we are told, have been confirmed and strengthened by additional discoveries in the same quarter, made by a Mr. Gressy. He, in a communication to the Natural History Society of Strasbourg, enumerates the following animal relics as having been found enclosed in undoubted beds of Portland stone, along with remains of crocodiles, emys or fresh water turtles, &c. viz. bones of Paleotherium, the Anoplotherium Gracile, of a kind of hedgehog, and a pachydermatous or ruminating animal, the size of a sheep.

5. *Historical and Statistical Researches on the Causes of the Plague*, by M. de Segur Dupeyron.—M. de Segur Dupeyron had aleady attempted to prove that the plague comes to Europe chiefly from Egypt. This proposition not having been generally admitted, he has thought it necessary to develope further this part of his researches. In examining the correspondence of the consuls preserved in the archives of the Foreign Office, M. de Segur has found that two circumstances are indicated, which, in certain cases, may produce the plague in Egypt. These circumstances are, 1. famine; 2. malignant fevers. But famine in Egypt is generally caused by the too great or too small rise of the Nile. After a small inundation, little of the land has been irrigated, but a small portion can be sown; and after a great overflow the waters require a long time to retire, and the seed time passes before all the grains has been deposited in the earth. Hence M. de Segur has searched in Arabian authors for information regarding the height attained by the Nile, in the greatest possible number of overflowings, and he has inquired if, in the years corresponding to the too small and too great inundations, the plague has not existed somewhere. His investigations have been limited to the period comprised between the middle of the tenth century, and the middle of the fifeenth, because the works which he has been able to cousult, notice only the inundations of that epoch. Of fifty to fifty-five centuries, forty coincide with the too great or too small risings of the Nile. As the great work on Egypt contains a table of the heights of the river from 1737 to 1800, the author has been able to ascertain if in that number of years the plague occurred in the country after unfavorable inundations, and he has found that of fourteen plagues which took place during the period, thirteen coincide with the bad inundations which produce famine. After an examination of the correspondence of the consuls in Syria, and in the islands of the Archipelago, M. de Segur endeavours to prove, 1. That the plague prevailed in Syria and the Archipelago only after it had previously manifested itself in Egypt; 2. That the famine in Syria and the Archipelago has been followed only by malignant fevers, and never by the plague, unless when it existed in Egypt; and he concludes, that the famine in Syria and the islands of the Archipelago may be regarded as the origin of the same maladies it produces everywhere; but that in Egypt it gives rise to results which follow it in no other country, since it is almost always accompanied by the plague. In conclusion, M. de Segur remarks, that in Egypt there is a particular cause which increases the malignant fever, so as to give it all the characters of the plague, and this cause exists only in that country.

Editorial notes.

In the first article of this number, it is insinuated that the cocoanut was thrown into the Taptì by a European gentleman this season. We have been happy to be informed that this was not the case.

The petition praying the Government to withdraw all countenance from idolatry and superstition, lies for signature at the parsonage. We hope that many will adhibit their names to it. We shall insert it in our next number.

Presbytet, and an Impartial Hindù of Surat, will be inserted. Orthodox has a good deal of poetical fire; but he writes in a style of versification extremely difficult. We do not, however, reject his last communication.

T. R. on China is very acceptable, and it will find a place in our next.

Parvikes knows that we shall always be happy to hear from him. He must either confine his attention, however, to topics on which we are agreed, or prepare to do battle with us in a manly style. His first paper will be inserted as soon as possible.

We beg to recommend to the notice of our readers Captain Fawcett's Eighteen Month's Residence at the Cape of Good Hope, advertised on the cover of this number of the Spectator. We shall afterwards advert to it more particularly.

We have received various valuable communications from the Cape, Mauritius, Singapore, Sydney and Hobart Town, to which we shall attend.

The following donations to the General Assembly's English School have been received by Dr. Wilson. Dr. Doig, Rs. 12. Captain W. M. Coghlan, Rs. 20. Major E. Davies, Rs. 25. Lieutenant Young, I. N. Rs. 20. Captain R. Shortrede, Rs. 20.

The following subscriptions have been made to the Gaelic School Society since the issue of our last number. Reverend W. Fyvie, Rs. 10. Captain W. M. Coghlan, Rs. 15. Reverend Dr. Stevenson, Rs. 15. Lieutenant C. Giberne, Rs. 5. D. A. Eisdale, Esq., Rs. 20. Lieutenant Young, I. N. Rs. 7.

Received for the Irish School Society. J. S. Law, Esq., Rs. 50. Captain W. M. Webb, Rs. 25. Lieutenant G. W. Hebbert, Rs. 25. Lieutenant C. Giberne, Rs. 3. Lieutenant D. Davidson, Rs. 20.

THE

ORIENTAL CHRISTIAN SPECTATOR.

FEBRUARY, M,DCCC,XXXVII.

I.—POPERY PERVERTS THE GOSPEL. BY THOMAS BROWN, D. D. MINISTER OF ST. JOHN'S CHURCH, GLASGOW.*

The subject that has been assigned to me to discuss, amidst the multiplicity of topics that will be brought under your notice, is this, that "Popery perverts the Gospel." It has been made clearly to appear that Popery makes void the law of God; and now, going forward, our next object is to show what influence it has on the gospel. This, indeed, is a very wide field, and might afford scope for many lectures; for I must say, that there are few of the doctrines of the gospel, and which we consider essential to salvation, that have not been perverted and corrupted by the Church of Rome: they have rashly "rushed in where angels fear to tread"—they have sacrilegiously laid their hands on that which humanity might have trembled to touch, and they have added unto the things that God hath revealed for the salvation of sinners, in defiance of the most fearful denunciations. Did we not know what fallen humanity is capable of, and what the wicked heart of man will do, in counteraction of God's will and authority, and to please self, we should scarcely think it possible for men to have gone so far in opposition to reason and common sense, as well as God's express prohibition, in corrupting what is sacred. There seems to be actually an ingenuity exercised to pervert what is simple, and corrupt what is pure, and to compel God to speak as depraved human nature would have him, to subjugate the reason and the understanding to the belief of what is repugnant to both. The whole revelation of the gospel, in all its aspects, and bearings, and parts, is a revelation designed to make fallen sinners debtors to the free grace of God. The whole system of Popery seems to counteract this; it is a system of human merit from beginning to end—a system comporting with the corrupt inclinations of sinful humanity, and which seems determined to gratify these at whatever expense. If the gospel is a revelation of divine mercy, Papists have changed its character, by tolerating or imposing bodily austerities and cruelties, and pronouncing these as meritorious, which are not exceeded by the superstitious observances of Indian fanatics, or the eastern worshippers of the evil principle. If the gospel is a revelation of grace, leading those who embrace it to feel and acknowledge that they owe every thing to the unmerited favor of God, they have destroyed this principle and feeling of obligation, by rendering proud self-righteous man a debtor merely to self. If the gospel draws us by the constraints of divine love to all moral obedience, they have by their indulgences, and the allowed power of forgiveness, which is vested in their priesthood, thrown open the floodgates of iniquity. If the gospel is a

* From a volume of excellent Lectures on Popery delivered in Glasgow in 1836, which we strongly recommend to our readers.—*Edit.*

proclamation of good will to men, and an injunction of good will and love from man to man, they have sown the seeds of discord, kindled the fires of hatred and vengeance, by their doctrine of exclusive salvation, and the command to keep no faith with heretics. If the gospel is a deliverance from the yoke of Jewish bondage, there is a refined tyranny induced by Romanism — a yoke more galling than Egyptian servitude, "which tramples upon Christian liberty and the natural rights of the human mind, and which threatens bodily punishment to such as in silence and privacy may have indulged the freedom of their own minds." In short, if the design of revealed truth, and all and each of its component parts, is to exalt the Saviour, humble the sinner, and promote universal holiness, the doctrines of the church of Rome, and their explanations of the gospel, are fitted to *degrade* the Saviour, foster the pride of the human heart, and implant and cherish the seeds of vice and iniquity. And it is not to be wondered that this is the case, when the liberty which Christ has granted to believers in the gospel, the Pope and his church most positively deny them. Placing themselves betwixt mankind and the Redeemer, they allow only those to approach him who make a full surrender of their judgment to popes and councils. A belief in Christ and his work of redemption, grounded on the Scriptures and their evidences, is thus made useless, unless it is preceded by a belief in Roman supremacy, grounded on mere surmises. The gospel of Christ is removed from its solid foundation of rock, to place the mighty fabric upon the moveable sand of a conjectural meaning. Again, I say, it is not wonderful that the doctrines of salvation should be corrupted; because, if the waters of life are polluted at the very fountain-head, how can the streams that issue from it by possibility be pure. If all saving truth is not contained in the Holy Scriptures, but in unwritten traditions, wrapt up we know not where, enlarged to an extent far as the fancy, and the will, and the carnal designs of man are pleased to carry them, floating down the stream of ages, and unconsigned to the inspired accredited records of Christianity—if these, unstamped by the seal of Heaven are incorporated, in faith and practice, with God's holy word, are both and alike to be held sacred, are both and alike of divine authority and obligation, how is it possible, I ask, that the doctrines that are drawn from this adulterated source can be other than of a mixed and impure character? They tell us—ay, it is an article of their creed, the disbelief of which, subjects to the anathema—that whatever the Pope or his council declares to be true, is to be implicitly believed, and held as sacred, drawn though it may be from no higher source than traditional legends. And when this is the case, is it possible that the gospel can be otherwise than perverted? We maintain, that though an angel from heaven was to proclaim as divine what is not drawn from, or does not accord with the word of life, he is not to be believed.

"Popery perverts the Gospel." It is admitted that some of the essentials of Christianity are to be found in the Romish creed, and we hesitate not to allow, that we meet with much that is fair, and excellent, and useful in many Popish writings. But then there is so much bad commingled with what is good, so much of what is corrupt intermixed with what is pure, so much deleterious poison infused into the wholesome food, that the bad neutralizes the good; the whole mass is leavened. And the danger is great, because under their system, there is no separation of the clean from the unclean. All is represented as alike wholesome and nutritious; and it is inculcated upon the votaries of Romanism, that the whole mass must be swallowed however discordant its component parts may be—the whole must be swallowed, and digested, else there can be no life, health, or vigour, nay, the curse must fall upon such as would make a distinction, and death must ensue. For instance, as we have seen, they profess to own the Scriptures as the word of God, but then no other view can be taken of them, than what the Pope and his councils enjoin, and the traditions of men must accompany them, and be

received as of equally divine authority. They believe in the divinity of Christ, but then they honour the creature as they do the Creator, who is God over all and blessed for ever; they believe in the death and the atoning sacrifice of Christ, but then they have various other methods of propitiation, and to Christ's one and all-sufficient sacrifice, they add the sacrifice of the Mass; they admit of the sacraments of baptism and the Lord's supper, but then, while they ascribe saving virtues to these which they never did possess, they add to these institutions of heaven no less than five other sacraments; they admit the righteousness of Christ in the work of redemption, but then, our own and others' merits must be conjoined with it to render it trustworthy; they own the intercession and the advocateship of Christ, but then, as if one mediator and advocate within the veil were not sufficient, in order to suppliment his intercession, they add the prayers of thousands around the throne; they own the worship of the one living and true God, but then, they pay adoration to saints and angels; they admit of the doctrine of a heaven and a hell, but then, apart and distinct from both, they maintain that there is a purgatory where the soul must be purified for the abodes of paradise, and that the repetition of the sacrifice of the cross in the Mass, and the prayers of the faithful, must be employed for delivering those who are supposed to be undergoing the purification by fire. Who does not plainly perceive the gross delusion under which the abettors of these doctrines labour, that the good in their creed is, by the Church of Rome nullified by the bad, and that what is really wholesome is vitiated and rendered noxious by the poison with which it is leavened? In teaching so many things that are pernicious in Christian faith, the very foundation of Christianity is overthrown, and instead of building on a rock, their Babel tower is erected on the sand.

It were easy to extend these remarks, in reference to the gospel, generally; but the multiplicity of the points before me, prevent me from enlarging further. You will notice in the annunciation of this lecture, that I am called upon specially to turn your attention to the grand doctrine of the gospel, viz, justification. This is a fundamental article of Christianity, a prominent feature of that faith that was once delivered to the saints. The mind of man cannot propose to itself a question of such everlasting importance, as how a sinful man shall be just before God his maker, his governor, and judge. If he can think at all, and think of himself aright, as a condemned sinner before God, his first and most eager inquiry must be, how he is to be reconciled to the holy and omnipotent Jehovah—how he can obtain an interest in the divine favour. A mistake here is attended with the most dangerous consequences; an error here is awfully fatal. But however essential and important this truth may be, it is one that lies beyond the reach of mere created discovery; and the question could never have been resolved by the united penetration of angels and men—the difficulty could never have been removed, but by the unerring wisdom of God; for he only who was offended could inform us as to the mode of reconciliation. God, however, who is rich in mercy, hath made it known to us, and that, too, in such clear and intelligible terms, that no one who is not wilfully blind and perverse need err therein. It is a doctrine that is not to be found only in one text of Scripture, or in detached and insulated parts of the word of God. If there is doubt as to the truth or nature of this doctrine, it cannot arise either from the silence or obscurity of Scripture, but from obstinate perversity, or wilful perversion. As the learned and pious Witsius says, "It diffuseth itself through the whole body of divinity: and if the foundation here is well laid, the whole building will be more solid and grand; whereas a bad foundation threatens a dreadful ruin." The doctrine of Protestants concerning justification is, "We are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."—*39th*

Article. "Those whom God effectually calleth, he also justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; *not* for any thing wrought in them, but for Christ's sake alone; *not* by imputing faith itself, the act of believing, or any other evangelical obedience to them as their righteousness, but by imputing the obedience and satisfaction of Christ unto them—they receiving and resting on Christ and his righteousness by faith, which faith they have not of themselves, it is the gift of God."—*Westminster Confession.*

To this doctrine all the reformed Churches at home and abroad subscribed as the doctrine of the Bible. It is well known that this was the leading doctrine of the first reformers. Till Luther himself was convinced that this was the unsophisticated truth of God's word, neither was his own mind at rest, nor was the influence of his other sentiments great upon others. But no sooner was his mind opened to the perception of this truth in all its clearness, and fulness, and importance, than he enjoyed an inward peace which his many trials and much opposition could not ruffle; and when, in consequence of his own conviction, he began publicly to preach it, setting before men their state by nature, and urging them to the inquiry after salvation, the effects were most visible and powerful. The whole fabric of Romish will-worship, penances, absolutions, and indulgences, which was founded on the absurd and unscriptural doctrine of human merit, began to fall like Dagon before the ark of God; nor did the work stop till the doctrine leavened, to a greater or less extent, most of the countries of Christendom. So essential to vital Christianity did it appear to him that he did not hesitate to call it *articulus stantis autcadentis ecclesiæ*, the article, on the reception or the rejection of which the stability or the subversion of the Church depended. Nor was Luther singular in this opinion. The same doctrine was the leading topic to which all the Reformers specially turned the attention of their auditors, and pressed upon their acceptance, as Zuinglius in Switzerland, Calvin in Geneva, Latimer in England, and Knox in Scotland.

I would fain employ a few moments for the sake of my Catholic brethren, if any such are present, and for the sake of professing Protestants who may either think lightly or inaccurately on the subject, in stating in a few simple sentences the doctrine of Justification by Faith. Our single catechism states very summarily in the following terms:—"Justification is an act of God's free grace wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." It is a judicial act, and a gracious act, whereby the believing sinner is absolved from the guilt of his sins, and has a right to eternal life only for the obedience of Christ received by faith. Now in explaining this it may be noticed, that we are born in a state of guilt and condemnation. We are all sinners, and as such are exposed to God's wrath; for being sinners, and having broken the divine law, had God dealt with us as we deserved we, *must* have endured its penalty and forfeited its rewards. Now justification is a change of state in the eye of the law and in the eye of the lawgiver. The term is one borrowed from courts of justice, and as applied to a sinner is opposed to condemnation; and it bespeaks a relative change, wherein thu sinner from being guilty is held righteous and regarded by God as such.

This justification is said to be an *act*, because it is like the sentence of a judge—a thing done at once and complete—done in the court of heaven, and not to be revoked. And in this way it is distinguished from sanctification, which is a work in us—a gradual and progressive thing of small beginnings, but advancing and gaining strength till the subject of it is meet for heaven. It is an act of God's free grace, because if condemned sinners are brought into a state of acceptance at all, it must be of the sovereign mercy and unmerited favour of God, irrespective of any desert, any worth, any doings of theirs. There are two constituent parts in this justification: there is the par-

don of our sins and the acceptance of our persons; a removal of guilt and condemnation, and a restoration to divine favour. A criminal before an earthly tribunal,—a rebel for instance before his sovereign, might meet with a sentence of acqutital so as to be delivered from punishment, and yet not so as to be admitted to his sovereign's favour, as Absalom, you know, was, in reference to to his crime. He was forgiven, but he must not see the king's face; he was pardoned, but not justified in the gospel sense. It is however different with the sinner who is justified before God. He is pardoned, and once pardoned he has an interest in the divine favour, and shall be admitted to all the privileges of God's children. But the query comes, How and wherefore does this take place? Is it a sovereign act of indemnity, is it by a sovereign dictum, *I will*, that this takes place, as in the case of creation, irrespective of any regard on the part of God to his holy law—irrespective of any regard to his authority and divine attributes? No. The law had been violated; the debt had been contracted; the penalty had been incurred; the divine favour had been forfeited; and heaven lost: and therefore in restoring the sinner, the lost sinner, God *must*, he cannot *but* have respect to every attribute of his offended majesty, to every requirement of his unalterable law,—and how is this acomplished? in a way that makes heaven and earth resound with this ascription of praise," O, the depth of the riches of the wisdom and knowledge of God," in a way in which mercy and truth meet together, righteousness and peace mutually embrace each other, in a way in which God's severity and goodness are most marvellously exhibited; his severity against, his abhorrence of sin, his mercy and love to the sinner; in a way in which he shows that he will not compromise one tittle of his law, one feature of his character, while a free, full pardon is extended to the undeserving. And how is this? It is by the mission, by the free gift of his own Son, by the incarnation, the obedience, the sufferings, and death of Jesus Christ. God had declared, "the soul that sinneth it shall die; cursed is every one that continueth not in all things written in the book of the law to do them." The justice of God had been trampled on, and it must be satisfied; the law of God had been violated, and it must be fulfilled; heaven had been lost, and it must be regained. In no other way could the forfeitures of the fall be restored. And just ask, could men, could angels endure the merited wrath of an offended God, and thus satisfy the claims of offended justice? Could men yield a spiritual, a universal, a perfect, and unsinning compliance with all God's holy requirements, and thus merit God's favour and eternal life? The thing is impossible. And he might just as well think of levelling yonder mountain by his uplifted arm as of doing either the one or the other. And therefore, had God left Adam in the state in which he placed himself when he endeavoured to conceal himself from God's eye among the trees of the garden, he and his posterity must have perished eternally. Now it is in these circumstances that the gospel becomes good news, that Christ becomes precious. God sends his own Son; Christ undertakes our desperate cause, and says, "Lo I come: deliver from going down to the pit; I have found a ransom." God "lays on Christ the iniquity of us all;" Christ suffers the penalty due to sin. God exacts the debt contracted by sinners; Christ pays it to the last farthing. God puts into Christ's hands the cup that we must have drunk; Christ exhausts it to the very dregs; "the shepherd is smitten in order that the sheep might go free." But this is not all. To every requirement of God's holy and perfect law Christ yields a complete and unsinning obedience; he fulfills all righteousness; he allows not a tittle of the divine law to pass, to remain unfulfilled; he yields full compliance with God's will; he does, he endures all that could possibly be exacted to bring us to God.

And then it is to be remembered, that all he was as Mediator, all that he did and endured as Redeemer, was solely *for* man. He came into the world for man's sake; he became incarnate on man's account; he lived *for* man;

he died *for* sinners; he fulfilled all righteousness, not for himself; was wounded, not for his own, but for our transgressions. This then is the righteousness of Christ; it is a righteousness full and complete, wanting nothing—without a flaw, without a defect. And this righteousness, this doing and suffering of Christ, is made ours by what is called imputation, that is, it is reckoned to our account. You know when the surety pays the debt of the contractor, the creditor has no claim on the debtor. Christ as our surety paid the debt we had contracted; our sins were imputed to him, laid upon him, and he took them away; so that when "sought for they cannot be found." And his righteousness is imputed to us; all that he did and suffered is reckoned to our account. God looks on us in the face of his anointed; and we, interested in Christ and united to Christ, are dealt with as if we had personally done what Christ did. We are righteous in Christ's righteousness.

But then it is asked, how does the sinner obtain an interest in this righteousness, in all that Christ has done and suffered? He does so by faith, that is, by a firm trust and reliance upon the finished work of the Saviour—by looking out of himself and away from every thing else as a ground of confidence towards God—by trusting to Christ's obedience through life unto death, and that solely and exclusively for pardon, reconciliation, and eternal life; he is justified by faith, and by faith only, not *for on account of* faith, but by faith, this principle being peculiarly a receiving grace, which no other grace is, leading the soul of a sinner away from every one, and every thing but him on whom it leans, and for whom it counts every thing else loss, every one else but a broken reed. I could enlarge much further on this topic, but want of time forbids. But I think I have expressed myself plainly and intelligibly, and, I am persuaded, scripturally. And that I have done so, that I have spoken as God's word speaks, I must here show by a few quotations. Our Bible tells us "that we are justified by faith without the deeds of the law; that being justified by faith we have peace with God through our Lord Jesus Christ, who is the end of the law for righteousness, i. e. every one that believes; by whom we have access by faith unto the grace wherein we stand, and rejoice in hope of the glory of God. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh living be justified. Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the forgiveness of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus: where is boasting then? it is excluded; by what law? of works? nay, but by the law of faith; and he adds, therefore a man is justified by faith without the deeds of the law."

Now this is the doctrine of Protestants, that on which they place their hope towards God of pardon and eternal life, and I will be bold to say, the doctrine of the Bible. But what say the votaries of the Church of Rome to this doctrine? what is the language of the Council of Trent in regard to it? I mention the council of Trent, because this may be regarded as their Confession of Faith, one of what they call their symbolic books, to whose decrees every Roman Catholic bows as authoritative. This is its language: "If any one shall say that men are justified, either by the imputation of Christ's righteousness alone, or only by the remission of sins, to the exclusion of grace or charity, which is poured into their hearts by the Holy Spirit, and which is inherent in them; or that the grace by which we are justified is the favour of God alone, let him be accursed. If any one shall say that justifying faith is nothing else than reliance on divine mercy, for forgiveness of sins, for the sake of Christ, or that it is by faith alone that we are justified,

let him be accursed." And then as to the merit of works, it is said, "If any one shall say that the good works of a justified person are not also the gifts of God, that they are not also his worthy merits, and that he being justified by the good works, if they are performed by him, through the grace of God and merit of Christ, truly deserves increase of grace and eternal life, and the enjoyment thereof, and moreover also increase of glory, let him be accursed.' I could quote innumerable passages to the same effect from their councils and catechisms, and the numerous writings of their most approved authors, but I forbear. And who is it that, with such language as I have quoted from God's word sounding in their ears, they anathematise? all who build upon these explicit declarations, "By grace are ye saved; being justified freely by his grace through the redemption that is in Christ; in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Who is it that they denounce? In this anathema they include every individual who, conscious of his own sinfulness and guilt, casts the whole oppressive burden on the head of the victim provided in the Lamb of God. In this anathema they denounce every humble soul who feels that he has no righteousness of his own, and relies solely and implicitly on the righteousness of the Redeemer. To this denunciation and curse of theirs they subject all those who feel that their best deeds, their holiest services, their most hallowed sacrifices, are not only imperfect, but bloated and defiled; and turn away from them as worthless things, as filthy rags, rejoicing in Christ Jesus alone for salvation. In this curse they consign to eternal condemnation the holiest and the best of men who ever trode the stage of life.—Not merely a Luther, a Calvin, and a Knox, names which, though detested by Papists, shine as stars in the spiritual firmament; but also a multitude, whom no man can number, around the throne, who cast away all self-confidence, sought to be washed in the Redeemer's blood, to be clothed in the Redeemer's righteousness, and saved by the faith of the Son of God, saying in life as they shall say through eternity, "Not unto us, but unto thee, O Lord, be all the praise." Ay, let me tell them that Paul also is included in this heavy curse, for he says, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Say, with these facts, whether or not they pervert the gospel?

Now while such are the denunciations of a doctrine that is so plainly scriptural, and to the establishment of which, and in opposition to sentiments nearly akin to those of Roman Catholics entertained in apostolic days—for false teachers and corrupters of the word have existed in every age—Paul appears to have written both his epistles to the Romans and to the Galatians: whence proceeds their aversion to it, and to its abettors? Just because it is a doctrine of pure grace, that cuts up every fibre of human merit, and will not tolerate the slightest vestige; while their system, whether explained by their decrees, or by the writings of their most eminent authors, or by their every-day sayings and doings, is wholly a system of human merit, a placing a reliance, in whole or in part, on what we have done or can do, or what man can do for us. They may profess to trust in Christ, and to honour him, and they may acknowledge him as the meritorious cause of their salvation, but then they do effectually renounce him, and dishonour him, when they divide their confidence betwixt him and themselves, or other creatures as themselves. For it is a first principle in the gospel, that Christ is all in all, that he is a whole Saviour, or he is nothing. He will have all the glory or none, he will have every soul trust in him alone for salvation, or to hope for no favour from him. What *they* consider as meritorious, consists in some supposed conformity to the whole, or some part of the divine law, a sentiment that the

Apostle Paul reprobates in the strongest terms, when he says, that if righteousness came by the law, Christ has died in vain, and that whosoever is justified by the law, is fallen from grace. From the terms of these anathemas, and from another part of their decrees, which I shall quote from the same authority, the true nature of justification is by Papists lost sight of: they say, "that justification is not only the forgiveness of sin, but also the sanctification and renovation of the inward man, by a voluntary susception of grace and gifts, whereby a man of unjust is made just, of an enemy is made a friend, that he might be heir according to the hope of eternal life. The only formal cause of justification is the righteousness of God, not wherewith he himself is righteous, but whereby he makes us righteous, namely, by which, being given to us by him, we are renewed in the spirit of our minds, and, not *reputed*, but *are*, and are truly called righteous, receiving righteousness in ourselves, every one, according to his measure." Thus we see it is by the infusion of grace that we are justified, and there is a careful avoiding of the making mention of faith in Christ; indeed, in speaking of the instrumental cause of justification, they mention the sacrament of baptism, without which no one can be justified.

It is plain from what I have read that there is a confounding and a mixing up of the doctrine of justification, with that of sanctification, which are distinct doctrines of Scripture, and which though inseparably conjoined are widely different, and ought (when we are treating of salvation,) to be kept completely apart; the one having a special reference to the work of Christ without us, the other to the Spirit's work within us. When they, therefore, speak of inherent righteousness, communicated grace, infused charity, to use their phraseology, they speak of what has nothing at all to do with justification. Unrighteousness, and unholiness, are things, toto cælo, different, when we are making theological distinctions. An unrighteous man, signifies a man under condemnation for his sins—not justified; an unholy man signifies one unrenewed by the Spirit of God—not sanctified. Of this there is an oversight on the part of Catholics, which is found to be convenient to answer their doctrine of merit. It would appear from their writings, there is a first and second justification, the first secured by what they call the merit of congruity, the other by what they call the merit of condignity; the former being available for what they call mortal sins, and the other for what they call venial sins: according to their divinity the first receipt of grace is the first justification, and the increase thereof, as merited by good works, forms the second justification. When they are required to show what that righteousness is, by which a sinner is justified, do they directly point to Christ, and what he has done and suffered? No, Christ, is lost sight of; they tell you that it is a divine spiritual quality, which quality received into the soul doth *first* make it to be one of them that are born of God, and secondly, endue it with power to bring forth such works, as they do that are born of him; that it maketh the soul amiable and gracious in the sight of God; that it purgeth and washeth out all the stains of sin; that by it, not by the merit of Christ, but by it through the merit of Christ we are delivered as from sin, so from eternal condemnation. In reading our Bibles, we are led to suppose, that justification must precede sanctification; but, according to their view of matters, sanctification precedes justification, and sanctification is essential to justification; or, in other words, inherent righteousness, what God works in us, is essential, or put to our account, for justification—the sinner is righteous and justified, not for what Christ has wrought in us;" all which I conceive to be diametrically opposite to the language of Scripture. In examining their works, we meet with endless terms and definitions, endless distinctions and subtleties, such as the culpa and the pœna, the merit of congruity and condignity, a first and a second justification, sins mortal and sins venial, but we can find none of these nice subtletics and distinctions in the Bible, and for our part we regard them as sinful evasions.

The Bible is simple in its declarations, and guided by it, and determined to be guided by nothing else, we cannot separate the fault from the punishment, and we know of no merit as applied to Christ that is not perfect, and no merit that man as a sinner can claim, unless the desert of indignation, and we know of no justification but one, till sinners and saints shall stand before the judgment-seat of Christ, the one to be vindicated and acquitted, and the other adjudged to condemnation, and we cannot think of any one sin as venial, of any one sin that is not mortal and damnatory in its nature — as not a violation of God's law and authority—as not having the curse written over it, and as not standing in need of Christ's atoning blood. But I would throw all those expressions aside, in treating of this subject, yea, I would throw aside for a time, in order to come closer on this subject, the term justification itself, and adopt instead of it its component parts—pardon of sin, acceptance with God, and a title to eternal life. These terms that all understand, and respecting which there is no ambiguity, and I would just ask Papists themselves, and thus bring the matter to the test—How do you expect the pardon of your sins? Is it *solely* and exclusively on account of that blood that was shed on the cross? How do you hope to be reinstated in the favour of God, which every son of Adam has lost? is it solely and exclusively in virtue of what Christ has done and suffered? How has heaven been purchased, and how do you expect to enter its blessed portals? Is it Christ alone that has paid the price for it? Do you hope to get to heaven by his finished work alone? No real son of the Church of Rome can answer in the affirmative, and if he does he is not a Catholic. On the other hand, if he does not, he must be perverting the gospel—that gospel which points to Christ as the alone Saviour, to his blood as the *alone* fountain for sin, to Christ's righteousness as the alone robe for covering our nakedness, and Christ's all perfect finished work as alone plea for entrance into the heavenly kingdom. Alas, alas! there is such an infinitude of saviours with them, that we cannot tell where to find Christ among them; there is such a multitude of doings and superabundance of merit, (not so much of heavenly graces, and Christian virtues in themselves and others, but of penances and pilgrimages, and other forms, and bodily austerities,) that you cannot tell what place the merits of a Saviour holds in their system. The blood drawn from their lacerated frames, seems to have as much effect as the blood that was shed on the cross; their tears and groans, as the strong crying and tears that were heard and witnessed in Gethsemane's garden and Calvary's hill, and their poor sinful doings, as the all-perfect sinless work of the Redeemer, in the retrospection of which he could say, "It is finished?"

We had it in contemplation to have dwelt much longer on this point, as being one of such vital importance in the gospel economy, but which is perverted so sadly; for it is a subject that would require not sentences, but pages, not lectures, but treatises, would we exhibit it in all its bearings. We had it in contemplation to have shown, that never since the fall of Adam, never since the first promise gladdened man's heart, through all the dispensations of grace, more perfect or imperfect, more clear or obscure in their discoveries, was there ever an individual justified, and saved in any other way, than by believing in, and resting all his hopes implicitly on that Saviour that was to come, or who has been manifested. And it could not be otherwise, for, when the first covenant was broken, which bore, that by works man should be justified and inherit the blessing: that being set aside, it is, it must be by a covenant of a widely different character that man can obtain the reward—can secure the blessing. Its provisions are all provisions of grace, and if any man has been justified, pardoned, accepted, and glorified, it has been wholly of grace, by believing views of him who is "the Lamb slain from the foundation of the world—of him who is the end of the law for righteousness."

We conclude this division of our subject in the words of the magnanimous Reformer: he called it the article of a standing or falling church. "This

article, that faith alone justifies us before God, without any works," says he, "no sovereign shall subvert, neither Roman, Turkish, nor Tartar; no pope shall overturn it, nor all the cardinals, and bishops, and priests, and monks, and nuns; no kings shall overthrow it, nor princes, nor rulers, nor the whole world, with all the devils themselves; but if they persist in their opposition, they shall receive in due time their merited reward."

Another doctrine of the gospel, and one that is of a most cheering character, is the intercession of Jesus Christ at the right hand of God. Every truth that is contained in the Bible, and receives the stamp of heaven, is most important; but if there is any one truth that can more than another soothe the spirit amongst the numerous wants and woes, sins and sorrows of mortality, or that can revive the soul amidst the duties, and difficulties, and dangers of our state here below, it is that we have an Advocate within the veil. Now we have such an Intercessor in Christ, an Intercessor who has taken with him into the heavens that nature in which he suffered, and who has carried with him those tender sensibilities that were so conspicuous while he tabernacled on earth. This doctrine is revealed in order that it might be a source of consolation, and a ground of encouragement to approach the throne of grace with boldness. How Christ carries on this his mediatorial work we do not know, nor do we wish to know, because it is not revealed, and we shall know it hereafter; but that it is carried on, and carried on efficaciously, we *do* know, for he has entered into the heavens, and appeared in the presence of God for us, and him the Father heareth always. He knows our circumstances—he carries the names of his great family before the throne—he presents the prayers and praises of his people, which meet with acceptance through him —and, possessed of every qualification which in the character of an exalted Mediator is essential, he pleads for the conversion, for the preservation, the support, the consolation, the sanctification, and the glorification of all his children; and that this intercession is ever compassionate, persevering, and prevalent, every one who reads his Bible must be aware. But it is not to the nature of this truth, or to the proof of this truth, that I am called, but the proof of its perversion. The Roman Catholics hold this doctrine as well as Protestants, but then, as they do many other doctrines of salvation, they pervert it by the unscriptural, unhallowed additions they make to it in the invocation of saints. They admit that Christ is Mediator between God and man; but then, according to them, we must have a mediator with this Mediator, and conjoined with him as sole Intercessor before the throne, we must have a perfect host of supplicants to plead for us, and to suppliment Christ's work. In every thing connected with this act of theirs, there is the grossest impiety; there is a perverting of a doctrine that is most soothing and comforting to the spirit; there is a withdrawment of the mind from Christ, a virtual setting him aside, and an actual depriving of the Christian of all the comfort and confidence he has in approaching to God through the one Mediator, and placing his sole and implicit reliance on his advocateship. There is something peculiarly offensive, disgusting, as well as impious in this doctrine, a lowering and degrading of those inconceivable transactions that take place at the right hand of God, by bringing them down to a level with human doings, and by leading the poor deluded votary of superstition to imagine, that as it is at an earthly tribunal, or at an earthly court, so must it be before the throne of God, so must it fare with the suppliant there—that the success of your appeal depends upon the interest you can command, the number of your counsel, or the multitude of your friends. The Papist may refine and subtilize as he pleases, and distinguish betwixt the different acts of the mind in regard to his respective objects of invocation; but I defy the ingenuity of man to rescue him from the charge of will-worship—giving unlawful homage to the creature, and degrading, nullifying, and superseding Christ's intercession, by the introduction of his many mediators. I need not spend your time in showing that such is the

practice of the Church of Rome—every one knows it, and it is not denied. It seems to have arisen from that natural feeling that springs up in the human mind, to follow, in thought, those whom we have respected and loved on earth, beyond the boundaries of this visible horizon—beyond the bounds of time and space; and it is evidently of heathenish origin, and borrowed from idolaters. Similar to the practice among the gentile, unenlightened nations, of deifying departed heroes and legislators, they canonize departed saints; and these saints are almost as numerous as the fabled deities among the heathen worshippers. While many of the saints were characters deserving of love and respect during life, and whose faith and patience we are required to follow, now that they have gone to inherit the promises, yet many of those through whom Papists hope to get nearer the mercy-seat, through whom they expect to obtain a more ready and favourable ear from the Hearer of prayer, through whom they hope for blessings of every kind to flow more copiously upon them —I say, not a few of these saints, are not merely of suspicious, but of worthless characters, who have debased the Christian name by their profligacies; but having been friends to the church, whether by the persecution and burning of heretics, or by their liberal benefactions—such as the endowment of monasteries, the establishment of nunneries, or the building of churches, they are raised to the rank of saints, and become mediators and objects of invocation.

Now, whether saints are both worshipped and invoked or not, whether or not they share the honour with the uncreated Jehovah himself upon the throne, and whether or not they participate the glory due to Christ as the Intercessor within the veil, I shall leave every reflecting mind to judge, when I make the following quotations from their own works:—The creed of Pope Pius IV. says, "I do likewise firmly hold, that the saints, reigning with Christ, are to be worshipped and invoked, and that they do offer prayers unto God for us." The Council of Trent says, "The holy synod commands all bishops, &c. that they diligently instruct the faithful, first, as to the intercession and invocation of the saints, the honouring of relics, and the legitimate use of images—teaching them, that the saints, reigning together with Christ, offer up prayers to God for men; and that it is good and useful suppliantly to invoke them, and to fly for aid and assistance to their prayers, in order to obtain benefits from God; and that those think impiously who deny that the saints, enjoying eternal happiness in heaven, are to be invoked; or who assert, either that they do not pray for men, or that the invocation of them to pray for us, individually, is idolatry, or at variance with the word of God, or opposed to the honour of one Mediator between God and man, Jesus Christ, or that it is foolish with voice and *heart* to supplicate those reigning in heaven." In the Trent Catechism we find the following question and answer:—"Are the saints also reigning with Christ to be invoked? We fly to the assistance of the saints who are in heaven, to whom, also, that prayers are to be made is so certain in the church of God, that to pious minds no doubt on the subject can occur."

Such is the plain language of their writers in regard to this point—such are the instructions that are given by their popes and councils to the church, and to individuals in the church, in reference to this subject; and whether there is not idolatry involved in it, and a frustrating and making void the advocateship of Christ, I leave every individual who understands the meaning of language to say. I am aware that they endeavour to explain it away, by telling us that it is an inferior homage that is meant; but if it is homage at all—if it is intercession at all, it is what no worm of the earth, however exalted, can lay claim to without impiety—it is what no human being can pay to another without the most daring rebellion against heaven's high Majesty. On what ground is it that Christ is worshipped equally with the Father, but because he is equal with the Father? On what ground is it that Christ acts the part of our Intercessor, and we rely with confidence on his all-prevalent ad-

vocateship? Solely because he is the Son of the Highest, God over all and blessed for ever; because he finished the work that was given him to do; because on earth he did all, and endured all, that was needful to bring guilty sinners unto God; and because, in virtue of his exalted character, of his all-perfect and finished work, he is entitled to say, "Father, I will that they whom thou hast given me, be with me to behold my glory." But can the most exalted seraph in heaven lay claim to such attributes? can the most glorious of the heavenly inhabitants urge such a plea? Their work around the throne is praise, not prayer; their exercises, day and night, are unceasing ascriptions of praise to Him who sitteth on the throne, and to the Lamb that was slain. To direct, therefore, a sinful creature to another creature like himself, although he has escaped from the windy storm and tempest, would be just to seduce him from his allegiance to his God and Father, and to withdraw him from that adored Redeemer to whom he commits all his interests, both for soul and body, both for time and for eternity—a crime to which we can scarcely find a parallel; for I can hardly conceive any thing betokening such irrationality and impiety combined, and involving in it so much danger, as for a poor sinful worm of the earth, standing on the brink of eternity, and pleading to be heard, to be healed, to be saved, if not by, at least for the sake, not of the alone almighty Mediator and Redeemer, but for the sake of one, be he Peter, be he Paul, be it Mary the Virgin, be it all the saints that ever entered heaven, who are, and who through all eternity must recollect that they were brands plucked from the burning – the monuments of free and sovereign grace.

It is no pleasing task to expose error, but it is sometimes necessary, for the wound is never to be healed by covering it up; it must be probed, it must be laid open. Unpleasant, therefore, through the task is, yet conceiving, as I do, that practice to which I now refer is so delusive and antichristian, so ruinous to the souls of sinners, and subversive of the gospel, I feel constrained to proceed a little farther with the exposure; and I do so the more readily, as it will save me from considering at any length (if I enter upon it at all) another part of their delusive system, namely, their pilgrimages and their veneration for relics; by which they hope to secure peace to their consciences, and ward off both bodily and spiritual malady, both temporal and eternal ill. Although the Council of Trent, and their other authorities, have sanctioned the invocation of saints, yet the practice has appeared so plainly absurd to many Roman Catholics, that they have attempted to soften it, and as far as they can, as we have seen, to explain it away. It is not worshipping and adoring *them*, but it is (what they must admit) employing them as mediators and intercessors. Now that is quite enough for my purpose, and it is sufficient to awaken reprobation and abhorrence. But we must maintain that they do pray to them—they manifest the same show of devotion to them that they do towards God, their addresses to them are attended with all the outward solemnities of worship; as suppliants they assume the same attitude of devotion, and address them from the same places of worship. But besides this, they apply to the saints for their help and assistance, as well as their prayers. Many specimens of such prayers I might bring under your notice, did time permit. They cannot surely deny that St. Peter is invocated to untie the bands of their iniquity, and to open the gates of heaven to them; and that all the apostles are called upon to absolve them from their sins, to heal their spiritual disorders, and to increase their virtues. So evidently does this plain language imply worship, that one of their great champions, Bellarmine, by way of explanation, says, that though the words used upon such occasions *seem* to imply more than a bare praying to the saints to pray for us, yet this is the whole they intend. But whatever may be the view that any cardinal or any pope may take of this, is this the idea that the language of their instructions, or the language of their actual prayers would convey; or is this the view that

the hosts of simple, uninformed worshippers, who are not up to the Jesuitical casuistry of their teachers, would take? No, no: they are led to pay a blind homage to the creature—to lose sight of the Saviour in looking to the saint. This might be illustrated by showing, that every country and district has it special tutelary saint, like the heathens of old, and that there are particular saints for particular disorders, in whom a healing power resides, and to whom supplications for healing virtue must be addressed, and particular prayers presented.

But leaving all these, we ask, whether it will be questioned that Mary, the mother of our Lord, is worshipped. I believe the very mention of the name of the Virgin, in the hearing of a Catholic, will establish the position, from the genuflexions, and crossings, and other marks of reverence, which, in the bosom of his church he has been taught, from his cradle, to manifest to this holy, and, by them, deified person. It may now be mentioned, that all the honour that was ever expected by saints, after their departure, was, that so far as they were followers of Christ they should be followed, and, if they were the instruments of good, that their names should be remembered with respect. Though Mary was the mother of Christ, and as man he was subject to her, yet that gave her no authority over him as the Son of God, as the Saviour of sinners; and I think that our Lord has, by his own language and conduct, guarded against that superstitious veneration that has been paid to her, when, to the woman who explaimed, "Blessed *is* the womb that bare thee," he, in the hearing of the multitude said, "Yea, *rather* blessed are they that hear the word of God, and keep it." Yet into what sad fooleries and superstitions, in regard to the blessed Virgin, has this church fallen. I would spare my hearers from listening to the many absurdities that are practised, the many impieties that are addressed to her: she is declared, (and where this is found out, it is hard to say, but from some of those many traditions that help them out of all difficulties,) she is declared to have been born free from the taint of original corruption, and, consequently, pure from all actual transgression; she has attributes ascribed to her which are only referable to the great Supreme. Amongst the many appellations by which she is designated, she is called the mother of God, the queen of heaven, the gate of glory, the fountain of mercy, the mother of all grace, the true mediatrix, the sure refuge of the distressed, and such like; and the present pope, the reigning bishop, styles the most holy Virgin Mary, his greatest confidence, even the whole foundation of his hope. And if such is their language, must she not be adored? Why, the very language bespeaks religious homage. In regard to the worship of the Virgin, the Trent Catechism says, "With good reason the holy church of God had added to this giving of thanks, prayers also, and imploration addressed to the most holy mother of God." The style of these prayers shows that if she be merely addressed as a mediatrix, her intercession is regarded as powerful, as if she bestowed every thing by her own power; every thing appears to be asked of her that can be asked of God, and, as has been well said by a pious writer on this subject, "I am persuaded, where there is one Pater Noster among Papists, there are ten Ave Maries." Thus do they express themselves: "To thy protection we fly, O holy mother of God, despise not our prayers in the time of our necessities, but from all dangers always deliver us, O Virgin, glorious and blessed. Hail Mary! lady and mistress of the world, to whom all power has been given, both in heaven and earth." If these were harmless fooleries it were of little importance; but when they strike at the vitals of Christianity, when they virtually veil the glory of the Redeemer, denude him of his gracious character as Mediator, yea, lead poor inconsiderates to place the creature on a level with the Creator, we may well bewail the state into which myriads of our fellow-mortals are thrown by such sad delusions, and we may well raise our prayer to heaven, that God would look in mercy on the miserable state of Christianity in

so many parts of the world called Christian. "When the blessed Virgin foretold that all generations should call her blessed, did she mean that all generations would worship her; would worship her images; would make her a mediatrix between God and man; would ascribe to her the power, not of prevailing with Jesus only, for any thing, but of commanding him; would offer Jesus himself a sacrifice in her honour; would burn incense to her; would use rosaries for her special invocation and service; would erect to her chapels and altars, and by most solemn invocations every where, and by worship, and all the expressions of it, by religious rites, and by devotions, running out to her more than to Christ himself, recognise her as the lady of heaven and earth, as the queen of the world? No: it was not till the dregs of time, till the decay of learning and piety, made way for the introduction of the grossest superstition, that this took place.

The Papists say that they do not worship saints, they only ask their prayers. Well, taking their own view of the case, which never will be done by the great mass of the ignorant, yet, taking it as they would have it, there is a stumbling-block laid in the way of the unthinking, they are led into error by those who know to refine and to distinguish, which they do not. But let this practice be viewed as they view it, and let them employ their hosts of saints merely as mediators or intercessors, the very idea of it is horrifying. For in the first place it is unscriptural, and this, I believe, is admitted by most Papists; nay, it is in direct opposition to Scripture, and, therefore, dangerous, for while we have one God, we have but one Mediator betwixt God and man. Had we authority from God's word for such homage, that were sufficient; but there is not one precept for such praying, not a single example of any one of the people of God making such a prayer, nor one promise that such a prayer is pleasing. The object of worship is one, the Father of all; the medium of worship is one, the Lord Jesus Christ; the helper of our infirmities is one, the Holy Ghost, the comforter. But it is irrational, and, therefore, foolish. How do we know that our requests can reach the ear of saints around the throne — how do they know, that, through their medium, intercourse can be maintained between heaven and earth — and if they should, how is it known that their requests can be of avail? And then are they certain, that all those whom they thus address *are* before the throne? are they sure of their well-being, since their saintship is in many occasions very questionable, their exaltation resting wholly upon the fiat of a pope; and since it is to be feared, that if many of them make a request at all, it will be that of the rich man to Lazarus as recorded in the gospel? It is idolatrous, and, therefore, sinful. Even in the view that they take of it, it is idolatrous; for if they address these created demi-gods, are they better than heathens? and if they address them at all with the hope of success, must not their wishes be known? if it is a secret wish, then they give them access to the human heart, an attribute of knowledge that belongs only to the Searcher of hearts; and if it is an expressed wish, an alleged prayer, then there is a virtual conferring upon them the attribute of the Divine Omnipresence: thus it is that they join issue with Satan the father of lies in his devices to ruin men's souls. But it is above all dishonouring to the Lord who bought us. As the doctrine of two Gods is a heresy against natural religion, so the doctrine of two Mediators is a heresy against the gospel; as there is only one God, so there is but one Mediator between God and man.

Betwixt redemption and intercession there is a close and indissoluble connexion, and Christ will not share the glory with man in either case. He purchased all, and he ever lives to bestow all.—But as the Papists will bring in subordinate Redeemers to suppliment Christ's mighty doings in the work of redemption, so they will bring in subordinate mediators to supply what is defective in the work of intercession. I defy Roman Catholics to give another meaning and another bearing to their saint invocation; for let their shifts and excuses be what they may, we have practical, palpable evidence from their conduct, when we find that

they put themselves with as much confidence under the guardianship of the Most High. "I have myself known," says Bishop Stillingfleet—(and so I am persuaded might every one who is brought into close contact with them)—"I have known intelligent persons of the Church of Rome, who commit their souls with as much confidence to the protection of the Virgin Mary, as they could possibly do to him who is the alone Saviour and guardian of his people; and they thought they understood the doctrine and practice of their church as well as others."

Now, on what supposable ground can the doctrine of subordinate or conjoint intercession be admitted? It can only be allowed of on one of two suppositions, either that Christ is not animated with those compassionate feelings which the necessities of man claim, and, therefore, is disinclined, and requires to be urged to extend the needful relief; or that he is not possessed of power commensurate to their wants, and, therefore, *cannot* relieve them—either of which suppositions is impious as well as it is unscriptural. For, says the Apostle, "If any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." "We have not," says another apostle, "a High Priest who cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "Because Christ continueth ever, he hath an unchangeable priesthood, wherefore he is able to save to the uttermost all who come unto him." "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is also at the right hand of God, who maketh intercession for us."

I might show the danger, the absurdity, the impiety of their doctrine of works of supererogation, by which a stock of merit is laid up, in virtue of which, the more than Christian, (if I may use the expression)—cannot merely lay claim to heaven himself, but may turn to account for behoof of others, a stock which he can dispose to the church to be rendered available to those of lower grade, in the attainments of Christian character, and doings, and sufferings; and which the church, in whose hands this inexhaustible stock is deposited, may dole out, as they see cause, in indulgences to such as need them. Oh, this is a most pernicious doctrine, a doctrine which, while it has swollen the coffers of Rome to an incalculable extent—has drowned myriads of souls in everlasting misery! Excess of merit in a sinner! excess of merit in one who is laden with iniquity! superabundance of holy doings in one, who to the end of life must say, "If thou, Lord, shouldst mark iniquity, who could stand!" disposable worth in one who all his life long is an unprofitable servant, and comes short in every thing! superabundance of merit, when a Paul says, through life, "O wretched man that I am! I have not attained—I am the least of the apostles—the least of all saints—I am the chief of sinners!" Oh how shall such as delude and hoodwink unthinking souls, appear in that day, when characters shall be weighed in the balance of the sanctuary—how shall they answer, when every deed that is done in the body shall come under the scrutiny of that eye which is as a flame of fire!

I should have next turned your attention to those precious relics—dead men's bones, shreds of the clothes of saints, girdles, slippers, and other parts of their dress; the iron, the nails, the wood of Christ's cross; the blood, the tears of the Redeemer; the teeth, the hair of the Virgin; the chains of Peter; the house of the mother of Jesus; and the cradle of Christ, which have been miraculously conveyed to Rome, which have drawn, and are from time to time drawing crowds of pilgrims and idolatrous worshippers within its walls; and which, as has been said, "made the whole of Europe, in former times, support the idleness of the Romans, at the expense of their devout curiosity." I might have brought to your notice the wonder working influence that those sacred relics are supposed to possess in popish countries, such as healing the sick, opening men's eyes, procuring plenty and abundance, foul or fair wea-

ther. I might have turned your attention, besides, to the pilgrimages that are made from a distance to the spots that are sacred; the shrines of particular saints, and the relics that are possessed by the sacred hierarchy. And I might have crossed the channel, and brought under your notice the crowds that in Ireland repair to the holy wells, and consecrated walls, where their penances are endured, absolution is received, and sins and infirmities are washed away. O could I bring before you the cruelties that are there practised, the superstitious rites that are there resorted to, and the indecencies that are there exhibited—of which few who have visited Ireland have not had an opportunity of witnessing, and which, perhaps, some whom I now address, have seen with their own eyes—it would lead you to lament and weep, that the great propitiation is completely lost sight of, and the most inconsiderate are led to trust to a shadow, and believe a lie: it would lead you to bewail the curse that has lighted on that people through the prevalence of Popery; a people "so energetic, yet so lost; so determined, yet so mistaken; so capable of the grandest impressions, yet such sad victims of the tyranny of superstition. Oh enlighten that people's minds with the rays of divine light—rescue them from the chains that are so closely rivetted around their necks—give them the liberty of the sons of God—and, from their natural character and their strong feeling, sanctified by grace, they would become the bright ornaments of all that is great, and noble, and exalted. The Lord hasten it in his own time!—I cannot forbear reading to you an extract or two from the proclamation by Pope Leo, ten years ago, in 1825, for a sacred jubilee, and calling upon Catholics to take a holy pilgrimage to Rome, the seat of the holy see, the depository of all those precious relics that have been brought, and miraculously conveyed (as they say) hither from Palestine and every part of Christendom, that their souls might be refreshed by the sight and the worship of what is venerable and sublime.

LEO BISHOP, SERVANT OF THE SERVANTS OF GOD,

To all the faithful of Christ who shall see these presents, health and apostolical benediction.

In the merciful dispensations of the Lord, it is at length granted to our humility, to announce to you with joy, that the period is at hand, when what we regretted was omitted at the commencement of the present century, in consequence of the direful calamities of the times, is to be happily observed according to the established custom of our forefathers; for that most propitious year, entitled to the utmost religious veneration, is approaching, when Christians from every region of the earth will resort to this our holy city and the chair of blessed Peter, and when the most abundant treasures of reconciliation and grace will be offered as means of salvation to all the faithful disposed to perform the exercises of piety which are prescribed. During this year, which we truly called the acceptable time, and the time of salvation, we congratulate you that a favourable occasion is presented, when, after the miserable accumulation of disasters under which we have groaned, we may strive to renew all things in Christ, by the salutary atonement of all Christian people. We have therefore resolved, in virtue of the authority given to us by Heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and of his Virgin Mother, and of all the saints, which the Author of human salvation has intrusted to our dispensation.

In this it becomes us to magnify the abundant riches of the divine clemency, by which Christ, preventing us with the blessings of sweetness, so willed the infinite power of his merits to be diffused through the parts of his mystical body, that they by reciprocal co-operation, and by the most wholesome communication of advantages flowing from faith, which worketh by charity, might mutually assist each other; and by the immense price of the

blood of the Lord, and for his sake and virtue, as also by the merits and suffrages of the saints, might gain the remission of the temporal punishment, which the fathers of the Council of Trent have taught is not always entirely remitted, as is the case in baptism, by the sacrament of penance.

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There is, beloved brethren, there is in reserve what will most amply remunerate you for every inconvenience and hardship: yes, these sufferings, if any such occur, are not fit to be compared to the weight of glory to come, which, with God's assistance, will be secured to you by the means prepared for the sanctification of your souls. For you will here reap the most abundant fruits of penance, by which you may offer to God the sacrifice of your bodies, chastised by continued acts of self-denial: may religiously perform the works of piety prescribed by the conditions of the indulgence; and may add a new force to your fixed and persevering resolution to satisfy for your past crimes by penitential austerities, and to avoid all sin for the time to come.

Therefore ascend with loins girt up to this holy Jerusalem, this priestly and royal city, which, by the sacred chair of the blessed Peter, became the capital of the world, is seen to maintain more extensive dominion by the divine influence of religion than by earthly authority.

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To you it belongs to explain with perspicuity the power of indulgences: what is their efficacy, not only in the remission of the canonical penance, but also of the temporal punishment due to the divine justice for past sin: and what succour is afforded out of this heavenly treasure, from the merits of Christ and his saints, to such as have departed real penitents in God's love yet before they had duly satisfied by fruits, worthy of penance for sin of commission and omission, and are now purifying in the fire of purgatory, that an entrance may be opened for them into their eternal country, where nothing defiled is admitted.

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Be it, therefore, utterly unlawful for any man to infringe, or by any rash attempt to gainsay, this page of our ordinance, promulgation, grant, exhortation, demand, and will. But if any one shall presume to attempt it, let him know, that he shall incur the indignation of Almighty God, and of his blessed apostles Peter and Paul.

Given at Rome, at St. Peter's in the year of our Lord's Incarnation, 1824, on the 24th May, in the first year of our Pontificate.

A. G. Cardinal,
J. Cardinal Albani.

And now, if there are any of the Romish faith here present, I entreat of them to ponder deeply, and as in the sight of God, what has been said, and to consider whether what has now been brought under their notice is agreeable to the dictates of God's unerring word. It is not from me, it is not from man, from any man, priest or pope, my friends, that you are to learn your duty and your privilege, but from the Scriptures of truth. The ministers of religion address their fellow sinners in the name of the Lord, but what they deliver must be tried by the law and the testimony of God. Yield not a blind submission to any man. Let every individual inquire for himself. We tell you to trust to Christ alone for salvation; and why? because we are told that there is no other name by which we can be saved. We tell you to entrust your eternal interests into his hands; why? because he is able to keep what you commit to him. We tell you to apply to his blood for pardon; why? because his blood cleanseth from all sin. We tell you to unite none and nothing in the work of your salvation; why? because no man cometh to the Father but by Christ. We tell you to look to Christ with unshaken reliance; why? because whosoever comes shall in no wise be cast out. We tell you to cast away from you all your doings as filthy rags; because you are unprofitable servants.

We tell you to come to the throne of grace only in the name of Christ, and hope for answer only for Christ's sake; because there is one God, and one Mediator between God and man. But do we thereby encourage any one to continue in sin, to indulge in any sin, because grace abounds? No. We urge every soul of man to forsake sin, else God will forsake him, and he must inevitably perish; that if any man be in Christ, he must be a new creature; that if he is Christ's, he must crucify the flesh; that if he has faith, he has not that that is genuine, unless it purifies the heart; that if any cherish the hope of heaven, he must be pure as Christ is. We encourage no man to hope for God's favour and eternal life, unless he is living to God's glory, unless soul, and body, and spirit are yielded to Christ through the constraints of divine love—ye are not your own. And though we allow no man to hope for heaven, though he had the purity of an angel, and virtues of every saint united in his single self, as the merited reward of his holy deeds, but urge him to cast the thought away from him as an accursed thing, if he could view it in this light; yet we would have every man to live, (and if he is under the influence of Christian faith and love, he will live) and act, and pray, as if he could procure every thing by these doings, giving all diligence to add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." My friends, you are soon to die. Oh, I beseech you, reflect how you are to appear before God! If you are not washed in the blood of atonement, clothed with the Saviour's righteousness, sanctified by the Holy Ghost, all your washings, and penances, and prayers, and tears, will serve you nothing—will be swept away as a refuge of lies. If you are not interested in Christ's death and intercession, though all the saints in heaven and earth united were to pray, or could pray for you, it will be of no avail. Struggling with the last enemy, none but Christ can sustain you. Standing before God in judgment, none but Christ can vindicate and acquit you. Seek, then, after Christ now, if haply you may find him.

But am I to leave you of the Protestant faith without a word of exhortation? No. I do then urge you to stand fast in the liberty wherewith Christ has made you free. But then I ask, are you Christ's freemen? are you living as Christ's freemen? There are many that please themselves with a name. Remember that it is neither being of Paul nor of Apollos, but of Christ, that will avail you. "Verily circumcision availeth nothing, nor uncircumcision, but a new creature—but faith, which worketh by love." Remember, that with the name of Protestant, you may be as far away from the foundation of the Christian faith, as the most bigoted Catholic. See, then, what you are building for eternity upon; and see that it be not the sand on which you are erecting your hopes. Christ is the sole tried foundation—Christ's finished work. Can you in all good conscience say, God forbid that I should glory, save in the cross of Christ? But there must be this addition, "by whom the world is crucified unto me, and I unto the world;" and there must be an adding, "nevertheless, I live; yet not I, but Christ." You have reason to bless God that you have been rescued from the fetters of Popery—that the Bible has been brought from the sepulchre where it was buried; but this will be of little importance, if you are not delivered from the yoke of sin, and if in the light of the gospel, you see not light clearly, if God shine not into your hearts. The greater your light, the more numerous your privileges, the greater is your responsibility. What then is the state of your hearts? what is the tenor of your lives? Is Christ formed in you? are you living to Christ? Are you humble, and holy, and self-denied, and meek, and resigned? Are you prayerful as individuals, prayerful as families? Are God's statutes your song, his day your delight, his house your resort? and under these means, are you growing in grace, in the knowledge of our Lord and Saviour Jesus Christ? Oh what is a name? It will be the condemnation—an increasing of the fearful doom of many. I would

apply to you what Paul says of the Jews: "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. In the day when God shall judge the secrets of men by Jesus Christ, according to the gospel. Be diligent now, that ye may be found of Christ on that day in peace, without spot, and blameless. Now, unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

II.—The duty and privilege of instant believing.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—A dear Christian friend, who has recently experienced much of the power of the truth, and who through grace now realizes the sweetness of that liberty wherewith Christ makes his people free—appreciated and enjoyed in a degree proportionate to the measure of that bondage in which he who, ignorant of the righteousness of God by faith, goes about to establish his own righteousness will ever be painfully held, writing to me the other day in the warm exercise of those grateful emotions which a realizing sense of the love of Christ has excited in his soul, breathes forth his adoring praise to the God of all grace for the mercy he himself has received, and, in the spirit of true Christian expansive benevolence, longing to see others brought to the enjoyment of the same happiness as himself, urges me to address a word of exhortation and encouragement to the awakened and enquiring, and to the lambs of Christ's fold, on "*the duty of instant believing*," if so be that by so doing, one only of the many into whose hands this paper may come, may through divine grace derive soul-benefit therefrom. This is a motive powerfully encouraging: for however distinctly the consciousness of individual insufficiency may be, the happy consideration that it is not by might nor by power—not by the wisdom of the world that soul-benefit is imparted—but that it is the Spirit of God who makes the weak things of this world mighty in his own wisdom and strength to accomplish his will, and that the heavenly wind bloweth where it listeth, and while we hear the sound thereof we are still unable to say whence it cometh and whither it goeth, is sufficient to raise the mind above all misgivings as to adequacy. Hence, in somewhat of the faith exercised by the Psalmist, and recorded by the Apostle,* believing the word myself I would simply declare it, and leave it with the Lord to bless when, and where, and how, to whom he will, assuredly knowing that to Him alone shall be the final glory.

That the duty of *instant believing* is imperative on all to whom the gospel comes, or by whom the terms of it are distinctly understood, appears obvious; but when we speak of the duty of the creature, we must never lose sight of the *moral* inability for its performance induced by the fall of our first father, and now illustrated in the universal and total depravity of all his offspring; so that that which is unquestionably the duty of man, is not unfrequently the very thing to which he is most averse, and which, when inclined and enabled to perform, becomes his highest privilege. This, I apprehend, holds especially true in regard of the belief of the gospel by all the people of God. By the belief of the gospel I wish to be understood to mean—not merely that Jesus Christ is the true Messiah, the universal Redeemer, and will be ours if we come to him in the appointed way, &c. or, in other words, perform those conditions upon which it is supposed we receive the blessings of pardon and acceptance—but *that* simple act of faith, upon the authority and testimony of

* Psalm cxvi. 10. 2 Cor. iv. 13.

the written word, which looks directly to Jesus Christ as made of God unto us wisdom, and righteousness, and sanctification and redemption—as made this to the ignorant without any previous instruction from any other source—to the ungodly without any preparatory cleansing—to the profane without any previous implantation of a better principle—and to the man who at the moment antecedent to his justification was the bondslave of sin and corruption—that simple act of faith, then, which receives Christ, and the blessings of a full, and a most perfect and complete salvation in him as a work past and accomplished—builds exclusively upon him as the only foundation, and in the moment of adoring the grace which leads him to holy acts of new obedience, rejects them entirely from forming any part of his qualification for mercy, the ground of his acceptance with God, or the source of his strength—but in seeing Christ thus set forth for the full salvation of the lost, the ungodly, and the accursed,* believes what God has said—trusts the word in its simple declaration of these gospel truths, i e. glad tidings—and finds peace, comfort, and holiness in believing.

That salvation is by grace though faith is the common creed of professors. But it is to be feared many who use these terms attach to them very different ideas from their proper import in the Scriptures, and hence fail of that establishment in the divine life which is enjoyed only when the truth is received as God has been pleased to reveal it. How few so cordially consent to their total ruin by sin, to their obnoxiousness to unavoidable condemnation, and their utter helplessness towards their recovery, as to receive their pardon and salvation absolutely of grace, that is, free favour, unconditional mercy—and again, with how few does faith in Christ rise higher than the consideration of a way re-opened by his atonement for our return to God, that so we may obtain pardon by the performance of repentance and the obedience of a holy life. But if this be understood to be the gospel, it is another—and alas! a soul-destroying gospel. The Bible preaches to us in a sweeter strain. It proclaims glad-tidings indeed! It declares in the clearest terms, a thousand times reiterated, that Jesus Christ is the alone Redeemer of his people, and that he has gloriously accomplished their redemption, and finished the work given him to do. Take the first of Ephesians and seventh verse as an example of the strong declarations on this point, we meet with throughout the Scriptures. What is here meant? *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* The Lord Jesus, then, either has redeemed his people, or he has not. The Bible states the completeness of their redemption in unequivocal terms. There remains therefore nothing to look forward to—nothing on man's part to be done to make it complete. It is received by faith. Turn to John i. 12, Rom. v. 1, viii. 3, 4, xi. 6, and an indefinite number of equally expressive passages which declare the same truth. The pardon then, which flows down to man through the efficacious atonement of the blood of Christ, and the justification which is through the imputation of his righteousness, are received by faith. That is, by believing the word of God respecting the helpless ruin of fallen man, the design of God in giving his only begotten Son (John iii. 16), and the freeness with which all these blessings are bestowed; so that the salvation readily meets the most desperate case of the most degraded sinner in the rich fulness of its provisions, and meets his case on the very moment of his first discovery of his need, in the freeness of its bestowments. Say for a moment that some previous qualification is to be acquired—some improved condition of heart or mind, before you may appropriate the blessing, and in the very utterance of the assertion you deny the freeness of God's mercy, and his reiterated declarations that Jesus Christ *has* redeemed his church and people. Do not turn upon the point that faith is requisite to salvation, and therefore this must be considered as a condition. Faith is essential in salvation;

* Gal. iii. 10, 13.

but it is merely as the hand that receives, and the blessing is not *for* our faith, or it would destroy the force of what the Holy Spirit has recorded in Romans xi. 6. I am not for calling faith a condition: I abhor the term: but if you will contend that it so stands between the reception of the blessing and our guilty souls as to bear that character, I will not contend with you, but will call on you to rejoice with me that it is *that* which, in the fulness of the covenant provision of mercy to the church, God has bound himself to work in the hearts of his people, and which he alone accomplishes by the power of the Holy Ghost in regeneration. Turn up, I pray you, the following Scriptures Jer. xxxii. 40; Zec. xii. 10; 1 Cor. ii. 12, 13, 14; 2 Cor. iv. 2—5, and especially the 6th verse: Eph. ii. 8; Phil, i. 29 —"it is *given* you to believe on him."

If the friends of one who was a bondslave on the coast of Africa should negociate his ransom with the king of the tribe, and if when every thing was adjusted, and all the terms or conditions fulfilled by the friends of the captive, the king should dispatch native emissaries of a confidential character to announce to the poor slave his liberty, and to direct him how to immediately avail himself of the blessing, how, think you, would he act? Would he not receive the tidings as glad tidings indeed, and would he not evidence his belief of the testimony from the king by forthwith acting upon it? Is there one who would be so mad as to conjure up conditions to be fulfilled by himself, ere the ransom paid by his friends, and announced by the king, would be available? Put off his defiled garments he would—away, far away from the mud and mire of the rice field which in his misery he cultivated he would hasten; but you in a moment see how he would connect this new state of altered garb and new walk in life with his redemption, not laying it as a duty—a condition to be wrought, but rejoicing therein as an exalted privilege, and a most blessed fruit of a *salvation completed.* Thus freely bestowed is the salvation which is through the redemption of Jesus Christ. But it is the legal bias of the human heart,—the primary condition of the first covenant—self-righteous pride, and the subtilty of Satan, which delude men to their destruction, and urge them to reject the counsel of God against themselves, in denying the record he has given of his Son.

I have supposed that some will contend for faith being a condition of our salvation. But a great number of professors are in a state far worse than this, in as much as they make the inwrought graces of the Holy Spirit—the new principles and affections implanted in regeneration, the condition of believing their acceptance in Christ and union with him; and many who cannot, indeed dare not, deny what God has done for them—who, in the retrospect of their past days of ignorance and rebellion, are led to adore his mercy and goodness, and who exhibit to others, (so far as evidence can be satisfactory to man,) the fruits of a living faith, have nevertheless such indistinct views of the gospel, and of the finished nature of Christ's salvation, that while with one breath they will adore our heavenly Father for his great mercy, in the very next they will express their fears and misgivings because their inward affections do not rise to a standard of their own assuming, and they will mourn the want of that principle for the faintest exercise of which, they should the rather rejoice and give thanks. Thus such persons are kept in bondage through years, and, seeking fruit from themselves instead of from Christ, from whom alone our fruit is found, they live void of that joy which is the Christian's strength, and are comparatively unfruitful and unsavoury in their walk and conversation, which are marked rather by bondage and gloom than by peace and joy in the Holy Ghost.

The Lord Jesus says, "If the Son shall make you free, ye shall be free indeed." Let us now contemplate the experience of one brought to embrace the gospel in its simplicity, and to enjoy the peculiar blessing it imparts—liberty. The friend to whom I have already alluded thus writes: "The more I become acquainted with God's word the more clearly I perceive my own guilt and danger—but, blessed be the Lord, I have tasted that he is gracious. Judging of

my condition by comparison, and contrasting what I now am with what once I was, I feel lost in amazement at the power and goodness of God, for there is something within, as a heathen philosopher said, 'Tis the divinity that is within me,' which tells me I am a child of Abraham, of the like precious faith, and part of that holy temple with yourself—the builder God—the foundation Jesus. Now I well understand the holy Paul in the 2d of the Corinthians, that it is impossible that an unregenerate man can understand the Bible; for how is it that only now do I comprehend its glorious truths without the aid of the commentary. A feeling of wondrous horror comes over me when I think of the past. Surely it must have been Satan not letting me get oil for my lamp. Men may indeed go far in external performances of religion, and keep long to them, merely by the power of education and the influence of friends, though not actuated by a living principle of grace in their hearts; and in the shows of devotion those who have only the form of godliness may outstrip those who have the power of it. Have I been mistaking a discovery of my danger for my remedy, a desire after grace for grace itself? No, this is not it. For a very long time I had been seeking for deeper conviction, deeming it an essential preliminary, and though I have had Christ as it were in view, Satan kept him an immeasurable distance from me. It was only in the beginning of October I began to *pray*, for before I had only *said* my prayers. I then prayed that God would show mo my lost state, and herein is his unbounded goodness and mercy shown, for he gave me a portion of his Holy Spirit—gradually then was the film taken from my eyes, when, O for words to express my gratitude to that adorable Being, the end of the month arrrived and, ... and Marshall * came to water the plant, and God has given the increase. An evidence of this is that I feel quite a new man, and of the truths and divinity of the Christian religion, the internal evidence what I now have within me, is so strong that it never can be gainsayed." †

It is thus that the gospel when understood in the fulness of its provisions and the freeness of its bestowments, and when received with that simplicity of faith which it becomes us, warms, as it were, to exercise in the word of Him who speaks, even the most High God, brings peace to the conscience, imparts hope and joy to the heart, and gives strength to the soul. *Being justified by faith we have peace with God through our Lord Jesus Christ*: the soul is thus *begotten again to a lively hope*, and the believer finds that the kingdom of God is not *meat and drink*—not in any outward circumstances or condition—not in carnal ordinances which have no efficacy to satisfy divine justice—not in moral obedience, which, being always defective, can never make those who are exercised therein perfect as pertaining to the conscience, but that it is righteousness, peace, and joy in the Holy Ghost.

I stay not at present to consider the sentiments or state of those whose religion is wholly in the strength of unrenewed nature: their sentiments are fundamentally erroneous, their state is that of extreme danger; but I pass on desirous of making the subject, in the first instance, applicable to those of totally different sentiments and character from the former, who no less claim our sympathy, while they, in a far higher degree, excite our interest, and encourage our most cheering hopes. They are such as, in the moment of deploring the darkness of their views, the painful bondage in which they are so commonly held, and the deep despondency into which they are not unfrequently sunk, we can no less contemplate as the redeemed and the called of the Lord, and rejoice over them as the recipients of the grace which, though they now question and mistrust, will conduct them to those blessed regions where hope, no less than

* Marshall on Sanctification, a pre-eminently valuable work, which should be seriously read by every Christian: in the vast round of uninspired compositions, it seems difficult to point to one, more practically and experimentally useful.

† I could quote from this dear friend's correspondence, passages still more deeply interesting, but I select the above as being most applicable to my present subject.

fear, shall have for ever passed away in the fulness of eternal joy. The sentiments of these persons may be thus briefly expressed. They are deeply convinced of sin, and humbled at the daily experience they have of the deceitfulness of their hearts, and their natural aversion to God and his laws. They cordially consent to the redemption of the Lord Jesus Christ, and plead his love and power on their behalf. They profess to believe that a sinner is freely justified by divine grace through the redemption of Christ, but they have such indistinct views of the nature of this redemption, and of the office of faith, that while, in terms they assent to its freeness, they practically deny it, and so clog it with imaginary conditions as to reduce it to a salvation by works. Deeply impressed with the momentous truth that without holiness no man shall see the Lord—contemplating the exalted character of Christianity as delineated in the Scriptures, the purity and excellence of those graces which are described as being implanted and cherished in the hearts of the regenerate by the Holy Spirit, and daily finding within themselves so much of evil in the vanity of their thoughts, the earthly tendency of their minds, their perplexing anxieties concerning things merely temporal, and the langor of those affections towards eternal realities which they would cherish and improve, and the love of God so faint and inoperative in their hearts, they lose sight of the true scriptural character of justification, and assuming these affections, &c. to be a part of the foundation of their hope, they are immediately discouraged; and, because they are not exactly what they would be, they overlook, or altogether misjudge, what God has done for them, and conclude against themselves to the exquisite distress of their own minds, to the grief of their friends, the dishonour of God, and the triumph of Satan. So confused are the views of many, confounding the superstructure of Christian attainments through sanctification, with the foundation of a sinner's hope, that they will strongly argue against any attempt to lead them to brighter views of the glory of gospel grace, by which they might derive at once both comfort and strength: while the prayers of others are no less expressive of their bondage state. You will find them after years and years of consistent profession, and devoted piety of life, praying in that spirit of bondage which implies they are yet without the threshold, and most piteously imploring to be permitted to enter, even at the moment when, as it were, the great master of the feast is taking them by the hand to lead them to the enjoyment of the richest bestowments of his presence, and when their lips should be loudly tuned to praise. I think it will be commonly found that these persons prefer a ministry which thus confounds the law and the gospel, and which sends the hearers to look for comfort in their own graces, rather than directs them to Christ from whom alone strength to be fruitful is derived; and the same with books: they like to have their views directed inward, and pervert the design with which the child of God undoubtedly should examine himself; making, with strange inconsistency, the amount or measure of grace in exercise, the criterion whether they have any grace or not. Now although it is God only who can dissipate the darkness of such a state, and lead them by his Spirit to a distinct perception and cordial reception of the truth, for where the Spirit of the Lord is, there, and there only is liberty; yet in these cases, as in others, He is pleased to frequently use means, and to bless the experience of one man to that of another, as in the case referred to, where Marshall's work on sanctification was so singularly honoured in leading an enquirer from a deep and painful bondage, to the sweet peace and liberty of the gospel; so I, relying upon the divine sovereignty of God in his manifestations to his chosen ones, would address this brief word to my brethren in the like condition of painful uncertainty respecting their souls, if so be the Lord may lead them to the exercise of simple and scriptural faith, that they may receive the gospel freely as it is preached in the Scriptures, and happily experience peace and joy in so believing.

Would it avail if to such a desponding Christian I should say, O, my bro-

ther, why art thou cast down, and why is thy soul disquieted within thee? Hope thou in God, for thou shall yet praise him, who is the health of thy countenance and thy God. Has he not already done great things for you, for which your heart should daily and hourly glow with gratitude, and which, contemplated in the light of his own revealed word, should be to you the pledge and earnest of the love, and care, and good-will of him who is eternally faithful and true? Without admitting the proud thought which prompted the proud utterance of the Pharisee, "God, I thank thee, I am not as other men," are you not constrained to acknowledge that God has graciously made you to differ from other men, and from your former self? If not, why are other men not sunk under a burden of soul-distress as you are? Why do they altogether set light by the things on which their soul's salvation rests? Why do they not seek with you the water of life—the mercy of God in Christ Jesus? Why is it that you who aforetime, (let the period be longer or shorter, yet you well remember the time when you ran contentedly with them,) beheld Christ as a root out of a dry ground; you saw no comeliness in him, but he was despised and rejected by you, but now he is all your salvation and your desire. Think you this change is the result of your own unaided powers,—that your own judgment has led you thus to approve the gospel, and to seek the Lord—and that your heart by it's own innate propensities now yearns after communion with, and blessing from Him, without whom you were aforetime altogether contented to live? No—you scorn the thought, because it is unscriptural. Is it Satan, the great enemy of man, who has thus wrought you to the exercise of those very graces which the Bible declares to be the characteristics of the regenerate babe in Christ, whom the Lord has blessed? Away such impiety! Is it then the Lord himself who has thus in mercy visited you with grace, when he might have justly dealt with you in vengeance? Yes, it is the Spirit alone who quickeneth. *And you who were dead in trespasses and sins hath he quickened!* Let me lead you to see that quickening grace and justification are consentaneous. Whom he calls, them he justifies. Every desire after growth in grace is the exercise of grace imparted. Every holy affection, every feeling of delight in the way and in the will of God, and complacency in his people, *for his sake*, is undeniably the fruit of divine favour, the exercise of a new principle implanted, the acting of the new and spiritual life, and the consequent of a justified state. The *foundation* of this justification is Christ alone—irrespective of any exercise of holiness within your heart. And you must be reconciled to God, at peace with him, have a firm belief in his favor, wholly in Christ, before you can exercise one thought, or perform one action, which is really holy and acceptable in his sight. Thus separating, and distinguishing between the *foundation* of your hope and its *fruits*, you would have peace; while cherishing your own unscriptural sentiments you never will. Then too, the more firmly settled on this foundation, the more beauteous would the superstructure rise—the more deeply struck this root, the richer and more abundant would be the fruit. In other words, in proportion to the simplicity of your faith, so will be the holiness of your life.

In your present state of mind you are not satisfied with what God can rest in with infinite satisfaction—that is, the atonement of Christ for your pardon, for were you, you would rest in it and find abiding peace. But unwittingly, you are so deluded as to mix up the exercise of your own graces, or holy affections, therewith as a condition. Could you see your sentiments in their true position, and follow them to their consequences, you would shudder. Justification is one thing—renovation is another. Although inseparably connected in their bestowment, altogether distinct in their nature. You have the evidence of the one, if you would believe it, and this is the conclusive evidence of the other. I may say to you, in the words of Melancthon, "When then is the conscience to enjoy peace and assured hope, if we are to admit that jus-

tification is not ours till that renovation above mentioned be accomplished in us? What is this but to hold that a man is justified by the law, and not by grace? To ascribe justification to love is to ascribe it to works. By works, I mean those which are wrought in us by the Holy Ghost. Faith justifies, not because it is a work of the Holy Ghost in us, but because it lays hold on Christ, for whose sake it is we are accepted, and not for the sake of the gifts which the Holy Ghost has bestowed upon us. This doctrine is the true one, and presents the glory of Christ in the right point of view, and wonderfully comforts the conscience."

Having already far exceeded the bounds of my first intention, I must now conclude, probably to resume this interesting subject at an early period.

12th January, 1837. I remain, &c. R. T.

III.—Another word from Ignotus to Mr. Bird.

To the Editor of the Oriental Christian Spectator.

Sir—Mr. Bird appears to be unwilling to admit the obvious difference which I pointed out between comparing two idols together in general terms, and the showing that the character, attributes, and worship of one idol are precisely the same as those of another idol. In the extract, also, from his work on which I remarked the object of worship at Somnáth was said to have been a statue, but in his last letter it is described as "a block of stone four or five cubits long." It is, however, undeniable, that such a block of stone was never an object of adoration to the Hindus, and that it could consequently have no reference to the worship of Shiva, with which deity Mr. Bird has identified the Lát or Alilát of the ancient Arabians. If, therefore, the Allath of the Arabs "etoit originairement une grande pierre quarrée," it is evident that it possessed no similarity to the representations of Shiva, whether as a human figure having five heads and ten hands, or under the symbol of the lingam. But such alone is the manner in which Shiva is represented by the Hindus, and there being thus so great a dissimilarity between the forms under which the two deities were worshipped, the inference would have been much more just had Mr. Bird concluded that there was no similarity whatever between the Lát of the Arabs and the deity adored at Somnáth.

At the same time little or nothing is known of the nature of the idolatry of the ancient Arabians, for it had long been completely abolished before the first Muhammadan author wrote. Sale, however, in the introduction to his translation of the Koran, observes—"The idolatry of the Arabs then, as Sabians, chiefly consisted in worshipping the fixed stars and planets, and the angels and their images, which they honored as inferior deities, and whose intercession they begged as their mediators with God. For the Arabs acknowledged one supreme God, the Creator and Lord of the universe, whom they called Allah Taàla, the most high God; and their other deities, who were subordinate to him, they called simply Al Ilahat, i. e. the goddesses; which words the Grecians not understanding, and it being their constant custom to resolve the religion of every other nation into their own, and find out gods of theirs to match the others, they pretend the Arabs worshipped only two deities, Orotalt and Alilat, as those names are corruptly written, whom they will have to be the same as Bacchus and Urania." After describing various idols, Sale adds—"Besides the idols we have mentioned the Arabs worshipped also great numbers of others, which would take up too much time to have distinct accounts given of them, and, not being named in the Koran, are not so much to our present purpose; for, besides that every housekeeper had his household god, or gods, which he last took leave of, and first saluted, at his going abroad and returning home, there were no less than three hundred and sixty idols, equalling the number of the days of their years, in and about the Kaaba of Mecca."

After this account of the idolatry of the ancient Arabians, given by so competent an authority, I leave it to your readers to judge whether any similarity existed between it and the idolatry of the Hindús.

I beg, also, to affirm most seriously, that a knowledge of the Sanscrit language and of Sanscrit literature would not only add to the information respecting Hindu mythology, which may be derived from the dissertations of Colebrooke, Wilson, and Ward, * but also that without such knowledge no person can express an opinion on the subject deserving of the slightest attention. For hitherto it has been considered that the most certain means of obtaining information respecting the manners, civil institutions, and religion of any people, was by referring to the accounts of these subjects given by the people themselves. With regard to the Hindús, however, Mr. Bird is of opinion that "the evidence of coins and relics, such as have been lately found in the neighbourhood of the Indus, strengthened by the testimony of Greek and Arab historians and geographers," is more satisfactory evidence of the view which he takes of the Hindú social state and mythology, than any which can be gathered from Brahminical legends. This, however, seems to be a singular manner of judging of historial evidence, because the coins referred to belong to the Bactrian kingdom, which was established only 255 years B. C.; and there was no Arabian author in existence previous to A. D. 750. It must hence be obvious, that such authorities are so comparatively modern, that they can afford no authentic information with respect to the ancient state of India; and most particularly with respect to whether the Brahminical or Buddhist form of religion first prevailed in this country, as it is universally admitted that Buddha must have flourished either about 1050, or 560 years before the birth of our Saviour.

Mr. Bird still maintains that the worship of Shiva was not common in Guzerat prior to the seventh century of our era, and in support of this opinion he strangely adduces the authority of Professor Wilson in his Introduction to the Mackenzie Collection, as Professor Wilson's remarks in the passages referred to by Mr Bird, apply solely to the peninsula. Not a word is there in this introduction respecting the religion which prevailed in that part of India which is situated to the north of the Taptee; and consequently Professor Wilson gives no support to Mr. Bird's notion, that the worship of Shiva was not common in Guzerat prior to the seventh century of our era. It is, also, generally supposed, that Vicramaditya, who flourished 57 years B. C., ruled over both Malwa and Guzerat, and that Amara Singa lived at the same period. But in the vocabulary composed by the latter, are contained the names of all the principal deities of the Hindus, and of all the sacrificial instruments, rites, and ceremonies, appertaining to the Hindu religion; and it must therefore be obvious that the Hindu religion must have then existed in both Malwa and Guzerat in precisely the same form, with exception of the magnificence with which it was then attended, as that in which it appears at the present day. Mr. Bird, also, talks of Sankàra Acharya and Chenna Baswa having established the present system of Hindúism on the West of India. But he here again confounds the peninsula with the country to the north of the Taptee; as Sankara Acharya and Chenna Baswa's labors were confined to the peninsula, and, so far were they from establishing Hindúism, that they merely professed to introduce reforms into a religion which had been long previously prevalent.

Mr. Bird quotes a passage from a letter of Mr. Masson, in which Mr. Masson says—"Dr. Bird appears to me to have exactly hit the mark as to the relation of the Sabian, Brahminical, and Buddhist faiths, and the precedence of the former." How far Mr. Masson may be qualified to form a judgment on such a subject I know not, and, as Mr. Bird's paper to which he refers has not been yet published, I am not aware of the view taken by Mr. Bird of the relative precedence of these different systems of belief. But I would recom-

* This is sufficiently shown by Colonel Kennedy's Researches into Hindù Mythology.

mend to his consideration the following remark of Professor Wilson*—"All the traditions and records of the peninsula recognize in every part of it a period when the natives were not Hindûs. What creed they followed does not appear, but it may be reasonably inferred that, if any, it was very rude, and such as might be expected from a barbarous people; for the same authorities assert that, prior to the introduction of the colonies from the north, the inhabitants of the peninsula were foresters and mountaineers, or goblins and demons." The same description would, no doubt, apply to the North of India previous to the immigration into it of the Brahminical colonies. But the period at which a people speaking Sanscrit, or at least possessing Sanscrit, as a sacred language, first entered India, is a circumstance which can never be known, as there are no existing data to which it could be determined. That, however, the religion of this people was neither Sabian or Buddhist, is even at this day fully attested by the whole of Sancrit literature, and such testimony cannot be invalidated by coins or relics which may be found to the north of the Indus, or by Muhammadan authors who did not begin to write until the eighth century of the Christian era. To attempt, however, fixing the date when the Vedas were written, and other Sancrit works were composed, is entirely useless, for every conclusion on the subject must, for want of the requisite data, rest solely on conjecture. But all that is known of the state of India since the era of Vicramaditya, seems fully to prove that the principal part of Sanscrit literature existing at this day, was not produced after that period, and that consequently it may be justly supposed to have had its origin several centuries before the birth of Christ. Until, therefore, similar testimony of the existence of Buddhism in India, to that contained in Sanscrit works of the prevalence of the Brahminical religion is adduced, it must be concluded that Brahminism was the prevalent religion of India, and that Buddhism was an innovation attempted to be introduced into it, which, after having obtained considerable influence, was finally extirpated by the Brahmans and princes attached to the Brahminical religion.

I am, Sir, your obedient servant, IGNOTUS.

IV.—IDOLATROUS USAGES.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—The interweaving of heathen superstitions and idolatrous ceremonies with the administration of the British in India, is a subject which has lately attracted attention in your pages and elsewhere. Is it generally known that the Shri on the head of a hundi or native money order, signed by a Collector, or other authorized person, is an essential part of the said bill, and that the cutting or tearing of it off, invalidates the bill as effectually as the removal or crossing out of a signature would nullify an English bill of exchange; and that under such circumstances an order from the proper authority would be required for its payment?

This invocation of Lukshmee, then, is no mere matter of idle usage when the plain, intelligible, written order of a Christian officer is invalidated by the want of this act of worship to a heathen deity. Yours, A. Z.

V.—CONVERSATION ON BAPTISM.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—If you think the accompanying paper worthy of a place in your valuable journal, † will you oblige me by inserting it in its columns.

I remain, your sincere brother in the Lord,

A LOVER OF THE BIBLE.

* Introduction to the Mackenzie Collection, p. 54.

† We readily insert the communication, without expressing any opinion on its merits or demerits.—*Edit.*

Friend. We wish to have our child baptized, and have called upon you for that purpose.

Clergyman. I am happy to see you, for I always wish to put a few questions to the parents regarding this sacrament.

Friend. I hope I may be enabled to answer to your satisfaction.

Clergyman. The Roman Catholics believe that in baptism the child has original sin washed away, and grace given it to lead a new life. Some pious Protestants say, that if the parents have faith, its regeneration takes place. Others say, that baptism is merely a form of introduction into the church. What then is your opinion regarding this important act?

Friend. My opinion is, that in this ceremony we bring the infant in faith and with prayer; earnestly beseeching God to regenerate its heart by his Holy Spirit.

Clergyman. Do you suppose this regeneration takes place during baptism, or by it?

Friend. We have every reason to believe, that if we bring our children in faith, that God will renew their hearts.

Clergyman. But what benefit do you really imagine the infant actually receives at baptism?

Friend. The infant being of such a tender age, we have no proof that it receives anything, unless presented in faith, when I think we may say that it receives the Holy Spirit, and becomes a new creature.

Clergyman. It is certain from the Scripture, that if this regeneration once takes place that the child can never become unregenerate; for the Scripture says, "His seed abideth in him, and he cannot sin." Now we see children of the same family (with pious parents, or sponsors, who exercise faith alike relative to all) some of them growing up in the fear of God, and others dying to all human discernment, in an unregenerate state. Here the faith exercised, as far as human discernment goes, is the same; and, as far as human discernment goes, the result is entirely different. How would these things be, if the regeneration depended absolutely on the faith of the parents or sponsors?

Friend. But I have always understood that regeneration takes place in baptism, if administered properly.

Clergyman. By your doctrine I must suppose that an unbaptized child cannot enter heaven. Vide John iii. Now was Abraham called and accounted righteous before, or after he was circumcised?

Friend. Before.

Clergyman. Then your argument cannot be correct, for as baptism comes now in the place of circumcision, Abraham was accounted righteous before circumcision, and the promises were to him and his spiritual seed. Rom. iv. 11.

Friend. What benefit then does the child receive in baptism?

2d. Friend. Why, I suppose that its parents or sponsors are then bound to give it a Christian education.

Clergyman. Then the child in reality receives nothing. If it were suddenly deprived of its parents, and left among Heathens for its education, it would be in the very same state as the children of Heathen.

2d Friend. I cannot see wherein there would be any difference.

Clergyman. In that case the child has received nothing in baptism. The sponsors, it is true, are bound to something. It is they, therefore, that should be baptized, and not the child, which, as far as it itself is concerned, remains in the same state as a heathen child.

Friend. Tell me, then, does the child receive any thing in baptism?

Clergyman. Baptism is the seal of the new covenant. In the new covenant God promises to put his law in the mind, and write it on the heart; and the sins and iniquities of the person who enters into covenant to remember no more.

Friend. But the children understand nothing of all this.

Clergyman. That does not matter. Suppose at the same time that your child is christened, a kind relative were to make out a bond in its name, conferring upon it an annuity of a hundred pounds per annum during life, from the time that it should be capable of reading the document which conferred the title, and committed that document to the care of its parents, could the child be said to have received nothing then?

Friend. Certainly it had received something; and I think I now see the drift of your argument. The child receives in baptism a pledge of the gracious intention of our heavenly Father towards it, and his readiness to confer on it all the blessings of the new covenant.

Clergyman. Just so. But, at the same time, as such a bond would still never be of any benefit to such a child, unless its parents or some other person taught it to read, so will not our baptism avail us, unless by faith we lay hold of the covenant. Still the privileges of the covenant of grace are at that time publicly and solemnly, in the name of Christ, offered and pledged to this child. It cannot be said, therefore, that baptism is a mere formal service.

Friend. I am then, I suppose, to look upon the rite of baptism as the seal or pledge of the covenant of grace, ratifying to the person baptized all the blessings of that covenant, and making them available to him whenever he embraces the promises of mercy there held out.

Clergyman. Just so. And may God give you grace to embrace these truths with all your heart, and to pray for the sanctification of your little one, and to bring it up in the nurture and admonition of the Lord.

VI.—Observance by Government of Romish Feast Days and Ceremonies in the Mauritius.

The Feast of "Corpus Christi" (which, says the mother of Charles IX, in in a letter to the Pope, soliciting "His Holiness" to abolish it, "was instituted only for *pomp*" *) was first appointed to be kept as a holiday in the public offices of Mauritius under the English Government, by an order of 20th June 1817. In November 1832, it was deemed necessary to reduce the number of holidays from twenty-one to six. All the holidays peculiar to the church of England, which had before been observed, (viz. the Martyrdom of Charles I, the Restoration of Charles II, and the Gunpowder Treason, for each of which there is a particular service appointed in the Book of Common Prayer) were, on that occasion, abolished. The feast of "Corpus Christi," which is peculiar to the church of Rome, was, on the contrary, preserved.

The order, just mentioned, extended only to the civil branches of the service; the military observing no other holidays than such as are kept in the public offices in England. Why this distinction should have been made, it is impossible to assign any satisfactory reason. If numbers are to carry every question, then the military in Mauritius may as well plead for Romish holidays, as those who are employed in the civil department. And, as to rank, every chief and every assistant in the civil offices, except one or two, are Protestants. And, were even the aggregate number of Protestants in those offices taken, it would be found nearly, if not quite, equal to that of the Romanists; and the absence of the whole of the latter from office on any one day of the year, would, by no means, involve the necessity of a cessation, or even of a material hindrance of business.

One holiday peculiar to the church of Rome (that of the "Assumption of the Virgin Mary") had, by order of Government, been observed in the public offices since 1811, and two others, of which "Corpus Christi," or "Fête Dieu,"

* Father Paul's History of the Council of Trent, lib. 5.

was one, had been added in 1817. The Government Order of 1832, in abolishing two of these holidays, provides, that *on occasion of any of the leading religious festivals of the Romish church, assent be given to the absence from office, for the day, of any person of that religion, who may be anxious to attend public worship, though not for any other purpose.* This proviso would seem to render the official and general observance of any Romish holiday altogether unnecessary; yet the very order which contains it, reappoints such an observance of the Fête Dieu—a festival which, so far as prescription was concerned, had less claim to preservation than that of the "Assumption of the Virgin Mary."

Nor can it be said that the people of Mauritius were particularly attached to the festival of "Corpus Christi." The attachment to it appears to rest with the Government itself, and the observance of it to be confined to the Government offices and the Romish churches. Planters, merchants, and shopkeepers, and persons of other classes generally, though professed members of the church of Rome, do not distinguish it from any ordinary week-day; and were it not that the public offices are then closed, the Fête Dieu would be distinguished by nothing but the church ceremonies which belong to it—ceremonies, be it observed, which, though the better informed among "the faithful"* do not hate for their idolatry, they generally despise for their absurdity, and which are gazed at chiefly by boys and girls, and servants of the lowest order, in their every-day habiliments.

The observance of the Fête Dieu in the public offices appears, therefore, to be a perfectly gratuitous honor done to the church of Rome on the part of the English Government. But the worst part of the affair remains to be told. The military, though they may be Protestants, are compelled to assist in the idolatrous and blasphemous ceremony of "carrying about ["in procession in public places"] lifting up, and worshipping" the Host. †

The first time the military were ordered to assist in the celebration of Romish ceremonies, appears to have been in July 1820, on the occasion of a "Premiére Communion." The circumstance is thus noticed in the Government Gazette of the day:

"Monseigneur l' Evêque a officié pontificalement, et le Gouvernement a bien voulu seconder l'intention qu' a eu ce digne prélat, de donner á cette cérémonie toute la solemnité qu' elle méritait. *Un détachement des Troupes de la Garrison, une Musique militaire, enfin une Salve des Canons du Port au moment de la Communion, ont contribué á remplir cette intention.*"

It is true that, in 1813, at the laying of the foundation stone of the present Romish church in Port Louis by Lord Moira ‡ on his way to India, the military were ordered to attend; but military honors do not appear to have been regularly granted to the public feasts of the Romish church till after the arrival of the Bishop of Russia § in 1820. ‖

VII.—Countenance of Muhammadism at Puna.

Since the publication of our last number we have heard with feelings of deep regret, that in compliance with a Brigade order issued at Puna, a salute

* "The faithful." This term is applied to Romanists in Sir Lowry Cole's proclamation of 30th March, 1825, article 34.

† See the 24th article of the Church of England, and the History of the Council of Trent, lib. 4.

‡ This *protestant* Lord, according to the Government Gazette of the day, "invoked the Supreme Being with a holy warmth to accept the homage which he offered to His might and glory, and then raising his hands towards heaven, prayed for the blessing of the Almighty on those who may come to this place of worship to exalt His holy name and implore His clemency."

§ This "*digne* prélat" absconded from the colony after robbing the church.

‖ We trust that our friends at the Mauritius will not rest satisfied with this exposure of these abuses.—*Edit.*

of ten guns was fired last month in honor of the Muhammadan festival of the Ramjan, an act which would appear to us, to be not only in direct disobedience of the orders on this subject received from home, but also of those which have been lately issued by the Commander-in-Chief.

We view all such countenance and sanction of native religious ceremonies as a direct violation of the divine law, and we believe that in most instances the compliance with or refusal of such applications, rests entirely with the authority to whom they are made, but who is often induced to give them his sanction, more from an unwillingness to deviate from the practice of his predecessors, than from a feeling of necessary subjection to higher authority. We trust, however, that the day is at hand when the body of those who bear the Christian name in this land, will be enlightened to discern the sinfulness of such acts in the sight of God, and will with one consent use their utmost exertions to obtain their entire suppression. EDITOR.

RELIGIOUS INTELLIGENCE.

INDIA. 1. *Memorial addressed to the Bombay Government against the Countenance of Idolatry and Superstition.* This important document, to the preparation of which we adverted in our two last numbers, we give below.*

* TO THE RIGHT HONORABLE SIR ROBERT GRANT, G. C. H.
Governor in Council, Bombay.

Right Honorable Sir—We the undersigned ministers of the Gospel, and members of different Christian denominations, beg leave most respectfully to memorialize your Excellency in Council, with reference to this presidency, on the position in which the British power in India has for many years stood with regard to the idolatries and superstitions of its native subjects, and with regard to the requisitions of an unscriptural nature which, in certain cases, are made from its Christian officers, both civil and military. We fear that this position is one which, in many respects, is calculated to provoke the indignation of that God who has given our nation the sovereignty over this great people; is contrary to the fundamental principles of religious toleration; is calculated to degrade the European character in the eyes of the natives; is opposed to the benevolent wishes of our native country for the introduction amongst them of useful knowledge and for their religious and moral improvement, as expressed in Act 53, George III. Cap. 155; and is contrary to the views of the Honorable the Court of Directors of the East India Company, as expressed in their despatch to the Supreme Government of India, dated the 20th February 1833, in which it is required, that "in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves."

The countenance and support extended to idolatry and superstition, and the violation of the principles of toleration to which we refer, consist principally in the following particulars.

1. In the employment of Bráhmans, and others, for the purpose of making heathen invocations for rain and fair weather.
2. In the inscription of Shrì on public documents, and the dedication of the Government records to Ganesha and other false gods.
3. In the entertainment in the Courts of Justice of questions of a purely idolatrous nature, when no civil right depends on them.
4. In the degradation of certain castes, by excluding them from particular offices and benefits not connected with religion.
5. In the attendance of the servants of Government, civil and military, in their official capacity, at Hindù and Muhámmadan festivals with a view to participate in their rites and ceremonies, or in the joining of troops, and the use of regimental bands in the processions of Heathen and Muhammadan festivals, or in their attendance in any other capacity than that of a police for the preservation of the peace.
6. In the firing of salutes by the troops, or by the vessels of the Indian Navy, in intimation and honor of Heathen festivals, Muhammedan Ids, &c.

We know that in the particular instances above enumerated, the consciences of many of the servants of Government have been wounded, and their minds harrassed by the

It will be observed that it has obtained the signature of all the chaplains and missionaries at present residing at the seat of the Presidency, and of most or all of the laymen who as yet have had an opportunity of perusing it. It will lie for a short time, for the adhibition of names, at the house of the Senior Chaplain; and copies of it will be sent to the outstations for a similar purpose. In the mean time, any of the ministers whose signatures are affixed to it, will readily receive any memoranda connected with the different topics to which it refers, which any of the spectators of abuses may be inclined to bring before the notice of the authorities at the time that the document is presented. We trust that there will be a very decided and general expression of the voice of our countrymen on this occasion; and that it will be favourably regarded by our rulers both in the West and East. Let a higher power, however, than any known amongst men, be principally regarded. Before the King of kings

part which they have been required, by the regulations of Government, or by the usage of the service, to take.

We therefore most respectfully solicit that enquiry may be instituted by your Excellency in Council into the topics to which we have adverted; and we would further suggest that the following particulars ought also to be included in the enquiry, as it may often be found, that where only justice or charity was intended, an unnecessary and criminal support to native superstition has been, or is liable to be, afforded.

1. The support given to Hindù temples, to mosques and tombs, either by the granting endowments, pensions or immunities, or by the collection and distribution, by the officers of Government, of the revenues already appropriated to them.

2. The granting of allowances and gifts to Brahmans and other persons, because of their connection with the Heathen and Muhammadan priesthood.

3. The present mode of administering oaths in the Native Courts of Justice, and whether it be such as is proper for a Christian Government to allow and sanction.

4. The endowment and support of colleges and schools for the inculcating of Heathen and Muhammadan doctrines and practices.

We would entreat the provision of such remedial measures as your wisdom may suggest, for it is justly observed in the Honorable Court's Despatch, to which we have already referred, that, "arrangements which implicate the Government, whether in a greater or less degree, in the local superstitions of the natives, might well be objected to in point of principle, even without reference to their actual consequences; but that they also tend to consequences of an injurious kind, is evident, in as much as they exhibit the British power in such intimate connection with the unhappy and debasing superstitions in question, as almost necessarily to inspire the people with the belief that we admit the divine origin of these superstitions, or at least that we ascribe to them some peculiar and venerable authority."

The zeal which your Excellency's Government evinces for the general welfare of the natives, encourages us to hope that our earnest representation will meet with the most favorable consideration; and, praying that God may direct you in all your deliberations,

We remain, Right Honorable Sir,

Your most obedient and very humble servants,

Thomas Carr, D. D., Archdeacon.
Henry Jeffreys, A. M., Senior Chaplain.
Randall Ward, A. M. Junior Chaplain.
Joseph Laurie, Senior Chaplain St. Andrew's Church.
John Wilson, D. D., Missionary of the General Assembly.
D. O. Allen, Missionary.
W. K. Fletcher, Chaplain, Byculla.
John Stevenson, D. D., Junior Min. St. Andrew's Church.
E. P. Williams, Chaplain.
E. B. Mills, C. S.
C. A. Stewart, Lieut.
Charles Giberne, Lieut.
G. Smyttan, M. M. B.
E. M. Wood, Lt. Colonel.
George Candy.
Thos. Candy, Bt. Captain.
John Grant, Bt. Captain, Artillery.
E. W. Edwards.
E. H. Townsend.
William Jacob, Capt. Artillery.
John Vaupell, Chief Interpreter Supreme Court.
Julius G. Griffiths, Lieut. Col., Artillery.
Charles Lush, M. D., Asst. Surgeon.
John Graham, Assistant to Post Master.
James Sinclair, Captain of Artillery.
W. Preedy, Lieut 25th Regt.
George Moore, Major.
James Taylor, C. S.
Charles Waddington, Capt. Engineers.
S. Fraser.
C. Munro, Lieut.

[We shall afterwards continue this list.]

and Lord of lords, let there be the deepest humiliation for all past offences; and to him let the prayer ascend, that he may vindicate his own cause, and glorify his great and terrible name, which we have so long blasphemed before the heathen, placed by his wonderful providence under our sway, and possessed of so many urgent claims on our Christian benevolence and beneficence.

2. *London Missionary Society's Stations near Cape Comorin.** Saturday, 14th November, 1835, Nayur. I started at 3 A. M. from Trevandrum, and reached a village named Neyantemkari at 7, where I remained an hour, and breakfasted. The road so far, resembled that common on the coast, leading through low jungle, with a number of trees in it, and every now and then a valley of paddy fields. At about 12 o'clock I reached Kuletári, where I changed bearers, and dressed in the tháná. The tahsildár, a Nair, came to pay his respects, and presented me with a couple of limes, but his hands being much disfigured with leprosy, it required a considerable exertion of mental courage to induce me to accept them. The country between Neyantemkari and Nayur appears to be thickly inhabited; the road is excellent, and upon no road in India have I seen so great a thoroughfare. Bullock-bandies, so rare on the Coast, passed me in considerable numbers, laden principally with cotton, the produce of Tinnevelly, and going to the Coast. I was also struck by the number of *Srotrayams*, built principally of granite, for affording shelter and water to travellers. They were generally built of large stones resting on pillars overshadowed, sometimes completely, by large wide stretching trees. The prospect of the country pleased me much, rich in verdure and foliage; hilly but not very steep, and more open than the country along the coast. Valleys of paddy fields frequently occurring, and latterly the cocoanut gardens succeeded by groves of the palmyra, a few of which were thin in the trunk, and towered high in the air. At three miles from Nayur I passed through the town of Tirwânkoïl, which, from having formerly been the seat of Government, gives the name to the whole country, corrupted by the English into "Travancore." It is a large town, containing many Mopla houses, and there are, I am told, three mosques in it. At four P. M. I reached Nayur, where I was received by Mr. Mead; and his fellow labourer, Mr. Charles Millar, joined us in the evening.

Sunday, 15th, Nayur. This was formerly not a separate missionary station, but was attached to Nagarkoil. There are sixty congregations in it. But, though the congregations are large, few have been baptized, it not being the custom to do so, till the candidates have exhibited in their knowledge and conversation, signs of their being really Christians. Churches in distinction to congregations have not yet been formed. I accompanied Mr. Mead to a chapel five miles distant, belonging to which there are ninety families from different villages. They assembled from six different villages, and were about two hundred adults, besides schools and children innumerable. The reader, said he supposed there were two hundred adults, but this I think was overrated.† When all were assembled, service was commenced with a hymn; then a chapter in the Bible followed by prayer, both by the reader, and then hymn; a sermon by Mr. Meade on the Judgment, Mat. xxvii. finishing with prayer. The congregation were almost entirely Shanars, or toddy drawers, and many were very respectable looking, especially one or two old men, and some of the women. Their attention seemed excited and kept up by the sermon. They have renounced idolatry and destroyed their idols, and given up the worship of the devil, to which they were formerly much attached. The

* For this interesting notice, we are indebted to Finlay Anderson, Esq. of the Madras Civil Service.

† Before service the adults are examined in the catechisms and passages of S. S. committed to memory. Those who are able to read amongst the children and adults are formed into a class, and read a chapter from the N. T.

Shanar women wear their bosoms uncovered, and a great disturbance was occasioned two years ago by their adopting the long cloth thrown over the bosom and shoulders, as worn by the Tamal women. It was settled by the Resident, Colonel Morrison, allowing them to wear jackets like Mopla women. These they considered degrading, and they would have been better pleased to have worn the cloth drawn horizontally over and above the bosoms, but not covering the shoulder, as worn by the Roman Catholic women. The Shanars have regular marriage, and are not addicted to drunkenness, which are two great points in their favor over the Nairs. The Shanars are restricted by the native government to a certain size of houses, so that in this respect the missionaries are afraid to lead them to improvement. The native boys belonging to the schools read the Tamul Scriptures very fairly. Part of the readers and schoolmasters assemble at Nayur on every other Tuesday evening for Christian instruction; and at two of the outstations, for the same purpose, at stated times.

Monday, 16th November, Nayur. I visited the printing press and paper manufactory, and then proceeded to the seminary. In it there are forty boys, supported by the rice lands belonging to the mission, of these twenty are from Nagarkoil. There were also about twenty boarders in the mission. The eldest class had read through a book on the evidences of Christianity, and on examining them on the subject, I found them well grounded in it. A class of Nair boys also attend as day-scholars. The boys appeared to learn by heart almost every thing they learned. I was very well pleased with the boys, and, under Mr. Miller's instruction, I doubt not that the seminary will be a very thriving one.*

Tuesday, 17th November, Nagerkoil. I started at 8 o'clock, and reached Nagarkoil at half past 11 A. M. for about five miles I went through a cross road, any thing but good, till I joined the high road, from which I had turned off to go to Nayur. The high road is excellent, and the country beautiful. Udaghirri hill is passed on the left, and the road runs under, and parrallel to, the range of the hills. Towards Nagarkoil the Ghauts, with a bold outline running towards the Cape, are approached. About three miles from Nagarkoil the soil appears decidedly to change. The laterite is no longer seen, and is succeeded by a rich looking dark red loam, and in the rich paddy fields, which extend in large plains on each side of the road, the soil appeared to be sandy. I examined the girls' and boys' school; there were about sixty in the former, and they read well.† A few of them have been taught to make lace. There are families from about two hundred and fifty villages, converts in this mission, who form fifty congregations. Five churches have been formed. Those only are baptized who are admitted into the church. The first missionary here was Mr. Rageltaube‡ to whom a great number of converts joined. It appears that the prospect of being, through the influence of the missionaries, relieved from many oppressions on the part of the native officers of Government, was the cause of these joining, and the same in Tinnevelly under Gericke, and subsequently.

Wednesday, 18th November. I proceeded this morning with Mr. Mault to Majiladdi, where we breakfasted. There is a church here with about fourteen

* A class of young men has been formed recently for Tamul studies, only with the view of more expeditiously raising any suitable persons as native teachers.

† There are now one hundred and forty-five in this school. The total number of girls under instruction in this mission is three hundred and ninety-four.

‡ (Of the L. M. S. a Prussian) Mr. Rageltaube laboured at first in Tinnevelly. He had not been long in Travancore before he left it on account of ill health. Most of his converts were collected in the Tinevelly country, but were scattered after he left the South of India. He resided principally at Palamcotta, but frequently itinerated between that place and Cochin on this coast. He was at that time the only Protestant missionary in those parts from A. D. 1805—1812, or until the Mission at Alepi was commenced.

communicants.* It was established about five years ago, when there were only four or five members, and has since gradually increased. There are about eighty families attached to the congregation. After breakfast we had Tamul service, when about fifty male and thirty female adults, besides children, attended. They sung well, and Mr. Mault lectured on the chapter. Afterwards we examined the school. The boys were mostly very small ones; as soon as they become bigger they are sent to work, so that it is necessary to teach them when very young. This is the place where the first congregation was collected by Mr. Rageltaube; and the present mission was re-established at the end of 1817. We afterwards proceeded to Kamulkolem, where there is a larger chapel. We collected forty male adults, twenty female, and a number of children. We had the same service as at Majaladi, excepting that the catechist prayed. At both places the congregations were most attentive; and it was very interesting to see the old men amongst them, and to hear the praises of the Lord sung in the Tamul language to the English psalm tunes. NEARLY HALF of the Shanar (or toddy drawer) population of this part of the country have renounced idolatry. They were greatly oppressed by their heathen high caste Soodrum natives by false charges, &c. but this has been stopt since three years ago. They appear to have firmly stood the fiery trial. The Soodrum, or Nair boys also attend schools established by the mission, in which the same education is given as in the Christian schools. There is now no other schoolmaster in this part of the country. In the part of the country towards Cape Comorin there are a thousand families belonging to the mission, in the whole of which there are about fifteen thousand families. Great difficulty has been experienced in those boys who have been educated at the seminary, perhaps for seven or eight years, who, from their temper, conduct, or want of talent, are unfit for schoolmasters or readers. They are quite unfit for the manual labor of climbing palmyra trees, and there is no other occupation for them; nor has Mr. M. yet been able to devise any for them. Being Shanars, they are not admissible into any of the offices of Government, which are held exclusively by Brahmans or Soodrums. At this place there is a distinct † female school, in which I saw about twenty children. A strong prejudice was at first entertained against this. No female could be procured of sufficient information and influence to conduct it. A lame, decrepid man is now employed, pity towards whom, appears to operate powerfully in the minds of the people towards the school. At the different congregation schools there are also a few girls. The greatest difficulty Mr. M. says he has had, is with regard to their marriages, so fond are they of their old system of marrying the girls young, and of making unequal matches. Before they marry, they always apply to Mr. M. for leave; and if he approves, he gives an order to the catechist to marry them. In some instances in which he disapproved, they were not satisfied and went and married themselves, using, however, the forms generally adopted by the catechist, thereby to show that they had not relapsed into their old idolatrous forms. Formerly widows were not allowed to remarry, but in several instances Mr. M. has overcome this prejudice. The heathen Shanars at first were disposed greatly to oppose it, as an innovation on the customs of their caste, and on the occasion of the first marriage of a widow, the catechist being afraid of a disturbance, Mr. M. came to perform the ceremony. The heathen Shanars collected in great crowds round the chapel (they will not enter it, as this is reckoned a sign of their becoming Christians), but Mr. M. addressed them so forcibly upon the disadvantages and cruelty of their old system, that they agreed to its propriety,

* The whole number of communicants in the five churches is one hundred and one, and about the same number are candidates for communion. In the Myladi Church there are seventy-four members only. The number of families belonging to this congregation is at the present time ninety-four.

† There are now eight female schools in the mission, and three thousand and fifty-seven children of all classes under instruction.

and went away quietly. It appears that the Christian converts and their heathen brethren have not broken off communication with each other in private. The former especially visit the latter in their sicknesses, and they mutually attend marriages and funerals. As a remedy for the evil attending the seminaries mentioned above, Mr. M. is doubtful whether it would not be better to discontinue them, and each missionary, instead, to breed up and educate a few, of whose piety or talents he entertains a favorable opinion, as catechists and schoolmasters.* In the evening a large congregation, of probably one hundred or one hundred and twenty adults, attended Tamul service at Apesteshwarum, † to which we proceeded after dinner.

Thursday, 19th November, Cape Comorin. After breakfast, we had a native congregation at Apesteshwarum, and after examining the schools, we went about three miles to a chapel situated about half a mile from Cape Comorin. We walked on foot to the Cape, at which is the village of Kuniá Kumarí. We walked through the Brahmin village, and passed a large pagoda, the gate of which was shut on our approaching it, from fear of our entering. The last rocks which form the Cape, are about fifty yards from the shore. On the shore there is a particular kind of sand, the grains of which are large, and resemble rice. The native legend concerning this is, that the goddess Kuniá Kumarí was to have been married to the god of Sushindrum, the large pagoda of which idol I passed the previous day, being seven or eight miles from the Cape; that the rice for the entertainment was all prepared, but the condition was that Sushindrum was in one night to cause a crop of paddy to grow; this the failed to do, and Kuniá Kumarí consequently refused to fulfil the marriage, and the rice was petrified, and remains till this day. On the sand were also strata of singular red and black earths, thrown up by the sea. The Resident has a bungalow here delightfully situated, about two or three hundred yards from the Cape.

3. *Missionary Prospects in China.* My Dear Friend—I have no doubt that the following information from China will be very interesting to many of your readers. It is an extract from a letter from a valued Christian friend, one of the American missionaries in Canton.

"Canton, October 20th, 1836.

"I am much interested in what you wrote, both in your last and preceding letters, about N. S. Wales. That seems destined to be a wonderful country, and still further to extend the English language, English arts and government, and, I trust, also the Christian religion. The extension of the English language seems to be an event pregnant of good, since the most enlightened and Christian nations of the world speak that tongue. It is an interesting fact that temperance principles are taking root there, for if men can govern themselves, they are fit for any form of earthly government, and, humanly speaking, are much more ready to yield to the reasonable government of God. It is gratifying to hear that your own views have become settled on the subject, and the more so, as being of that profession which may lawfully assume to dictate as to diet, &c. I am more and more satisfied that constant nervous excitements, caused by drink or any thing else, are prejudicial to life, and to the right discharge of every duty.

"Since I saw you it has been my privilege to see more of the Chinese people than before. Twice I have been in expeditions on the coast—once in that ill-judged attempt to ascend the river Min, quite up to the Bohea hills, two hundred and twenty miles in the interior. You may know perhaps that, after getting along three or four days, with various obstacles and delays, about seventy miles, we were suddenly attacked with fire arms from parties of military stationed on both sides the river. We had to put back again, but, through the kind

* There is now a class of such young men in training.

† In this town there are now six hundred and fifty professing people.

care of God, had only one man considerably wounded. However, in that excursion we had pretty good opportunity to scatter the good seed of the word, which we did accordingly. Another, and more satisfactory expedition, I made in company with Mr. Medhurst, formerly of Batavia, now gone on a visit to England. We went north, near to Pekin, and coasted down southwards. In all we were about fifteen days on shore, but no night. The people almost everywhere friendly, but the officers equally opposed to our having free intercourse. Many books were scattered, but it often happened that no explanation of them could be given, and it was also in a measure an indiscriminate distribution. These things seem to say that we must seek some better means or better place, or that it is hardly worth while to carry on such a kind of work. Not, however, that I would not again make a fair trial, and always be ready to seize on every facility, but must not we *preach* the word?

"The progress of knowledge, and good government, and Christianity, seems to be onward in India. Here I see not much like it. But the hosts of the Lord appear to be gathering around for battle. O may the Lord be with them all. During the present year I have accepted my appointment as a missionary under the A. B. C. F.* Missions, yet still keeping up public worship at Whampoa, until my successor arrives. Dr. Parker is very busy in his ophthalmic hospital. He has treated two thousand patients within less than a year. The foreigners have subscribed two thousand dollars towards its expences, and it gains the favor both of natives and foreigners. I hope it will not only do good to the bodies, but be the means of leading to the healing of some souls.

"The Rev. Mr. Shuck, a Baptist missionary, and his wife, have just arrived at Macao. Mr. Tracy is busy at Singapore printing the revised Chinese New Testament! Several more missionary brethren and sisters have arrived, and are expected there soon. At Batavia the American Episcopalian Church has placed two clergymen. So that the places of our brethren Lyman and Monson are filled. The Reformed Dutch Church has just sent thither four clergymen."

This extract will, I hope, be interesting in the Oriental Christian Spectator. It shows how erroneous were those reports which were circulated some little time since in England, asserting that China was as open to the ingress of Christian missionaries as India; and which, standing in such direct opposition to all that had previously been supposed to be the condition of China, caused so great an excitement. Those reports were written with more zeal than judgment; and Mr. Steven's letter gives us a picture of the true state of things. You will, of course, be aware that the writer is Mr. Stevens—a humble Christian, an useful man, and, to me, a valued friend. T. R.

LITERARY AND SCIENTIFIC INTELLIGENCE.

1. *Bombay Branch of the Royal Asiatic Society.* The following is the analysis of Mr. Dickinson's paper on the Arabic Language, to which we alluded in our last number.

"The capacity of the language to express simple and correct definitions must be admitted, it is contended, by all who will consider either its exact precision of structure, or examine a page of the Kamus, or any other approved lexicon. The argument that the Arabic must be limited in its powers to express intellectual ideas because it is limited in its roots, is considered unsound; and a part of the paper is spent in its refutation. The arguments against its expressiveness, founded on the abundance of its synonyms, alleged to have been formed to get rid of the monotony of a paucity of ideas, is declared to be also untenable, because it is contrary to experience to suppose that any people ever coined even one word exactly synonymous with other words with which they were previously acquainted.

"The peculiarities of the language are thus set forth:—"The earliest account of Arabia describe it as a wild and desert region, occupied by a number of wandering tribes

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* American Board of Christian Foreign Missions.

or families, the descendants of Ishmael, the son of Abraham, Esau the son of Jacob, and the sons of Keturah, the wife of Abraham, who, finding the soil incapable from its dryness of maintaining large communities, were prevented from associating in large numbers, and founding town and cities, like the early settlers in the fertile provinces, on the banks of the Tigris and Euphrates, but wandering forth as they came to manhood, with their flocks and families, pitched their rude tents wherever they found all that was requisite for their wants, a well or spring which would afford water and pasture for their flocks, in which consisted their wealth and support; there they remained till the growing numbers of themselves and their flocks became too great for the scanty supply of water to which they trusted for their subsistence, when the more active and adventurous part of the tribe wandered forth with their flocks and families in quest of another settlement. The consequence was, that, in the course of years, a large extent of country was peopled by a race of men descended from a common stock, and therefore speaking a common language, but separated from each other by the inhospitable sands of the desert, and unconnected by any of those links by which arts and commerce have connected the most distant portions of the world. At first the lives of these early settlers and the scenes around them were unvaried and monotonous, and they were too much engaged in cares for their subsistence and preservation, to devote much of their time or thoughts to reflect upon what they saw or felt, but as they became more settled and tranquil, and experience made them acquainted with new objects, or taught them to reflect upon those with which they were already familiar, they found themselves in want of words to express their new ideas, and here a striking feature of this extraordinary language forces itself upon our attention. It is natural and reasonable to assume that the Arabs were, at the early period of which we are speaking, poor in their ideas, and unacquainted with many objects of nature; for we have no reason to suppose that they were, and have every reason, which experience of people in a similar state can furnish, to suppose that they were not, acquainted with letters, without which, it is impossible to preserve among a people for any length of time, an idea of an object, which has never been presented to their senses. Several words, therefore, which their forefathers used, as representatives of objects with which they were familiar, would, from the absence of similar objects in the places where their descendants settled, become obsolete and unknown, and the idea was lost to their minds, till restored in the course of time by experience or reflection, when the word also being lost, they were obliged to coin a new one; but whenever the idea, whether sensible or intellectual, was compound, or resolvable into any other simple ideas, it was expressed by some modification of its most essential simple idea. And it will be found, upon enquiry, that few, if any, of those simple ideas which, from the nature of things, must have been early and constantly perceived by man, are represented in Arabic by more terms than one, and that the compound ideas deducible from any, are represented by modifications of that term; and moreover that those ideas, of which there are so many synonymous representations, are generally, if not always, sensible and of such a nature, that they could not continue perceptible to the infant colonies of a wandering illiterate people without the presence of their objects, with which objects they might, conformably with the nature of things, be unacquainted long enough to forget and lose both the idea and word. The consequence was, that when, in the course of time, they again became acquainted with the object, and required a word to represent the new idea, if they could not refer it to any ideas of which they were in possession, they coined, as chance directed, a new word; and hence the number of synonyms which are found in the modern Arabic, in which the various peculiar terms and idioms of the different tribes of Arabia have, as the writings of the host of authors which they have all contributed to furnish during the last thirteen centuries been united and embodied in one language.

"In prosecuting this enquiry, there are two points which particularly attract the attention, and excite the admiration. The first is the wonderful power and intrinsic richness of a language which, though used for centuries merely to represent the ideas of a race of pastoral barbarians, was capable, when called upon, to explain to its people, and I may almost say to the world, the subtle reasoning of Aristotle, the sublime philosophy of Plato, the abstruse calculations of Euclid, and the delicate prescriptions of Galen and Hypocrates, and which, though strained as it was by the immense influx of new ideas, which the writings of these sages and philosophers must have excited, was capable of furnishing words for them all out of its own inexhaustible mines.

"The second point, is the wonderful structure of this language which has preserved it from corruption or decay,—lost as it was, for a period of above twenty centuries among a people who had neither colleges to establish, or large communities to preserve, their language, it has retained that peculiarly delicate structure uninjured by the hand of barbarism and neglect, and unimpaired by time, which has so particularly exercised the ingenuity of the Arabic grammarians, and excited the admiration of the world.

"As a written language the precision of the Arabic is equally peculiar: without entering into a dissertation on the philosophical structure of its alphabet, it will be sufficient to

observe that each letter was a certain especial sound which nothing can change or affect, and is either preceded or followed by a certain vowel point, which also has an unchangeable sound, by the aid of which it is pronounced. But as the rules of grammar in all cases regulate the accent of the final letters, and custom has established that of all the others, the Arabs have not thought it necessary, on ordinary occasions, to make use of these diacritical points, and have consequently omitted them in all cases where the omission would not be attended with ambiguity and obscurity, except in treatises on religion, law, metaphysics, &c. in which there might be an inducement for ingenuity, to exert itself in perverting the obvious meaning of the text by a different, but not inadmissible, mode of punctuation with regard to mistaking an active for a passive verb, or one person for another, it is almost needless to say that the context, and a reference to the agent and thing acted upon, will always preclude the possibility not only of a mistake, but even of a doubt or hesitation.

" Another peculiarity of the Arabic, is its remarkable application to harmonious composition. This may be ascribed to three causes.

" 1st. The precision with which the length of the accent of each syllable is defined.

" 2d. The number of synonyms from which selection may be made of the word most conducive to the harmony of the passage without at all affecting the meaning.

" 3d. The circumstance of all derivatives in which consists the bulk of the language being formed on the same models. But it is needless to support this argument by theory when a reference to the first page of Ali Leiluh, or any other work, even in prose, will establish the point beyond the reach of controversy.

" But there yet remains unnoticed what may appear at first view a serious obstacle inherent in the nature of the Arabic language, which must prevent it from ever attaining a high degree of copiousness or richness, and must doom it, in the opinion of a superficial observer, to be for ever a barren and unimproveable dialect. I allude to the absence of compounded words, a circumstance essentially necessary and unavoidable in the construction of the language, and which must consequently ever prevent the Arabs from availing themselves of this mode of expressing new and complicated ideas: accustomed as we are to view the beautiful flexibility of the Greek and the other languages of Europe, to which it has communicated so much of its own copious richness, it is natural that we should suppose that no other means than those which we have always before our eyes, the indispensable use and necessity of which we experience whenever art or science presents us with a new idea, could enable a language to expand with the advancement of science, and to furnish new words for every new idea. But philosophy must not form her opinion so hastily; she must view the subject through the cold medium of reason, and weigh it in the severe scale of experience; she is aware that the modern languages of Europe follow the example of the Greeks, of expressing a variety of ideas by compounding several words together; and she sees what difficulty they would labor under were it not for the rule universally acknowledged, which allows the coinage and adoption of any words, " Si græcofonte cadant parce detorta." But these new terms are not understood, except by those who have acquired a knowledge of the sources from which they are drawn, and consequently, though distorted and arrayed in a new apparel, they are as incomprehensible as if they had never been modernized. But circumstances so intimately connecting the rise of modern Europe with the decline and fall of the Greek and Roman Empires, have established and preserved all that remains of these vast fabrics, save the names. Their language, though no longer spoken, is interwoven with every dialect of Europe. Necessity, and subsequently custom, a law almost as strong, have made them the pursuit of all who have the means or opportunity of studying them; so that its fitness and their own natural convenience have induced the learned of all Europe, whether of Teutonic or Celtic nations, to diffuse their new ideas through the classical medium of Greek and Latin compounds. But had there been no such medium, and no occasion for a medium, supposing them to have had a common language, as the Arabs have, what would they have done? They would either have compounded words of their own language, or have coined new ones, which would have been no more incomprehensible to the body of the people than the present classical terms actually are; and this we see constantly exemplified in those branches of science where the lower orders are engaged, for, though they are presented with an infinite variety of new objects, which suggest a still greater variety of new ideas, they never are at a loss for terms to express them by, from their ignorance of the classical languages, but either invent or apply some word, which serves every purpose intended—that of clearly and distinctly conveying their meaning.

" Reason, therefore, clearly shows that compound words, however beautiful and natural they may appear to us, are not essential to the expression of new ideas. But experience and facts are still more stubborn arguments than reason itself. During the dark period between the sixth and twelfth centuries, when the black fiend of superstition had cast its fet-

ters over the minds and intellects of the whole of Europe, and ignorance had thrown its dismal mantle over the fairest portion of the globe, the torch of learning and literature was kept alive in the Saracen halls of Bochara and Bagdad, Damascus and Medina, Cairo and Cordova, and other cities, under the sway of the successors of Mahomed. Those enlightened Arabs saw and admired the literature, science, and philosophy of the Grecian schools, but they *knew* the power and beauty of their own language; nor would they permit their youth to be opposed by the difficulties of a strange tongue in the acquirement of what they saw to be so desirable. By their order every thing which the wisdom of man had discovered conducive to the benefit of society, or the dignity of the mind, the polished and instructive beauties of history and romance, the beneficial details of botany and medicine, the abstruse calculations of geometry, algebra, and astronomy, the deep reasoning and elaborate philosophy of the grove, the portico, the lyceum and the academy, with stupendous works on jurisprudence, grammar, logic and rhetoric, were translated or compiled, and diffused throughout their empire. But vast as was the influx of new matter and new ideas to these pastoral warriors, they found terms for them all in the unbounded depths of their own language, which seemed to borrow words from those sources from which the Arabs had derived so many ideas. And when in the course of ages the sun of the Saracen empire declined, the language retired to its native deserts, unexhausted and unfathomable as before; that it has not kept pace with the languages of Europe since that period, is owing not to its own imperfection, but to the neglect of the Arabs themselves, who have relapsed into their original desert life, as if they had never emerged from the wilderness. But it has been tried, severely tried, and has never been found deficient. Why then should we assume that it could not stand a trial, and on this assumption proceed to condemn it as crude and imperfect? On the contrary, when I view its internal structure, unquestionably *more* perfect and comprehensive than any other known language, and find the impressions, which this gives rise to, so fully confirmed by the experience of centuries, I am disposed to think with Sir William Jones, Richardson, and the world in general, that the Arabic is a most copious, rich, comprehensive, and wonderful language."

THE

ORIENTAL CHRISTIAN SPECTATOR.

MARCH, M,DCCC,XXXVII.

I.—The Idolatry of the Human Heart.

CONTINUED FROM VOLUME VII, PAGE 430.

The Parsee.

Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen, know Him that is; neither by considering the works, did they acknowledge the workmaster; but deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world. With whose beauty, if they being delighted, took them to be gods, let them know how much better the Lord of them is, for the first Author of beauty hath created them. But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them; for by the greatness and beauty of the creatures proportionably, the Maker of them is seen. *Wisdom of Solomon*, xiii. 1—5.

The adoration of the "host of heaven," of the natural objects of the earth, and of fire, one of the most subtle yet powerful agents with which we are acquainted, appears, from the united testimony of sacred and profane writers, to have been the first step adopted by fallen man, after the pure and spiritual worship of his Creator became hateful to his soul, and before his restless but debased mind had made such advances in the grosser paths of idolatry, as to permit him to bow down to the work of his own hands, even idols of wood and stone. One of the first instances in which we find mention made of the worship of the heavenly bodies, is in the book of Job, where that excellent man justifies himself from following the idolatrous practice of the heathen around him—"If I beheld the sun when it shined, or the moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity before the Judge, for I should have denied the God that is above." (Job. xxxi. 26—28.) So universal was this practice in the days of Moses, that the inspired lawgiver was expressly commanded to warn the chosen people against following the idolatrous customs of their heathen neighbours:—"Take ye therefore good heed unto yourselves, lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, thou shouldest be driven to worship and serve them." (Deut. iv. 15, 19.) And by the Mosaic law the punishment of death was awarded against all who should be convicted of having "gone and served other gods, and worshipped them, either the sun or moon, or any of the host of heaven, which I have not commanded." (Deut. xvii. 3, 5.) Yet, notwithstanding the threatenings denounced against those who should disobey these commands, we are informed that King Manasseh "built up the high places which his father Hezekiah had destroyed, and worshipped all the host of heaven and served them." King Josiah is also shortly afterwards represented by the sacred historian as "putting down the idolatrous priests whom

the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem, those also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." (2 Kings, xxi. 3. xxiii. 5.) The Jews who had escaped into Egypt after the destruction of Jerusalem by Nebuchadnezzar, when reproved by the prophet Jeremiah for their numberless idolatries, even dared to justify themselves, declaring that "as for the word which thou hast spoken unto us in the name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven," (the moon,) "and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem." (Jer. xliv. 16, 17.)

The universal prevalence of Sabiism, previous to the introduction of the two branches of Magianism and image worship, into which it subsequently merged, we learn also from almost every profane writer of antiquity, whose works have been handed down to us. Sanchoniathon, the Tyrian historian, who is supposed to have flourished before the Trojan war, in a fragment preserved by Eusebius, asserts that "the first mortals were Æon and Protogonus, and that their children, Genus and Genea, who inhabited Phœnicea, when scorched with the heat, lifted up their hands to the sun whom they believed to be the lord of heaven, and called him Baal-samen, the same whom the Greeks call Zeus." * Diodorus Siculus, after stating that the Egyptians believed the human race to have been originally planted in Egypt, adds that "the first inhabitants of that country, beholding the form of the universe, and admiring its beauty and symmetry, were especially struck with admiration at the sight of the sun and moon, which they regarded as the two principal and eternal gods." † Herodotus relates that the sun and moon were also the chief deities of the Lybians, and that to the latter the Egyptians were accustomed to sacrifice swine. ‡ Plato, in discoursing concerning those whom he conceives are properly designated gods, states that "the most ancient inhabitants of Greece considered only those as such, which are esteemed thus at present by many of the barbarians, that is to say the sun, the moon, the earth, the stars, and the heavens, which as they perceived all running round in a perpetual course, from the nature of running round, called them gods," (θεος from θεειν,) "but afterwards understanding that there were others besides these, they called all of them by the same name." § Aristotle assures us that "it has been delivered down to us from the ancients, and those of old times, that all the heavenly bodies are gods, and that the divinity comprehends whole or universal nature." He subsequently observes that "all the other things, such as representing the gods to be of the human form, or like to animals, were added afterwards for the better persuasion of the multitude, and for public utility, to keep up a reverence for the laws." ‖ Eusebius proves, from the testimony of various authors, that the ancient Egyptians, Phœnicians, and Greeks, were, during a long period of time, totally unacquainted with the worship of idols. "The most ancient men," he adds, "did not trouble themselves to build temples, or make images, because the arts of painting, carving, and even of building, had not then been invented; neither was any mention made of those who were subsequently called gods, or demigods. They had neither Jupiter, Saturn, Neptune, Apollo, Juno, Bacchus, nor any other of the male and female deities which were subsequently introduced amongst both Greeks and Romans, but only the stars which appear in the heavens." ¶ Tacitus bears the same testimo-

* Sanchoniathon quoted *Ency.* Britannica, art. Polytheism. No. 12.
† Diodorus Siculus, l. i. cap. 6. ‡ Herodotus, iv. 188. ii. 47.
§ Plato, *Cratylus*, p. 29.
‖ Arist. Metaph. l. xiv. c. 8. quoted Leland on Christian Revelation, vol. i. p. 79.
¶ Eusebius de Præp. Evang. l. 1. cap. 9. quoted Millar's Hist. of the Propagation of Christianity, vol. i. p. 233. (1723.)

ny regarding the ancient Germans, asserting that they had no images, nor any other footstep of foreign superstition. * From the ancient books of the Hind ús, as well as their practice in modern times, it is evident that the same system of idolatry existed amongst their ancestors at a most remote period, as, from the testimony I have adduced, evidently prevailed amongst the nations of the West. Even at the present day, the Hindú addresses his petitions to the sun, moon, fire, air, earth, water, and space, all of which, though they have long ceased to be the chief objects of his idolatrous worship, yet still continue to be regarded by him as divinities entitled to due honor. † But no evidence can be adduced which exhibits so clearly the widely extended dominion of Sabiism, as the state in which the newly discovered regions of America were found, after a total disjunction from the old world during a period of perhaps twenty or thirty centuries. Some of the nations of that continent, in pursuing the successive steps of idolatry into which they had been betrayed by their depraved hearts, had reached the extreme verge of idolatrous barbarity; but one, a great and comparatively civilized people, was found entirely devoted to this ancient and primitive stage of idolatry. On the discovery of Peru in the fifteenth century, the inhabitants of that country are represented as having been totally ignorant of the existence of a Supreme Being, but as paying their adorations to the sun, which they considered as the great source of light, of joy, and fertility in the creation. The moon and stars, as co-operating with him in the government of the world, were by them considered as entitled to secondary *honors*. ‡

The next step in the history of idolatry, appears to have been the personification of the sun, the moon, the heavens, light, or some other imaginary god, under the name of a king or other remarkable individual, and its subsequent exaltation to the dignity of the supreme divinity. Thus were the Baal of the Tyrians and Sidonians, Adad of the Assyrians, Bel of the Chaldeans, Belphegor of the Moabites, the Moloch of the Canaanites, and Adonis of the Syrians, Dionysus of the Arabs, Saturn of the Phœnicians, Hercules of the Carthaginians, Elegabalus of the Palmyrians, and Osiris of the Egyptians, as well as the Zeus of the Greeks and Jupiter of the Romans, no other than personifications of the sun itself under various denominations. § And in

* Tacitus, de moribus Germanorum, p. 657 quoted ibid, vol i. p. 235.

† See Rev. R. Nesbit's Mahratta tract on the Worship of the Elements.

‡ Robertson's Hist. of America, book vii.

§ Philo Byblius, a Jewish writer of the first century, asserts that the ancient idolaters imposed on the elements and on those parts of nature which they considered gods, the names of their kings; for the natural gods which they acknowledged were only the sun, moon, planets, elements and the like." (En. Brit. art. Polytheism. No. 21.) The truth of this assertion is not only shown in the above instances, but is also remarkably exemplified in comparing the history of the Phœnician monarch Ouranos, who married his sister Ge, and was subsequently driven from his kingdom by his son Chronos, as related by Sanchoniathon, (q. v. Ency. Brit.) with the account given by Hesiod of the deities of the same name. The Tyrian historian asserts that the heavens (Gr. Ouranos) were named after that monarch on account of their excellent beauty, as also was the earth after his wife Ge. Cronos or time seems subsequently to have been confounded with Saturn the father of Jupiter, whom Diodorus (l. i. cap. 7) states to have been a king of Egypt, the son and successor of Helios or the sun according to some, and of Vulcan the discoverer of fire according to others. The base adulation of giving to their gods the names of their princes, and of paying that homage to the latter, which is only due to Omnipotence, appears to have been also in vogue amongst the nations of the North, notwithstanding that they had originally, previous to the introduction of foreign superstitions, higher ideas of the power of the Supreme Being than their Southern and Eastern neighbours. Odin, by whose name the fourth day of the week still continues to be known in the North of Europe, and who is stated in the Edda, (an Icelandic work on the ancient Runic system of idolatry, compiled in the end of the twelfth century,) to "rule both heaven and earth, and to be the most powerful of all the gods," is entirely confounded in that work with Odin prince of the Ases, who usurped the name and received the honors which had previously been paid to that deity. (Northern Antiquities, vol. i. p. 84—91. Edda, vol. ii. p. 18.)

the same manner was the moon, as an object of worship, designated Cybele by the Phrygians, Minerva by the Athenians, Venus by the Cyprians, Diana by the Cretans, Proserpine by the Sicilians, Isis by the Egyptians, and by others, Hecate, Bellona, Vesta, Urania, and Lucina.* This system of worship was quickly followed by the invention of numberless inferior deities to preside over every part of the creation, a necessary link in the idolater's system of the government of the universe, even after that in obedience to the dictates of his understanding, the existence of a Supreme Being had been admitted. For being unable to conceive the omnipresence, or even the infinite superintending providence of the Creator of the universe, the idolater has ever represented him as such a compound of ignorance, indolence, and imbecility, as to be totally unable, even had he been willing, to superintend the government of his own work. And therefore while beholding the extreme regularity with which the heavenly bodies perform their appointed revolutions, and the wonderful manner in which every part of inanimate creation fulfils its allotted duties, in administering to the welfare and benefit of mankind, he came to imagine that every object in nature was endued with a pervading soul and the inherent power of self-direction,† an idea which subsequently merged into that of the existence of an infinite number of deities of different grades, each of whom had an allotted place for the superintendance of some part of the creation. And thus were not only countries, but even hills and valleys,‡ seas and rivers, nay, winds, rain, trees,

* Macrobii Saturnalia, l. i. cap. 23. quoted Millar vol. i. p. 287. Also Ency. Brit. art. Polytheism. No. 21.

† The heathen philosopher Plato, whose ardent imagination and active mind would not permit him to remain satisfied with the absurd and debasing opinions of his countrymen, followed up, instead of repressing, the testimony of his soul, regarding the existence of his Creator, and truly asserts that "to discover the artificer and father of the universe is indeed difficult, and when found, it is impossible to reveal him through the ministry of discourse to all men." (Timœus, p. 455.) But when he attempted to theorize concerning the government of the creation, being not only totally ignorant of the power of that Almighty Architect whom he acknowledged to be "the best of causes," (p. 456,) but also of those laws which He has established to guide and regulate the course of nature; that philosopher adopted the opinion which seems to have been most generally prevalent before the introduction of the more debasing systems of idolatry, and adding thereto his own extravagant theories, declared that the Creator had rendered the universe "a blessed god." "But the gift of eyes," he continues, "are not requisite, for nothing visible remains external to itself; nor are ears necessary, as there is nothing externally audible; nor yet feet, nor any other members, which are subservient to progression and rest. But of the seven species of locomotion he selected one, and assigning it to the world as properly allied to its surrounding body, caused it to move with a circular revolution." "When therefore that god who is a perpetually reasoning divinity, considered the god who was destined to subsist at some certain period of time, he produced his body smooth and equable, and placing soul in the middle of the whole, he extended it through the whole; besides which he externally invested the body of the universe with soul, and causing circle to revolve in a circle, established the world one singular solitary nature, able through virtue to converse with itself, indigent of nothing external, and sufficiently known and friendly to itself." (Plato's Timœus, p. 461—2.)

‡ Many instances might be brought forward to establish the truth of this assertion, but a few will suffice. "The Philistines were afraid, and said 'God is come into the camp', and they said 'Woe unto us! who shall deliver us out of the hand of these mighty gods. These are the gods that smote the Egyptians with all the plagues in the wilderness.'" (1 Sam. iv. 7, 8.) And they spake to the king of Assyria, saying, 'The nations which thou hast removed and placed in the cities of Samaria, know not the manner of the god of the land.' Then the king of Assyria commanded, saying, 'Carry thither one of the priests ye brought from thence, and let him go and dwell there, and let him teach them the manner of the god of the land.'" (2 Kings, xvii. 26, 27.) "Have any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? (2 Kings, xviij, 33—35.) "Their gods are gods of the hills, therefore they are stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they." (1. Kings, xx. 23.) "And when they had made their supplications to the gods and heroes, guardians of Persia, to dismiss them favorably and

and fountains, each supposed to be under the especial care of peculiar deities who had received existence for the express purpose of superintending and directing their operations.

The ancient Egyptians, we are informed by Diodorus, in course of time began to worship the sun under the name of Osiris, and the moon under that of Isis. "The former which means many eyed," he continues, "was so named on account of its scattering its rays over the earth and sea, which it may be said to behold, as it were, with many eyes. The latter signifying ancient, shows the opinion entertained by the Egyptians of the eternal existence of that goddess." In addition to these deities, which, according to them, governed the world, the Egyptians raised ether to the dignity of a god, under the name of Jupiter, which signifies source of life, whom they represented as the parent of all intelligent beings; and fire under that of Vulcan. The earth they called Demeter or Gemeter, (mother-earth.) Water, or rather the river Nile, was deified under the name of Oceanus, and air under that of Minerva.* Plutarch informs us that it was during the age of Numa Pompilius, that this system prevailed amongst the Romans. That monarch, according to his biographer, entertained the opinion that the First Cause was neither an object of sense nor liable to passion, but invisible, incorruptible, and discernible only by the mind; and therefore forbad his subjects to represent the Deity in the form of either man or beast, a prohibition which remained in force during the space of one hundred and sixty years. Yet, notwithstanding these comparatively enlightened views of a Divine Being held by that monarch, he not only taught the existence of numerous deities in whose honor he even erected temples, but also feigned a familiar acquaintance with a goddess or mountain nymph, whom he represented as instructing him in the duties of a king, and in the art of governing his subjects.† Varro, as cited by Augustine, confirms the above testimony, and stating that the ancient Romans, during the space of one hundred and seventy years, worshipped the gods without the intervention of images, adds, that "had they continued to do so, the gods would have been served with greater purity; since they who first introduced their use, took away the fear due to the deities, and led the people into error." ‡ The religion of the heathen Arabs, immediately previous to the age of Muhammed, varied considerably in the numerous tribes into which they were divided. But notwithstanding that they generally acknowledged the supreme Deity under the name of Allah Taàla, (the most high God,) the knowledge of whose existence had doubtless been handed down from the days of their forefather Ishmael, it yet chiefly consisted in the adoration of the sun, moon, planets, and stars, together with angels and their images, the latter of which they called *daughters of god.* Each of the Arab tribes had for the most part chosen one of these as the chief object of its adoration, paying inferior honors only to the rest of the heavenly bodies, as well as the other idols which they acknowledged. The tribe of Hamyer, for instance, chiefly worshipped the sun; Misam, Aldebaran or the bull's eye; Lakhm and Jodam, Almoshtari or Jupiter; Tay, Sohail or Canopus; Kais, Syrius or the dog-star; and Asad, Otared or Mercury; while that of Calb addressed under the figure of a man, a deity named Wadd, which is supposed to have been a personification of the heavens. §

The worship of trees, forests, lakes, and rivers, by the ancient inhabitants

propitiously, they passed the borders. When they had passed them, they again made supplication to the gods, guardians of Media, to receive them propitiously and favorably." (Xenophon Cyr. l. ii. cap. 1) "They sacrificed to the heroes, guardians of Syria." (Ibid. l. viii. cap. 3.) See also O. C. S. vol. vii. p. 428. note 1.

* Diodorus Siculus, l. i cap. 6. † Plutarch in Numa.

‡ Augustine de civitate Dei. l. iv. cap. 31, quoted Millar, vol. i. p. 234.

§ Sale's Preliminary Discourse to the Koran, p. 20—25.

of Europe, cannot also but be easily traced in the more recent adoration by the Greeks and Romans of Satyrs and Fauns, the demigods of the woods; of Dryads and Hamadryads, nymphs who were supposed to preside over trees, with which they lived and died; and of the Oceanides, Nereides, and Naiades, who were believed to superintend the seas, rivers, lakes, and fountains; and to whom oblations of milk, honey, oil, and occasionally the sacrifice of a goat, were made by their superstitious votaries. *

That the worship of the heavenly bodies, and of the elements, raised to the dignity of deities, was formerly the religion of the Hindus, is fully proved from the Vedas, the most ancient of their sacred books. The Sanhita of the Rig Veda is full of addresses to Agni the god of fire, Mitra the sun, Waryu the god of wind, Waruna god of the ocean, Indra god of the firmament, and other divinities of the same kind, but few of which however are now, comparatively, held in much repute by the generality of Hindù sects. The Chinese, we are informed by Dr. Milne, are also in this respect similar to the other nations of the earth. "They have gods celestial, terrestrial and subterraneous; gods of the hills, of the valleys, of the woods, of the family, of the shop, and of the kitchen. They adore the gods who are supposed to preside over thunder, the rain, the fire, over the grain, over the births and deaths, and over the small pox. They worship the host of heaven, the sun, moon, and stars, the genii of the mountains, rivers, lakes and seas; together with birds, beasts and fishes."†

The ancient Persians appear at a very early period to have adopted as their system of worship, the adoration of the heavenly bodies; which, from its similarity to that of the surrounding nations, is evidently derived from the same source, and is indeed generally believed to have owed its origin to the inhabitants of the plains of Chaldæa. Like the neighbouring nations also, the Persians at the period their authentic history commences, had made great advances towards the more gross systems of idolatry, and had not only adopted the worship of personifications of light and darkness under the name of Hormazd and Ahriman, which they had, in the course of years, raised to the dig-

* Although I consider the orbs of heaven and elements of nature to have been the chief objects of idolatrous regard after the introduction of polytheism, yet that they were not the only deities worshipped by the ancients, is most certain. For "a father afflicted with untimely mourning when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices." (Wisdom of Solomon, xiv. 15.) After the extension also of idolatry, it became a most common practice for the kings of the earth to deify either themselves during their lifetime, or their predecessors after their death. And those also "whom men could not honour in presence because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honored, to the end that by this their forwardness, they might flatter him that was absent, as if he were present." (Wisdom of Solomon, xiv. 17.) The ancient kings of Persia were during their life time honored as gods, (Xen. Cyr. viii. 3.) as were also the emperors of Rome. (Pliny's Letters, x. 97.) Augustus Cæsar was deified by his successor Tiberius. The Romans were not, however, content even with this numerous supply of deities, but invented others to preside not only over every visible object, but even over the passions of the mind and acts of the body. Thus Virtue, Honour, Piety, Chastity, Peace, Concord, Quietness, Liberty, Safety and Felicity; Sleep, Grief, Fear and Wisdom; had each its presiding deity, in honor of whom temples were erected and endowed. In addition to these also we find not only Pomona the divinity of fruit, Mellona of honey, Pales of fodder, Flora of flowers, Terminus of bounds, Sylvanus of fields and woods, Priapus of seeds and gardens; but also Rubigus the god of smut, Stercutius of dung; and Cloacina the goddess of sinks and sewers. But neither was this all; the Romans, as if to render their religion as ridiculous as possible, had invented Lucina to preside over the birth of children, Opis to receive the child, Levana to take him up, Vagitanus who opened his mouth to weep, Cunina who guarded the cradle, Rumina who made him suck, and Educa and Potina to teach him to eat and drink. (Augustine de civitate Dei, quoted Millar, vol. i. p. 369.)

† Oriental Christian Spectator, vol. i. p. 69.

nity of the supreme gods,* but also that of deities and demons, who, like those of their western neighbours, were represented as presiding over the months of the year, the days of the month, as well as mountains and mines, clouds and rain, trees and grass, water, fire, and indeed every other part of the creation. It was in this state of their religion when the worship of images had deluged the neighbouring countries, and every thing seemed ripe in their own nation for its introduction in order to represent more visibly the numerous imaginary objects of their adoration, that an individual named Zoroaster, or Zurtusht, who was subsequently received by that people as an inspired prophet, took upon himself the task of remodelling their faith.

Many of the Greek and Roman historians have treated very largely concerning the faith and practice of the Persians, as it existed during the five centuries immediately preceding the commencement of the Christian era, and from their works compared with others of more recent date, we learn the gradual alterations which have in the course of time taken place in the Magian system of theology. Herodotus, who wrote about B. C. 445, speaking of the Persians, states that "they have neither statues, temples, nor altars, the use of which they censure as impious, and as a gross violation of reason. Their custom is to offer, on the summits of the highest mountains, sacrifices to Jupiter, distinguishing by that appellation all the expanse of the firmament.† They also adore the sun, the moon, fire, water, and the winds, which may be termed their original deities, but in after times, from the example of the Assyrians and Arabians, they added Urania to the number. This deity, who is the Assyrian Venus," (or moon deified,) "is called by the Arabians Alitta, and by the Persians Mithra."‡ Xenophon, who flourished about B. C. 350, one hundred and seventy years after the death of Cyrus, repeatedly represents that monarch as paying his addresses and offering sacrifices to Jupiter or heaven, to "the sun, the earth, and to the rest of the gods." He also informs us that the Persians were accustomed to bring forward on solemn occasions, a magnificent chariot, dedicated to the sun, and drawn by horses of the greatest beauty. This was evidently the original of that which had been above a century before the time of Cyrus introduced into Judea by its idolatrous monarchs, and was subsequently destroyed by order of King Josiah.§ Strabo the geographer who died A. D. 25, speaking of the Magian superstition as it existed in his days, states that "the Persians are unacquainted with the use of either altars or statues. They sacrifice on high places addressing themselves to heaven, which is their Jupiter. Besides this deity they worship the sun under the name of Mithras, the moon, Venus, fire, the earth, the winds and water."‖

* Plutarch de Iside et Osiride. Hyde de religione veterum Persarum, cap. xxii. Gibbon, chap. viii. En. Brit. Polytheism, Nos. 8, 9. Rollin, vol. ii. p. 139.

† Several of the ancient philosophers held the belief that the firmament was the chief divinity. The following passage occurs in a fragment of Ennius preserved by Cicero:—"Behold this resplendent height of heaven, which all men invoke as Jove." A similar passage is to be met with in Euripides:—"Thou seest the high immeasurable expanse of ether which encompasseth the earth in its tender embrace. This regard as the chief of the gods; celebrate this as Jupiter." The naturalist Pliny also states it as his opinion, that "it is but reason to believe that this world, and that which by another name is called heaven, which encompasseth and governeth all things, is god, eternal, immense, and which was never made, nor shall be destroyed." (Leland on Christian Revelation, vol. i. p. 81.) The deity worshipped by Cyrus however, to which Herodotus according to Grecian custom has given a Grecian name, is in all probability no other than Asman, (or heaven,) who has since those days been degraded by the verdict of his followers from the rank of a powerful divinity, to be merely an Izad or genie of the second order. He is now, according to the Magian calender, but the twenty-seventh on the list of heavenly beings, that being the day of the month over which he is stated to preside.

‡ Herodotus, i. 131.

§ Xenophon, Cyr. l. ii. c. 4. l. vii. c. 1. l. viii. c. 3. 7. 2 Kings, xxiii. 2.

‖ Strabo, l. xv. c. xi. p. 732.

With respect to the age in which Zoroaster promulgated his doctrines, and the reign in which he flourished, opinions are much divided. He is stated by the modern Parsis to have twice made his appearance upon earth, the first time between the ages of Abraham and Moses, and secondly, about five hundred years before the Christian era during the period of the Jewish captivity, which is about the date usually assigned to that event by European chronologists. According to Pliny, there were two individuals of that name, the first of whom was the founder of the Magian religion, and lived, according to different authorities, from one to five thousand years before the Christian era, and the latter, who flourished many centuries afterwards, was the restorer and reformer of it; but the former is generally stated, by ancient writers, to have been a Chaldean astronomer, the father of astrology and magic, who lived at the commencement of the Babylonian empire. The Arab historians, however, represent an ancient king of Balk named Hooshung as having been the author of the superstitious observances of the Magians. *

The faith and doctrines promulgated by Zoroaster, are stated by the modern Parsis to have been originally written by his disciples in seventy thousand volumes, of which forty thousand were destroyed during the invasion of Alexander. The remainder, which existed during the Sassanedan dynasty, were, they assert, with the exception of those fragments of the Vendidad, Yest, Vispered, and Khurdavesta which are yet extant, subsequently destroyed by order of the Khalif Uman. † The existence of some of these works, or rather that of treatises on various subjects ascribed to the pen of Zoroaster himself, is repeatedly adverted to by ancient writers. Pliny the younger, who flourished about the middle of the first century of the Christian era, quotes Hermippus as stating that he had seen two millions of Zoroaster's verses. ‡ Fifty years subsequently, a book attributed to the same author was referred to by Diogenes Laertius, as also was one at the close of the third century by Arnobius, the professor of rhetoric at Sicca in Numidia. § Some account of his life and writings has also been handed down to us by various authors of antiquity, and though their statements would in many points appear to disagree with each other, and still more with the Vendidad and other writings ascribed to him by his followers, yet, on the whole, when we consider the impossibility of separating the doctrines and sciences which he really taught, from those which may have been subsequently attributed to him by his disciples and others, the discrepancies in their testimony will scarcely appear greater than might have been expected; but of his philosophy, which was

* Preface to Ardai Viraf Nameh, p. vii. Pliny Nat. Hist. l. xxx. c 1. Lempriere, art. Zoroaster. Modern Traveller in Persia, vol. i. p. 61. Ency. Brit. art. Zoroaster, and especially Richardson's dissertation, p. lxxiv. where the dates assigned by several ancient authors are enumerated.

† A catechism by Sohorabji Mobed Dorabji, quoted Dr. Wilson's M. Locture, xiv. Various opinions have been held, and much controversy excited, on the question whether the works now held as sacred by the Parsis, are the genuine productions of antiquity, or forgeries of a later date. Their authenticity was received by Dr. Hyde and Dean Prideaux as undoubted, in which opinion the historian Gibbon appears to have concurred. It has been defended also by Anquetil du Perron and Von Adelung, and more recently by Kleuker, Rhode, and Heeren. "Rhode in his excellent introduction," says Heeren, "shows that the Zendavesta contains either all or most of the compositions which existed before the destruction of the Persian empire by Alexander." He also adds that, "according to the German literati of the present day, the genuineness of the Vendidad and Izeshné, as the religious books of the ancient Persians has been completely established." (Heeren's Historical Researches, &c. of the Principal Nations of Antiquity. Persians, vol. i. p. 367.) On the other hand, Richardson, Sir William Jones, and other writers, have called in question the authenticity of these works, maintaining them to be the spurious production of a more recent period.

‡ Pliny, quoted Dr. Wilson's M. Lecture xiii. Hyde [p. 345.] also quotes Pliny, but states the number of verses to be one hundred thousand.

§ Hyde, cap. 26, p. 345.

then so highly esteemed, nothing is to be now found in the childish fables and ceremonies recorded in the works which bear his name.

The Christian historian Eusebius, who flourished at the lowest computation between eight and nine centuries after the death of Zoroaster, (A. D. 325,) is the only ancient writer which I have been enabled to discover, who attributes to the Magian prophet the slightest approach towards a knowledge of any of the attributes of the Deity. But it would appear, from the passages which I shall hereafter adduce from the sacred books of the Parsis, that the following extract from that author, quoted from the collection of Persian Monuments which was extant in his time and was then ascribed to Zoroaster, refers only to the inferior divinity Hormazd, and not to the supreme god Zorwan, as although the deity to whom it alludes is therein termed eternal, the former is thus also spoken of in the seventh Neash of the Iesht Sadi, notwithstanding that he is elsewhere repeatedly declared to be the offspring of Time without bounds. "God is the first of all incorruptible beings, eternal and unbegotten. He is not compounded of parts. There is nothing equal to him or like him. He is the author of all good and entirely disinterested, the most excellent of all excellent beings, and the wisest of all intelligent natures; the father of equity; the parent of good laws, self-instructed, self-sufficient, and the first former of nature."* But the most explicit account regarding the more peculiar doctrines of the Magians as taught by Zoroaster which is to be met with in ancient writings, is to be found in Plutarch's treatise on Isis and Osiris, wherein however that author makes no mention whatever of the Magian deity Zorwan. "There are some," says Plutarch, "who believe that there are two gods as it were two rival workmen, one of which they assert to be the maker of good things, and the other of bad; the first of these they call god, and the latter demon, as did Zoroaster the Magian, giving to one the name of Hormazd, and to the other Ahriman. He affirmed morever, that the first, of any thing sensible most resembled light; the other darkness and ignorance, and that Mithras was in the middle between them; which is the reason that the Persians call Mithras the mediator. He also taught that vows and offerings should be made to the one, and averting sacrifices offered to the other." † Plato, writing about fifty years after the period in which Zoroaster is generally supposed to have flourished, incidentally only, makes mention of his name, in stating that one of the four preceptors of the King of Persia instructed him in the magic of Zoroaster, the son of Hormazd. ‡ Justin, who lived at the close of the first century of the Christian era, represents Zoroaster as having made himself known as well by being the inventor of magic, as by his deep and acute researches in philosophy, the origin of the world, and the study of astronomy. § Pliny states that he wrote on the subject of agriculture, ‖ while Suidas, a Greek writer of the tenth century, speaks of him as a wise Chaldean who wrote on mathematics and philosophy. ¶

The only document now in the possession of the Parsis professing to give any details regarding the life of this remarkable individual, is the Zeratushtnameh, or history of Zoroaster, written above five hundred years ago, which is stated by its author to have been compiled from ancient manuscripts in the Pehlivi language, which no longer exist. ** This work bears the strongest interval evidence of its being a fable, but as it is yet received by the modern Parsis as a faithful account of the life of their prophet, I shall extract therefrom a short sketch of his history, and of the numerous hardships and dangers he underwent, before he finally succeeded in establishing his reputation

* Eusebius Præp. Evang. lib. i, p. 42. quoted Dr. Wilson's M. Lecture xiii.
† Plutarchus de Iside et Osiride, quoted Hyde, p. 292. Millar, vel. i, p. 328.
‡ Plato in Alcibiade, p. 411. Dr. Wilson's M. Lecture xiii.
§ Lempriere at. Zoroaster. ‖ Hyde, p 345. ¶ Ibid.
** Anquetil du Perron's Zendavesta, vol. ii. p. note.

as a divine messenger. After narrating the prodigies which preceded the birth of the infant, who was according to his followers, destined to regenerate the world, it relates that he had scarcely made his appearance on the arena of human affairs, when a formidable league was entered into to destroy him. Douranseroun the prince of the country in which he was born, who was also the chief of the magicians, having discovered by the power of his art that the purity of Zoroaster's law would destroy the force of his enchantments, the birth of the infant was no sooner announced to him than "he leapt like a bull from his throne," mounted his horse, and proceeded with all diligence to the house of Poroshust the father of the child, where pale with anger, he seized his sabre to cut the infant in half; but his arm withered away, and followed by his train of magicians, he was obliged to quit the house. The malignant demons are stated to have next stolen the infant from his mother's arms, and with the greatest marks of exultation to have cast him into a fire of tar and other combustible materials, but the devouring element was to him but as cold water, and he was discovered by his parent fast asleep on the embers. He was next cast by his relentless persecutors in the direct route of the cattle, but was preserved by a bull which stood over and defended him. A similar result attended his being placed in the way of a troop of horses; and, in short, so numerous were the conspiracies which were entered into to destroy him, by poison, incantations, and other means, that according to his biographer, he did not pass a single hour in safety, until he had attained the age of fifteen years. During the next period of equal duration, he is stated to have passed night and day in prayers, his head on the earth, and his soul a prey to grief, at the end of which time he proceeded to Persia; and after several dreams indicative of his future prospects, he waded through the Caspian sea, and retired to the deserts under pretence of consulting the Supreme Being, and contemplating at greater leisure the doctrines which he was about to announce to his country.* Zoroaster is related to have been soon afterwards admitted into the presence of Hormazd, who gave him the Vendidad, and desired him to make known his divine mission to the king.† He accordingly proceeded to court, but anticipating some difficulty in gaining admittance to the monarch, he adopted the novel mode of breaking through the ceiling of the divan and descending in the midst of the courtiers, who terrified at the apparition immediately took to flight, leaving the king alone, undismayed by the prodigy, in the presence of his unexpected guest. Zoroaster next in displaying his scientific knowledge, while he gained the applause and admiration of the monarch, provoked at the same time the malice and enmity of the courtiers, who were not long before they succeeded, by means of false accusations, in prejudicing the mind of the king against him, and inducing him to believe that he was a magician and impostor. The prophet was accordingly loaded with chains and cast into prison, but before many days had elapsed he succeeded in completely re-establishing his reputation, and convincing king Gustasp of his divine mission, by performing a miracle on his horse. This animal, which was a great favorite with the monarch, was one morning found by the groom without any legs, all four of them having been absorbed into the body. Zoroaster, on being called on for his assistance, promised to restore the animal to its former state on certain conditions. The first was that the king should sincerely believe him to be the prophet of God. This was no sooner accorded than the prophet offered up a prayer, and rubbing the horse's chest, out came one of the legs. The second made its appearance on the hero Espandiar promising to defend him and his law, with his body, his soul, and his sword. The third leg was cured on the wife of Gustasp agreeing to receive the law; and the fourth on the porter who had charge

* Zeratusht Nameh, Zendavesta, vol. ii p. 17—21.

† King Gustasp the son of Lorasp is supposed to be Darius Hystaspes. Hyde, cap. xxiii. p. 303. Leland, vol. i. p. 136.

of his room making known the conspiracy which had been entered into, to effect his ruin; and the conspirators being impaled by order of the king. After such convincing miracles as these, the monarch could no longer doubt the divine mission of his guest, and therefore not content with embracing the law himself, issued his mandate for the conversion of his subjects, who were converted accordingly.*

At the period of Zoroaster's assuming the office of a prophet, if it indeed took place at the date usually assigned it,† several circumstances appear to have concurred in paving the way for the admission in the minds of his countrymen, of a change in the fundamental doctrine of their religion, which, while it might not be too far removed from the idolatrous system they had previously followed, might yet inculcate some few doctrines regarding the existence and attributes of a Supreme Being. But a few years had then intervened since the promulgation of the edicts of Nebuchadnezzar and Cyrus throughout the extensive empires of Chaldea and Persia, wherein the existence, the power, and the glory, of the only true God, had been most fully acknowledged.‡ It could scarcely also be supposed but that the Jews, who had during so many centuries been the only earthly depositaries of divine knowledge, should have made known in the countries through which they were scattered the existence of the Almighty, and his wonderful dealings towards them and their forefathers; and indeed that they did do so, as well as that they were the means of inducing many of the people amongst whom they dwelt to forsake their idols, and turn unto the service of the only true God, we have the authority of Scripture. (Esther viii. 17.) Zoroaster then, instead of admitting the existence of two supreme first causes, light the author of good, and darkness the author of evil, which had previously

* Zuratusht Nameh, Zendavesta, vol. ii. p. 35—40.

† Although as I have above remarked, the doctrines of the Magians concerning the existence of a supreme divinity, as well as some of the attributes which were by them applied to Hormazd, may have been derived from the Jews, yet it would appear to me that not one of the truths contained in the passage from Eusebius which I have already quoted, or to be met with in the works attributed to Zoroaster, is, (when separated from the mass of fable in which it is enveloped,) of the number of those, which, beyond the natural comprehension of man, are alone capable of being made known to him through the light of divine revelation; but rather such as by the instinctive teaching of their own souls aided by the reasoning powers of the mind, have been acknowledged and taught by many heathen philosophers, some of whose opinions on this subject I have before adduced. Professor Hyde however, who is supported in his opinion by Prideaux and numerous other authors, not only supposes that Zoroaster was well acquainted with the Holy Scriptures, but also mentions on the authority of Abu Muhammud Mustapha and other Arab historians, that he was probably of Jewish extraction, and a servant of Ezra, Elijah, or some other Israelitish prophet. He also states that in promulgating his new doctrines, Zoroaster pretended that he had no other object than to bring back the Persians to the purity of the Abrahamic faith. Another assertion of these writers, that "in the Zendavesta are a great many things taken out of the Old Testament, including a great part of the Psalms of David and some of the Levitical rites," appears to be equally destitute of foundation, unless the Zendavesta now in the Bodleian library at Oxford, which Hyde issued proposals to publish at the commencement of the last century, be a totally different work from that now received by the Parsis, a copy of which was taken to Europe, and translated into French by Anquetil du Perron. (Hyde de Relig. cap. x. xxiv. Prideaux. Connection, part I. p. 211—227. Millar, vol I. p. 325. Modern Traveller in Persia, vol I. p. 52. En. Brit. art. Zoroaster.) Sale, in his Preliminary Discourse, p. 20, takes notice of a sect of Sabians, called by travellers Christians of St. John, who are in the habit of performing pilgrimages to a place near the city of Haran in Mesopotamia, (for some time the residence of the patriarch Abraham,) and who he adds "besides the book of Psalms the only true scripture they read, have other books which they esteem equally sacred, particularly one in the Chaldee tongue, which they call the book of Seth." It would perhaps appear that some of the tenets applied by Hyde to the Magians, belong rather to this sect of idolaters. Hyde also endeavours to prove that the great Persian king Jemshid so often referred to in the Vendidad, is no other than Solomon.

‡ Dan. iv. 2, 3. 2 Chron. xxxvi. 23. Ezra. i. 2.

been the fundamental doctrine of the Magian faith, introduced a principle superior to them both, a supreme god whom he represented as being the creator of both light and darkness. In order, however, to avoid making this being the author of evil, and probably also by assimilating his doctrines as near as possible to their prejudices, to render them more acceptable to his expected proselytes, Zoroaster did not discard the deities who had previously been accounted the first principles of existence, but reduced them to the subordinate rank of angels, teaching that out of the mixture of light and darkness over which they presided, they made all things to exist.* But in thus establishing his new deity as the first principle of existence, Zoroaster, if he indeed taught the doctrines now contained in the Vendidad, proved himself totally unacquainted with the power and character of the Almighty, since he merely introduced a helpless pageant to usurp the place, without either exercising the attributes, or receiving the honors, due to the Author of creation. Zorwan, we accordingly find, though occasionally spoken of incidentally as God,† to have borne a character amongst his followers differing but little from that of the Hindú Brahm. In the Vendidad Sadi this divinity is referred to by Hormazd, as "the being immersed in his own excellence, time without bounds," and as the creator of himself and Ahriman.‡ Beyond this however, his existence is scarcely even hinted at, all the prerogatives and attributes of the deity with which the Magian is acquainted being as I shall hereafter show, vested according to the author of that work in Hormazd himself; and such therefore is the unsatisfactory state in which a question of such vital importance has been left by a work assuming to itself the authority of divine inspiration, that the modern Parsí, notwithstanding his professing to receive those writings as the rule of his faith, knows not whither to turn for direction and guidance. One sect of that people therefore, feeling in detail, though they are unwilling to allow, the absurdity of its claims, assert, contrary to the direct admission of their Scriptures, that Zorwan and Hormazd are the same individual. Another denies the existence of Zorwan altogether, maintaining that 'Hormazd is God and God alone.'§ While a third, after ousting Hormazd from the exalted station assigned him in the Vendidad, and taking Zorwan as their chief divinity,‖ blend the characters of both into one, and form to themselves a deity on the model of that which is adopted by the Musulmans and Socinians.

The word Zorwan signifies, according to Esnik and other Armenian writers, destiny or fate. This interpretation is confirmed in a fragment of Damascius, a Greek heathen author of the sixth century, as preserved by Photius Patriarch of Constantinople.¶ The philosopher Eudemus also, supposed to have been a disciple of Aristotle, informs us that according to the Magians 'the universe is partly space and partly time, from which both the good god and evil demon have separated.**' From the united evidence,

* Bundeshnè, p. 344. Rollin, vol. i. p. 139.

† Vendidad Sadi, Fargard ii, p. 278.

‡ Ibid. Fargard xix, p. 414. Bundeshne, p. 344. Also Iescht Sadi, Zendavesta vol. iii. p. 6.

§ Dr. Wilson's Lecture on the Vendidad Sadi, p. 10, 11. ‖ Ibid.

¶ History of Vartan, cap. ii. note 11, p. 85. Ency Brit. art. Damascius, Photius.

** Damascii de Principiis, p. 384. Ed. Kopp, quoted Ibid, note 12. "With respect to the Magi," we are told by Eudemus, "some of them call all the intelligible and united world place, and some of them time; from which a good divinity and an evil demon are distributed; light and darkness subsisting prior to these according to the assertions of others. However both the one and the other, after an undistributed nature, consider their nature as having a subsistence which distributes the two-fold ordination, one of which co-ordinations Hormazd presides over, and the other Ahriman." (Eudemus, quoted Taylor's introduction to the Parmenides of Plato, p. 292.)

then of these authors, added to the testimony of the Vendidad and other works, this infinite Destiny, Time, or Space, which would appear to have been originally rather a metaphysical abstraction of the mind, than a real object endowed with self consciousness or possessed of moral perfections, by some unaccountable means, like the Chaos and Saturn of the Greeks and Romans, and Brahm of the Hindus, became so far enabled to exert itself as to produce the two secondary but active principles, each of them possessed of the powers of creation, but each disposed by his invariable nature to exercise them with different designs;* after which he again sunk into unconsciousness, or rather perhaps of indifference and self contemplation, leaving them to create, uphold, or destroy, according to their will and pleasure.

The manner in which Time succeeded in effecting this first and only act of intelligence, of which it has ever been accused, and on which such momentous results depended, is not related in the sacred books of the Parsis, but this omission is fully supplied in the edict promulgated in the middle of the fifth century by Mihrnerseh, the grand wazir of Yasgerd or Jezdegird king of Persia, where the faith of the Magians at that period of their history concerning the origin of all things is thus related:—"Before the heavens and the earth were created, the great god Zorwan prayed a thousand years and said, 'If I perhaps should have a son named Hormazd, who will make the heavens and the earth.' And he conceived two in his body, the one by reason of his prayer, and the other because he said perhaps."† From this account of the manner in which Hormazd derived his origin, we should naturally be led to expect that the prayer of Time had been addressed to a being superior in power and in dignity to himself, who was consequently capable of granting him whatever he might desire, but it could scarcely have entered into our minds to conceive that even the most ignorant idolater, could receive as a fact the assertion of the Persian minister, that Time on first beholding his offspring acknowledged him to be the object unto whom he had hitherto addressed his petitions; but thus it was; the Magian in order to obviate the difficulty of the solitary existence and helpless state of Time, like the Hindù who has been reduced to the necessity of inventing Delusion to stir up his unconscious deity Brahm, has found himself constrained to conceive a being address in prayer and offer sacrifice to one who had as yet no existence, but whom he was seeking power to produce; and Zorwan is accordingly stated on beholding his newly born son to have addressed him thus:—"Until now I have prayed unto thee, now thou must pray unto me."‡

* Gibbon's Decline and Fall, cap. viii.

† Elisœus' History of Vartan, p. 11. The same account with but slight variation is given in the Armenian work of Esnik, who was a cotemporary of Mihrnerseh. "Before any thing was made, either the heavens, or the earth, or any creature whatsoever lived, which liveth in the heavens, or the earth, was one named Zorwan, a word signifying the same with Destiny or Fame. A thousand years he offered sacrifice that he might obtain a son who should have the name Hormazd, and should create heaven and earth, and all things in them. After a thousand years of sacrifice he began to reflect, and said, 'The sacrifice which I have performed, does it conduce to the end, and shall a son Hormazd be born to me, or do I strive in vain?' While he thought thus, Hormazd and Ahriman were conceived in the body of their mother. "Hormazd was the offspring of the sacrifice, and Ahriman of the doubt." (Esnik, p. 85. quoted Hist. of Vartan, cap. vii, note 34, p. 91.)

‡ History of Vartan, p. 12. "Hitherto I have sacrificed *for* thee, now and henceforward thou mayest sacrifice for me." This is Esnik's version of the story, but whichever be the true one, the difficulty, though not the absurdity, is equally great. In the one case it is as I have above related; in the other it would prove that Zorwan incapable of performing the act of creation or production, was under the necessity of seeking the assistance of a superior, whose existence even is unknown to, and unacknowledged by the Parsi.

In continuation of the Magian theogony we learn from the Bundéshné * as follows:—"Both Hormazd and Ahriman are the only individuals produced by Time without bounds, that is to say the excellentH ormazd with his law. Hormazd then, has been in time, he is, and he will ever exist. Ahriman existing also by Time was in darkness with his law. He has ever rebelled, always been evil, he is so yet, but he will cease to be so and to rebel. The endarkened place where he dwelt is what is called primeval darkness, he existed alone in the midst of it, he who is called the evil one. Both of these devoted to the extremes of good and evil and without end of days, appeared in blending together the places of their habitation, that is to say, that of the great Hormazd which is called primeval light, and that of the evil one primeval darkness. They dwelt alone each in his own abyss; and the one united itself to the other. Ahriman knows all things as well as Hormazd. These two have given all that exists." †

The Vendidad Sadi ‡ as I have before remarked, although in acknow-

* The Bundéshné, which contains the Magian history of the origin of metaphysical as well as physical existence, is believed by many of the Parsis to be a compilation from one of the books of Zoroaster which is not now extant. According to Anquetil du Perron (Zendavesta, vol. iii. p. 337,) it was composed in the Pehlivi language about the seventh century of the Christian era, but he conceives the original Zend documents to have been of far more ancient date. It is generally received by the Parsis as a sacred work, but the death blow to its authority has lately been struck by one of its greatest admirers, and that by the simple act of translating it into the vulgar tongue and placing it in the hands of his brethren. An amusing controversy regarding its authenticity was a few years ago carried on in the native papers between the translator and a Parsi opponent under an assumed name, [v. O. C. S. vol. ii. p. 379, 418,] where the latter as he truly says, "demonstrates by a thousand proofs adduced from its own tenets that it is false." This however does not in the slightest degree affect the fact of its doctrines being in accordance with the faith of the Parsis.

† Bundeshne, p. 343.

‡ The Vendidad Sadi is regarded by the modern Parsis as the most sacred of all their books, and as having been given by Hormazd himself to Zoroaster. [Vendidad, p. 89.] In it is recorded the declaration stated to have been made by Hormazd in answer to a question by Zoroaster:—"how far does the Vendidad exceed all other works?" "As far," says Hormazd, "as the river Voorokesché is above all other waters, as far as great birds are above small ones, as far as this earth is above all other earths, so far is the Vendidad more excellent, more pure, more holy, than any other word." (Vendidad, p. 302.) This assertion however will scarcely be considered satisfactory by those who are acquainted with its contents. Even Hyde was compelled to acknowledge it to be but "bonorum malorumque farrago;" and Sir William Jones in his letter on this subject to Anquetil du Perron, speaking of the Vendidad as attributed to Zoroaster, forcibly remarks "où il etait fou, oú il ne l' a jamais écrit," a sarcasm which, I shall, in quoting a specimen of the doctrine it contains, leave the reader to determine how far it is deserved. Hormazd and Zoroaster are introduced in dialogue. The lawgiver wishes to know how a man should get rid of a demon called Daroudj Nesosh, supposing him in the shape of a fly, to have taken possession of the crown of the head. Hormazd directs him to wash the part, which would drive the fiend between the eyebrows; from whence he is to be forced by another ablution to the back of the head, from that to the ear, then to the nose, the mouth, the chin; till at length fighting every inch of ground, the demon is successively driven over every part of the body, till we find him stationed on the left foot. Zoroaster then inquires, "'When the water has reached the top of the left foot where does the Daroudj Nesosh retire?' Hormazd replied: 'The Daroudj Nesosh under the form of a fly, places himself under the foot; it must be raised, letting the toes rest on the ground, and thus wash the under part of the right foot. When the under part of the right foot is washed, the Daroudj Nesosh retires under the left foot. When the under part of the left foot is washed, the Daroudj Nesosh in the form of a fly places himself under the toes. Allowing the sole of the foot to rest on the ground, the toes must be raised and those of the right foot washed. When the toes of the right foot are washed, the Daroudj Nesosh retires under those of the left foot; and when the toes of the left foot are washed the Daroudj Nesosh is overthrown and returns towards the North, he who under the shape of a fly places himself upon the impure man and strikes him like the Dodjé (dog) of the desert, destroys the productions of the Dews and their dwellings; then let

ledging the existence of a being by whose will and power Hormazd and Ahriman were produced, it necessarily admits his infinite supremacy over the whole universe, and consequently his undoubted claim to the homage and devotion of every intelligent being, yet it not only altogether neglects to give him that honor and glory, to which he is under such circumstances entitled, but even bestows it on one whom it acknowledges to be his subordinate. Another we accordingly find in that work is made to usurp the throne of the Supreme Being, and to receive those honors which can only justly be offered Him who is infinite in perfection existing from all eternity; and Hormazd the creature of Time is thus therefore represented as describing himself:—"I who am Hormazd, who am of all beings the greatest, the best, the most pure, the most powerful, the most intelligent, who have the best body, who am by my purity above all."* Inanother place he is thus addressed by Zoroaster:—"O Hormazd absorbed in thine own excellence; just judge of the world which exists by thy power, thou who art purity itself, thou whose dominion is spread around."† And the followers of Zoroaster are elsewhere directed to worship the inferior divinity in the following terms:—"In the name of God. I address you and extol your majesty, Hormazd, just judge, bright with glory and light, who knowest all things, active, lord of lords, king raised above all kings, creator, who givest to thy creatures their daily nourishment, great, strong, who art from the beginning, compassionate, liberal, full of goodness, powerful, wise, and pure, the preserver. Just king, may your reign continue unchangeable. Hormazd excellent king."‡ These examples, of which it would be needless to multiply instances, are fair specimens of the theology of the Vendidad, which throughout, notwithstanding its admission of a superior, practically accords to Hormazd, and to Hormazd alone, the attributes and honors of the supreme being, asserting also that the Amshàspands or Archangels amongst whom he is usually classed, are governed by and repose under the protection of Bahaman.§ In the ancient story of Tobit on the contrary "one of the *seven* angels" is introduced to us under a Hebrew name.‖ In the fifth century Hormazd was, according to Elisæus, accounted "the most excellent of the seven gods."¶ In the copy of verses presented by the Parsìs to the Hindoo Rana on the first landing at Sanjan in Guzerat at the commencement of the ninth century, that personage is merely described as "the divine Hormazd, the chief of the seven Amsháspands."** In the Iesht Sadi he is twice spoken of as the chief of the seven kings,†† and in the little Sirozé he is even styled in common with the other six Amshaspands who preside respectively over the first seven days of the month, an Izad,‡‡ (or good genie of the second order.) It must therefore either be admitted that "the unchangeable law of the Mazdiasnans" has been repeatedly altered at different periods of their history during the last twenty-five centuries, and that Hormazd has been raised to the dignity of a god, and

him who is purified pronounce the word, which gives abundantly victory and health.'". [Vendidad, p. 341.] As this dialogue in the original occupies above four quarto pages, I have inserted it almost entirely as abridged by Richardson.

* Vendidad, p. 415. † Vendidad, p. 414.

‡ Iesht Sadi, Neash vii (Zendavesta, vol. iii. p. 9) A prayer which is directed to be recited three times daily. The Iesht Sadi is a collection of the Zend, Pehlivi, and Parsì prayers which are addressed to the different deities, as well as of those which the Parsí is instructed to recite while cutting his nails, washing his hands, as well as in every circumstance of life in which he may be placed. (Zendavesta, vol. iii. p. 1.

§ Vendidad, Ha iv. p. 100. Cardè x. xii p. 144, 152. The names of the seven Amshàspands are Hormazd, Bahaman, Ardebehisht, Shariver, Asphandad, Khurdad, and Amardad.

‖ Tobit, xii. 15. ¶ History of Vartan, p. 17.

** Zendavesta, vol. i. p. 318. Dr. Wilson's Lecture on Vendidad, p. 10.

†† Iesht Sadi, p. 161. Cardè, xxiii. p. 262.

‡‡ Little Sirozè, Zendavesta, vol. iii. p. 316.

reduced to the inferior rank of an angel according to the fancy of his worshippers; or else that the Magian religion confounds under one designation the infinite distinction which must ever exist between the creator and the creature.

(TO BE CONTINUED.)

II.—THE DANGER AND EVILS OF INTEMPERANCE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

SIR—The following address was delivered on board the Boyne, on her passage from the Cape to Bombay. There were about one hundred very fine recruits, for the Company's service, embarked on the vessel. They have now joined the service. Some of them may have been overcome by the evil against which they are here cautioned. Some of them doubtless have stood stedfast and overcome the evil; to do away with the evil altogether, is the prayer of the writer. If, Mr. Editor, you will allow the address a place in your miscellany, it will remind the men of the caution they received, and it will enable them to judge, whether the speaker drew an overcharged, or a faithful picture of the dangers they were then about to encounter.

There is no subject of greater importance to the stedfastness of our Indian rule, the welfare of our soldiers, and the general interests of mankind, than the principles that are here attempted to be elucidated. To every well disposed officer surely there can be no subject of more heart stirring interrest, than one connected with endeavours to elevate the soldier to deeds of virtue and morality. In the body of men who occasioned this address, I am much interested; to hear of their welfare and respectability will always be a pleasure to me; but to hear that the cause of God is advancing in ourarmy, is to my mind the most delightful and happy intelligence, and connected with it, there lie blessings incalculably important. Yours truly,

PAROIKOS.

"Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the god of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse that he will bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst; the Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall be upon him and the Lord shall blot out his name from under heaven." Deut. xxix. 18—20.

You remember, my friends, on the first occasion that I enjoyed of speaking to you, I selected as the subject for our improvement the Apostle Paul standing at the bar of Felix's judgment seat, lifting his intrepid testimony to that unrighteous and intemperate Judge, on righteousness, temperance, and judgment to come. Our time failed us and I was unable to discuss the second topic of discourse so fully as its importance demanded. I then promised on some future occasion again to bring the matter before you, knowing that your respectability, happiness, and good conduct, depend much on your minds' being duly impressed, and having correct ideas and knowledge of the dangers and evils of intemperance. Your attention then this morning is called to this subject, not in consequence of any thing that has occurred during our voyage, as your conduct in this particular in general has been satisfactory, but that you are shortly to be exposed to the debasing body and soul destroying consequences of intemperance in the land to which we are voyaging, and in its vortex many of you are destined to spend the remnant of your days. Feelingly

alive to this fact, and desirous of seeking your best welfare, I would offer an antidote against an evil that threatens to ruin you. Our text forms a part of the memorable speech or sermon delivered by the Prophet Moses on the eve of the children of Israel entering the promised land, and on his giving over to Joshua his successor, the high and honorable office he had so long and so efficiently filled. No sooner had this man of God and prophet of Israel concluded his address, than he was called hence by death, which he met with all the dignity of the patriarch. The Bible tells us he went up from the plain of Morah unto the mountain of Nebo to the top of Pisgah; from this high eminence the Lord shewed him the promised land; he viewed the landscape o'er, he was assured by the Lord that this was the land that the Lord swore unto Abraham, unto Isaac, and unto Jacob, saying,—"I will give it to thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over." So Moses the servant of the Lord died there in the land of Moab according to the word of the Lord." Without entering into the particulars why Moses was not permitted to enter the land of promise, we remark, that the fact of his concluding his address by this remarkable and solemn event must have impressed the children of Israel with feelings of deep solemnity, and tended to enhance its value. The generation that heard the address would hand it down to the next with all the feelings of veneration and affection as the dying words of a long tried and faithful friend, leader, and prophet of Israel; and thus from age to age would it be cherished and looked upon as their great prophet's dying testimony, and it has not lost an iota of its importance, as it lays open before us this morning. May we then, while cultivating feelings of high veneration for the dying words of Moses, remember that a greater than Moses is here, and that the words of our text are the words of the living God.

I. The general address.

The prophet includes all. He does not merely caution the men, but the women are included, and not only the men and women, but the families; and not only the men, the women, the families, but also the tribes. Now, however lost any particular individual may be as to his own respectability, he always is desirous that his tribe or country should stand well in estimation. The soldier loves to hear of the renown of his regiment, its fair fame, high discipline, and deeds of bravery. They are cherished in remembrance, they are recorded either in the colors that waive in their midst, or in the records of Government, or the orders of their Generals. The sailor loves to hear of the beauty of the vessel in which he sails, how quickly she passes over the water, and how gallantly and surely she arrives at her desired port, that on entering, the gazing people of land have been watching her movements, and admiring her stately and graceful motions; it pleases him to be informed that harmony and good will have prevailed on board, and that the vessel's reputation is high, and deservedly high. And so from this principle of our nature, we love to hear of the reputation of our families. But mark you, the prophet of Israel goes to the root of the matter; desirable as the public character of public bodies undoubtedly is, he well knew that this desirable object could not be gained unless the individuals composing the body, maintained and cultivated the fear of the Lord which is the beginning of wisdom: so he addresses man, woman, family, and tribe. Of what may I ask, are the tribes or nations of the earth composed, but of the various families of those nations? The families are the great sources, the mainspring of the nation, the fountains from which the nation rises and is continually supplied, and either enriched or impoverished as the fountain yieldeth sweet or bitter waters. I then call the attention of man, woman, family, sailors, and soldiers, to the subject developed in our text.

II. The prophet having called general attention, cautions them from turning away from the Lord our God to go and serve the god of the nations. The heart turning away from the Lord! turning away from him whom

angels serve, before whom the spirits of just men made perfect in holiness stand! turning away from him who is the fountain of life, of peace, and of joy, in whom alone is happiness to be found. And where turning to? To go and serve the god of the nations; to go and serve an idol, a lying vanity that has eyes, but sees not; ears, but hears not: has a mouth, but speaks not. Strange infatuation! awful folly! miserable conduct!—turning from life to death, from heaven to hell! But who is it that acts in this manner—who is it that is cautioned against such a sin? Even the children of Israel—that people who understood not thy wonders in Egypt, who remembered not the multitude of thy mercies, but provoked God at the sea, even at the Red Sea, who nevertheless saved them for his Name's sake; led them through the depths as through the wilderness, saving them from the hand of him that hated them, and redeeming them from the hand of the enemy. This was great ingratitude, it was an awful sin. But my friends, this ingratitude and sin is not only applicable to Israel; it is likewise applicable to us. We have been more favored than Israel was, in that we live under the blaze and glory of the gospel of Jesus Christ! Those things that they saw through types and shadows, we with naked eye behold the glory of; we hear things that many righteous kings have desired to hear, but have not heard them, and see things that they desired to see, but saw them not. In our youth we have been taken to God in the ordinance of baptism; and with the sacred emblem of Christ's blood have we been sprinkled, and on it we have sworn to continue, his faithful soldiers and servants to our lives' end; but have we fulfilled this engagement? We have entered into covenant with God! but have we fulfilled our part of that covenant with God? Have we waited on him in prayer for his promised assistance, have we diligently studied his record, the Bible, that we might acquaint ourselves with his will concerning us? Or have we turned away from the Lord our God, neglected all our duties, and gone and served other gods, even the desires and devices of our own hearts? The god of the nations, have they not lorded it over us, and have we not stood more in awe of what a fallen rebel world shall say of us, than of what the Judge of all the earth shall say? That world which in our baptism we vowed to fight against, has become our God and king, and we have, alas! turned away from the Lord our God.

III. The second evil mentioned in our text, the root bearing gall and wormwood, that reduces man to such a state of insensibility that when he hears the words of the Lord's curse, blesses himself in his heart.

When a man forsakes the God of his youth, when he turns from the Lord, from all the pious instructions he has received; when he ceases paying even that outward attention to religion to which he has been accustomed from his youth up, he goes on from bad to worse. By their fruits you shall know them says our Lord; those that be planted in the courts of our God, or those who give themselves to the service of the Lord, whose delight is in the Lord their God, and in meditating upon his precepts, cultivating holy tempers and dispositions, imitating the example their Lord and Saviour has set them, who are regenerated by his Holy Spirit; these yield the peaceable fruits of righteousness and peace. But those who turn from the Lord, bring forth gall and wormwood. They mind alone the things of the flesh, they produce alone the fruits of the flesh—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, heresies, envyings, murders, drunkenness, revellings, and such like. It is a root of bitterness that defiles the mind. It springs up like a rank poison, and destroys every generous feeling; its growth becomes so luxuriant, that the influences of the Holy Spirit are quenched. The callous unconcern of this state is such, that when its dreadful circumstances are unfolded to its consideration, it sees it not; though to a demonstration it is proved to be under a curse, in a state of death, dead to God and to every holy feeling; in a state of enmity to God, his cause, and his people, and hastening

with fatal rapidity to that place where there is no hope; yet still does the infatuated man bless himself in the midst of curses so mournful, certain, and awful, saying,—"I shall have peace, though I walk in the imaginations of my heart, to add drunkenness to thirst." The sinner has now arrived at a desperate state of hardness, but a state, alas! of thousands of our fellow countrymen in the land whither we are bound, and which we are approaching. I have now to solicit your attention to the next head of our discourse, while I endeavour to bring before you some of the horrors of drunkenness.

IV. These dangers having ensnared and alienated the mind from God, the hardened sinner adds drunkenness to thirst.

It is a strong and remarkable expression, "add drunkenness to thirst." Thirst is that natural desire of the body implanted by the Maker of our wondrous frame, whereby it intimates its wants. This, like every other bodily appetite, if not controled and kept in subjection to the spirit, rages and becomes unnatural and incessant in its demands. These demands, if satisfied by potions of strong drink, vitiate the appetite, and thirst assumes a new character; it is no longer an intimation of a natural appetite, but the indication of disease. Thirst now becomes a feverish morbid longing for that which reduces the body to such a state, that it cannot rest satisfied but with continual supplies of the noxious poison that in the end, destroys that in which it caused disease to rise, and brings the human frame quickly to the dust. An eminent physician has given the following testimony upon the nature of drunkenness, —He says, "The law of over stimulation is this, that the circulation falls off in a greater proportion than it is forced; then comes the collapsed or the depressed feeling from the abstraction of alcohol, and then the desire of renewing the dose: but the further law of stimulants is, that the dose must be increased to produce the desired excitement, and thus a fatal habit is established, by which structures essential to life are disorganized; but long before the beautiful structure of the body is disorganized, the mind is demoralized and the love of truth is destroyed, and this not simply in the lower classes, it is also in the highest, and upon which love of falsehood substituted for love of truth, is grounded the progressive demoralization which destroys the mind." The more we contemplate the nature of drunkenness, the more do the horrors of its character become apparent. What a dignified and interesting being is man! What a beautiful structure is his body, fearfully and wonderfully made. What a powerful and intricate principle is his mind, what vast conceptions is it able to grasp, and what achievements has it accomplished! How transcendently glorious and pre-eminent does it exalt him above other creatures, and enable him to maintain his sovereignty over them. He is lord in this world. He possesses also an immortal spirit destined either through grace to be a partaker of the high glories of heaven, or, through deeds of darkness and sin, finally to be banished to everlasting darkness and despair! To whatever portion of this wonderful being our meditations betake themselves, we are lost in wonders, we stand aghast and appalled at the situation he occupies, its infinite importance and tremendous consequences. But O! how forlorn is it to contemplate this noble creature, the subject of lawless passions, that sink him beneath the level of the beasts that perish. How degrading, how lost, how mournful the exhibition of drunkenness. Man who might be a companion, friend, and servant of God, by drunkenness becomes the companion, the friend, and servant of the devil. There the drunkard lies, in all the filth of his uncleanness, the slave of his beastly appetite. His body a mere mass of flesh over which the mind can exercise no control; his tongue giving vent to expressions of incoherent and mad resolves, his mind in perfect frenzy, unseated from its throne, and, in the havoc and degradation that has ensued, knows not where to fly, or where to seek repose. And the soul, the immortal soul, where is that to be discovered? That is also besotted and lost, and often in this state quits its drunken tenement of clay, and enters its

eternal condition in the other world! Ah! my friends this is no uncommon case. When the C————was lying at Simon's bay, part of her crew were permitted to go on shore in charge of one of the best men in the ship; he was a captain of one of the tops; while on shore, he indulged his appetite, he added drunkenness to thirst, he returned on board the vessel drunk, he was hauled up the ship's side, on reaching the deck he was put on his legs, he stumbled and fell, and was in eternity! An artillery man, with some other soldiers, obtained permission for leave to visit the bazar at Bombay. They left their barracks in health and strength, they spent their day in rioting and in excess, they added drunkenness to thirst, and one of their number was brought back to the barracks a corpse! O, my friends, these are no unfrequent events, and I should ill discharge my duty did I not warn you of the dangers to which you will shortly be exposed. The natives who keep canteens in India are known to adulterate the spirits they sell. They do so to please the taste of old deliberate drunkards, who like the spirit to be very strong and fiery to satisfy this morbid desire; they add many fiery ingredients to the spirits by which the desired effect is produced. Medical men have, by analysing these spirits, discovered that these additions are deadly poisons. This in a great measure accounts for the frantic effects they produce upon those who are mad enough to visit the canteens in the bazar, and there drink these deadly portions. The strength of your constitution may resist these fatal consequences for a time, but every time the fatal glass is drunk, the constitution is weakened, and the body receives a shock that enfeebles and deranges it; happiness and comfort are soon destroyed, and the miserable drunkard lingers out a miserable existence. Were but British sailors and soldiers cured of this vice, not only would they rank as they now do among the bravest and most powerful in the hour of need and danger, not only would their name stand high for deeds of heroism and renown, but they would throw a lustre over their name by their high moral worth, sterling character, and straight forward dealing; but drunkenness destroys all these noble qualities of Britons, and on its baseless fabric is the superstructure of all that is false, and low, and degrading, substituted. It is this degrading vice that has rendered it necessary to have recourse to punishments, that are a disgrace to a free, enlightened, and noble nation. O! it is a foul blot upon the escutchion of our fame, that nations our inferiors in other respects out-do us here; and by the sobriety of their navies and armies, corporal punishment is alike unnecessary and unknown. I speak the words of truth and experience, when I say that all the crimes committed, all the troubles known, all the punishments inflicted, in India, are nearly or chiefly to be attributed to the intemperate habits of our men; could we but expel this monster our regiments, they would exhibit scenes of comfort and happiness, instead of the discomfort and sorrow that too frequently are to be found there. Most of you whom I am addressing this morning are now in spring time of your existence; you have embarked on board this vessel for the purpose of joining our Indian army, you have turned your back upon your native country; you have there left parents, brothers, sisters, and friends. You are young and about to enter, to you, an unknown and untried condition; your habits are not yet formed; none of you have yet contracted habits of adding drunkenness to thirst, the occasional deviations have not yet become confirmed habits; but beware of them! If once the habit is contracted and formed, you are a ruined and miserable man. You are about to serve under an enlightened and paternal government who have always evidenced the liveliest solicitude for the welfare of their soldiery. Government have opened for the soldier in India many paths of advancement; merit is sure to win its way to respectability and honor, while ill conduct, and above all, drunken disobedient conduct, and all the evils that follow in its train, are sure to meet with punishment. Reflect on the country you have left; remember her high character, and the important position she occupies. Your minds must have been

struck as you have passed over these mighty waters, what a distance now separates you from your country; but yet at this distance your country is known, and not only known, but holds empire, and is diffusing the blessings of civilization and good government to millions of the human race that yet know not how to govern themselves. Let then, the native in India not be disgusted by your conduct, as they too often have had occasion to be disgusted by the evil doings of our European soldiers, their deeds of rapine, murder, and drunkenness; drunkenness being the root of all. Reflect you have left your parents; let not the tender sympathies of nature become blunted by the false notions of insensibility that abound. Reflect on the days of your youth; the instructions you have received. Many of you probably have been blessed with pious mothers, who have taught you your Bibles; who have spoken to you of a Saviour's love, and the powers of the world to come. O venerate these instructions; forget them not; bind them about your heart; fix them in the tablets of your memory, and diligently observe them, and they shall be an ornament and an honor to you. O! there is something very solemn and interesting in speaking to you under such a supposition, speaking to the children of some pious mother, who has in prayer wrestled with God for her children, and those prayers are yet before God. O! who can tell but that this may be the day of salvation to some such soul; this may be the day on which the Lord is about to answer those prayers, by causing this exhortation to sink deep in your hearts, and inspiring there so lively an impression, as to bring you in deep contrition of spirit to the foot of the cross, that you may there learn what a dreadful evil sin is, that rendered it necessary that so costly a sacrifice should be offered to atone for our sins. Believe me, my friends, you will never learn what an evil thing sin is, until you learn that it crucified the Lord of glory! You will never know what repentance is, until you believe that your sins nailed Christ to the cursed tree. It is the remembrance that my sins caused that awful catastrophe that makes me weep; it is the remembrance that in every groan the man of sorrows felt they were for crimes, but not his own, but thine, and thine, and mine! O by faith, then, look to Christ, who has been crucified for you, and seek an interest in his death, that shall preserve you from all evil, make you more than conquerors over your lusts and appetites, and finally present you before the throne of glory without spot or wrinkle, or any such thing.

V. Reflect on the awful condition the disobedient will be reduced to. "The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall be upon him, and the Lord shall blot out his name from under heaven."

The mercy of the Lord is often extolled in a most unscriptural manner. If admitted, it would display the character of the Judge of all the earth exercising this holy attribute without reference to the divine harmony that pervades his character. It would reduce him to a good natured unmeaning Being, who acted on caprice, and who allowed his laws and commandments to be infringed and disobeyed, without being so exact as to inflict the penalty threatened to disobedience. What should we think of an earthly judge or governor who would act in this manner, but that he was adopting those proceedings that inevitably would result in the ruin and disorganization of the country? And think you the Sovereign Ruler of the Universe will adopt such a line of conduct—think you that God will suffer such an immunity to sin, that he will not punish the sinner? Impossible! The Lord will not spare. Did he spare Adam when he sinned? Did he spare the old world when it had filled up the measure of its iniquities? Did he spare the cities of Sodom and Gomorrah? Did he spare the seed of Israel? and, above all, did he spare his own well beloved Son when he stood in the sinner's place upon the cross? No. "Many bulls compassed him, strong bulls of Bashan beset him round about, they gaped upon him with their months as a ravening and a roaring lion. He was poured out like water, all his bones were out of joint, his heart was like

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wax, it melted in the midst of his bowels; his strength was dried up like a potsherd, and his tongue cleaved to the roof of his mouth; he was brought to the dust of death!" And think you that he will spare you, who have turned away from the Lord our God to serve divers lusts and pleasures; you in whom a root bearing gall and wormwood have taken root, and brought forth the mournful fruits already enumerated, and who having been convinced that this is your state, and your consciences bearing witness that verily this testimony is a true testimony, but who, instead of humbling yourselves under the mighty hand of God on hearing the words of this curse, have blessed yourselves in your heart, saying, "I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst?" O, my friends, the Lord will not, he cannot spare such. If you continue and die in this state, there is nothing but a certain and fearful looking for of judgment that shall devour you. The Lord is a jealous God; he demands the affections of your heart, but those affections you will not give. O then think what the consequence will be when the jealousy of the eternal and mighty God shall smoke against you, and all the curses that are written in this book shall be upon you, and the Lord shall blot out your name from under heaven. O! seek while time and opportunity are afforded you to avert so awful a judgment; turn unto the Lord and he will turn unto you, and the blessings of his chosen shall be your portion. But trifle not with God, for he is not mocked; what a man soweth that shall he also reap.

VI. Means of avoiding coming to such a state of hardness and departure from God, as to add drunkenness to thirst.

The safest means is never to taste ardent spirits, for their nature is such that those who begin to relish them continue to relish them, and the more they are indulged in the more are they wanted. Moderation is a very uncertain friend, and parts company with us before we know well where we are. It is safer never to touch them. If, however, you will touch fire, remember that it burns. If you will drink ardent spirits, remember how soon you may add drunkenness to thirst, and fall into the awful condition we have been this morning contemplating. Avoid canteens, remember the plague of drunkenness is there; it is most contagious and deadly. Avoid the society of drunkards; pity them, and endeavour to draw them from their evil ways. Look not upon the cup with satisfaction; use the bounties of God with thankfulness. If you are Christians, you are not your own, but are bought with a price: therefore glorify God with your bodies and spirits, which are his. When then you sit down to eat or drink, remember you are going to eat and to drink for the refreshment of your body, that it may be more fitted to serve God. The poor dumb animals alone are unable to control their appetites, but man, who is an intellectual and immortal being, is able to do so, and can do so if he will but make the trial; and, under a sense of his extreme weakness, seek in all things the promised strength of Him by whom "you can do all things."

O, my friends, whatever ye do, whether ye eat or drink, do all to the glory of God. In the discharge of your duties in life act not upon the low and servile feeling of being a man pleaser, but as the servants of Christ, act under the recognition that his eye is upon you, and that, in all things, you are bound to do those things that are well pleasing in his sight. You will then find that you serve a gracious master who will support and comfort you through the trials of life, and when his purposes concerning you are accomplished here, he will admit you into the heavenly Canaan, the rest that remaineth for the people of God, which may He of his mercy grant may be our portion, and to His name be the praise. Amen and Amen.

III.—The full reward of the believer.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—The Apostle John in that epistle of love he wrote to the elect lady and her children speaks of a "full reward." It is an interesting enquiry how a full reward is consistent with the condition of a sinner; how one who is indebted to grace for every thing that is excellent about him can under any possible combination of circumstances be entitled to a "full reward." The doctrine runs parallel to the altitude the Saviour places himself in, while admiring his own grace in the souls of his redeemed children. "Turn away thine eyes from me (He exclaims to his church in the song of songs) they have overcome me." The church in herself was "black, but comely," when advanced with the spotless robe of His righteousness and love. His grace appeared most brilliant and resplendant amidst the darkness in which it shone; its dispelling the remains of nature's darkness, testified its powerful agency and its transforming efficacy, rendering it transcendently lovely in the Redeemer's eyes. He saw in its power, suitableness, and loveliness, the travail of His soul. He saw it safely conducting those for whom he shed his blood, to the mansions he was preparing for them. "That they all may be one as thou Father art in me, and I in thee, that they may be one in us, that the world may believe that thou hast sent me."

At the outset of our contemplations on this subject, it cannot be too prominently or too pointedly inculcated that we are not under the law, looking for a reward as a matter of debt; but under grace, and graciously receiving a reward as a free gift. "God is not unmindful of your labour of love." The Apostle Paul lays all this down very clearly in his epistle to the Romans. "Now (says he) to him that worketh is the reward not reckoned of grace, but of debt, but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." One of the benefits of faith or believing on Him who justifies the ungodly, is a "full reward." Now in what consists this full reward? It is full as it respects the past, the present, and the future.

In what is past we read,—"That the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward." What was the just recompence of reward awarded to the transgressions and disobedience of Adam; of the old world; of the cities of the plain; of the Jewish nation; above all what was the just recompence of the reward awarded to the blessed Saviour, when He stood in the sinners' place, and by His death on the cross made an atonement for sin? In one and all we read in clear and awfully tremendous transactions, the character of "the God with whom we have to do." But in them all there is the same God to be found, which the Apostle John speaks of, as giving to the believer "full reward." Out of these judgments is sweet mercy to be extracted, out of these better things we discover how our sins which would have justly exposed us to the vengeance of this holy Lord God, those sins which are many, great, and aggravating, and some long ago committed, may be, and to him who believeth *are*, buried in the depths of the sea and no more remembered. Or as Paul writes, "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that *are past* through the forbearance of God; to declare I say at this time his righteousness; that He might be just, and the justifier of him who believeth in Jesus." One part then of the believer's "full reward" is, in looking back, and seeing his salvation completed eighteen hundred years ago, when the great Redeemer made an atonement for sin by His death on the cursed tree! The believer's salvation effected before he came into existence, but not before he

was known to God, who had chosen him in Christ before the foundation of the world. Or as the blessed Apostle elsewhere has it—"But we are bound alway to give thanks to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen me to salvation through sanctification of the spirit and belief of the truth." This holy doctrine expands the believer's heart; such an exhibition of love, so free, so unmixed by any sinister motive, so independent of the creatures doings, feelings, or affections; so godlike, so pure, so holy, and such a mode of proceeding that would never have entered into the heart of man to devise; oh! when brought home by the Holy Ghost to the believer's heart, lights up his joy and confidence, and he exclaims in the blessedness of the divine word, "We love Him because He first loved us."

In what is present.—That those who give all they have and are to God, shall receive manifold more in this present time, and in the world to come life everlasting. That our duty consists in "denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God our Saviour Jesus Christ." That the believer is crucified with Christ nevertheless he lives, yet not he, but Christ liveth in him; and that the life he now lives in the flesh, he lives by the faith of the Son of God, who loved him and gave himself for him. He finds in his daily experience that godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come: and that now he is a son of God, though it doth not appear what he shall be, but this he knows, and what glorious truth! that when Christ shall appear he shall be like him, for he shall see him as he is. And to this scriptural account what can be added?—A believer who lives up to his privileges how exalted his life, how full his reward. He lives in an atmosphere of purity, love, and peace. From this high and exalted eminence he looks down upon the troubles that sweep over mortals, and is ever found ready to sympathize with and assist according to his opportunities. He sees God in the hourly occurrences of the day. He walks with God, seeing him who is invisible. He has the Holy Spirit of God dwelling within him, witnessing with his spirit, that he is a child of God. He delights in holding communion with God, being fervent in spirit, and diligent in business. He looks upon the situation in life he occupies, as that in which the Lord has placed him, and to all its opening duties he honestly devotes himself, not with eye-service as a man pleaser, but in singleness of heart as unto Christ. In a word he adorns the gospel of God his Saviour in all things. Living under such a sweet sense of the divine presence, though not working for a reward, the work in which he is employed is so sweet and delightful that it carries its own reward along with it. The peace of conscience—a peace which passeth understanding, a mind united to Christ, submissive, resigned, and holy. And all this, instead of unfitting him for his situation in life, pre-eminently qualifying him for performing well his appointed duties, not allowing indolence to lord it over him in its wide spreading dominion and inducing remissness, but leading him to do all things for Christ and to do all things well; enabling him to meet the appointed and inevitable trials of life, not to irritate or cast him down, but, while sensitive of their effect upon his spirit and extent in consequences, the peace of God reigning in his soul, these very trials mature his spirit and fit it for the joys of eternity. In a word, the more fully a Christian is employed for Christ, the more full is his reward. The labour of love and the present full reward are inseparable. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

In what is future. And who can tell of the full reward of blessedness that awaits the believer in Jesus? of him who is one with God? of him who has

been purchased by His blood, led by His Spirit, and fitted and prepared for heavenly felicity? In whatever this felicity consists, its chief glory is thus described by the blessed Apostle, whose words set me writing this letter. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him, for we shall see Him as He is; and every man that hath this hope in him, purifieth himself, even as He is pure."

Let us then in our enquiry about the future full reward, on the one hand be careful not to be wise above what is written, and on the other, watch against that equally common and equally blameable error of despising what is written. Many things that are written induce the writer of this paper to adopt the expectation that the heavenly world will be realized in this world after its renovation by fire. The prophets Isaiah, Peter, and John, speak plainly of the new heavens and the new earth, and all the prophets speak of the heavenly kingdom. And here the objector will say, but there is to be a new heaven, as well as a new earth; but I reply that the doctrine does not rest upon this expression, but that Scripture bears me out in the assertion of this world being the seat of Christ's glory during the period of His millennial reign. Now in this kingdom there will be various occupations, dignities, and offices. There will be those to sit on the right hand and on the left, for whom it is prepared of the Father. There will be one star differing from another star in glory. There will be the servant who used well his five talents, and he that used better his ten; each rewarded as his work shall be. There will be those who have continued with the Redeemer in his temptation, to whom He will appoint a kingdom, as His Father hath appointed unto Him, that they may eat and drink at his table in His kingdom, and sit on thrones judging the twelve tribes of Israel: and all who are accounted worthy to be partakers in the first resurrection, shall be priests of God and of Christ.

The denizens of that holy city the new Jerusalem, shall be as a bride adorned for her husband. The tabernacle of God himself shall be with them. He will dwell with them. They shall be His people, and He will wipe all tears from their eyes: there shall be no more death, neither sorrow nor crying. All things shall be made new. To gain admittance into such celestial blessedness even as a doorkeeper, is a high glory and blessed condition. But the gospel exhorts us to covet earnestly the best gifts. For God is not unrighteous to forget your work and labor of love which ye have shown towards his name, in that ye have ministered to the saints and do minister, and we desire that every one of you do show the same diligence to the full assurance of hope unto the end."

O! the gospel is glorious liberty! It is a freedom from all the terrors of the present and the future world. It meets the believer on the threshold of its temple with, "Son, thy sins are forgiven thee:" it leads him by faith to "rejoice with joy unspeakable and full of glory, receiving the end of his faith, even the salvation of his soul." When the Christian is thus introduced into the joy of the divine life, his inspired guide leads him to aspire after an abundant entrance into the heavenly kingdom; he realizes the glory of that kingdom; he becomes desirous of its highest rewards, its greatest glories. He is animated by love to Christ, to become more and more like him, that he may be nearer to him. It is the love of Christ that constrains him. He knows, he feels, he confesses, that he is an "unprofitable servant," and that from first to last the exhibition of grace has been most spontaneous, free, and unmerited; and after surveying all its glories, he knows that the most overt exhibition of the "full reward," yet remains to be ministered to him.

How complete, sir, is the finished work of the great Redeemer. God can recognise through His Son's atonement, the believer therein, as meriting a re-

ward; and in anticipation, the Redeemer is preparing mansions of different degrees for his saints, as among His angels there are principalities, thrones and dominions.

May the blessing of God rest upon reader and writer, and may one and all of us be stirred up to seek to know and experience in our hearts, what this full reward is on our past and present experience, that when we come to be partakers of its future blessedness, we shall see him in the kingdom of righteousness, peace, and joy in the Holy Ghost. No emulation, no envy, is known: but *then*, each saint rejoices in the glory of the other, as they do *now* in the grace severally dispensed. Yours in the hope of the gospel, PARVIKOS.*

IV.—AN IMPARTIAL HINDU OF SURAT ON THE UTILITY OF SCIENCE AND LITERATURE.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—Of all animals, mankind, owing to reason, is possessed of superior understanding, and through the instrumentality of which, they are calculated to have a pre-eminence over the rest.

To the improvement of the powers of their understanding, as well as their principles, the great use of science and literature in all their various branches (to which the learned languages are generally considered as an introduction,) appears to be favourable; or else the former grow dull, and the latter corrupt. And it has satisfactorily been proved by experience, that he who discovers a propensity to learning, and cultivates the fields of science and literature, will shortly be able, not only to raise himself to a classical master of the inestimable treasure of wisdom and knowledge, but also encourage other men whom his celebrated reputation for unrivalled erudition may attract, to be his imitators. But he who is destitute of such literary hoard, will easily be duped by the seducing appearances of those riches and pleasures which are the chief temptations to criminal deeds, and such deeds incurred by so yielding to temptations, not only tend to debase the mind, and to weaken the generous and benevolent principles of his nature, but also cut short his health and life.

Now of all nations in the world, the English are the only people that are found to have imitated the former example, with such extraordinary eagerness, that some of them are said to devote whole nights to study, taking coffee or tea as an antidote to drowsiness; and their improvement by these strenuous exertions are so rapid, that they soon become distinguished men of letters, and are consequently quoted as the ornaments of their cotemporaries, and as examples for imitation.

The great reformation, I am happy to say, that exists in the old habits, manners, customs, and religion, among the English, is owing to science and literature. It is owing to these, that the ruling powers of this good Government which bear the face of excellent policy, have been more and more prevailing upon the rulers of all places; that the English have a claim to shining reputation, which is allowed to merit the highest praise, and appears not to have been surpassed by any other nations alluded to; that they possess indeed, in the highest degree, all the characteristics both of a fine and a powerful understanding, at once penetrating and vigilant, but more distinguished perhaps, for the caution and sureness of its march, than for the brilliancy or rapidity of its movements, and guided and adorned through all its progress by the most genuine enthusiasm for all that is beautiful in the truth or the

* See Editorial Note, p. 40.

intellectual energy with which they are habitually conversant. Still it gives me encouragement to say, that in their excursions into the regions of science and literature, they spare no little pains in clearing the road or plucking out all the thorns, if found, with which the paths of study are covered, and in endeavouring to pave the road with such new methods as are calculated to render it more easy to enter upon.

Nothing, in my opinion, would be wanting in the character of the English, if the prevalent vice of drinking to excess could be eradicated. But the measures which are said to have been taken by the Temperance Societies of India to root it up, will, I hope, not fail to be crowned with success.

On the contrary, among other nations, the Hindùs are among the first I can complain of. Indeed, I would not have wished to give such bold rebuke to this people, (who pride themselves for being the purest class, and to which class I belong,) had I not been excited by the self-betraying procedure to which they are firmly adhered.

Among the Hindùs, breach of trust, cruelty to mankind, especially on the point of death, * illicit sexual intercourse, and addiction to cursing, lying, and thieving, are very frequently heard. Their adherence to superstitious observances † is no less to be abhorred; and they conceive their dignity and state

* Every man of the Hindù class, on the point of death, having been purified through ablution of water, generally cold, is placed in the same wet state, on the newly plastered ground with cowdung, which is likewise wet and damp. From this horrid practice, it is manifest, that the Hindús, not having any desire to be inquisitive, are liable unfortunately to be the victims of this heart-rending display of their purity and gentleness.

† The Hindús, upon a great inundation, conflagration, cessation of rain, mortality arising from cholera morbus, &c. and the accomplishment of any object they have in view, are always in the habit of practising various observances in order to propitiate the gods or goddesses on the occasion. The following few instances may not be known:—

1st. Small-pox, though an eruptive distemper of great malignity, among the Hindús, one of the fierce goddesses is spoken of as the cause. She is highly worshipped by the individual through whose body she bursts forth, and at the same time an extensive entertainment is given to the Brahmans to appease her fierceness. During the interval of her appearance, the individual is not allowed to have sight of any polluted person, for fear of unpleasant consequences. In spite of this, the English treat her with disrespect in transplanting an infusion of the matter from refined pustules of the cow-pock, into the veins of the uninfected, which renders her incapable of doing them any harm whatever.

2d. The ceremony of the tonsure of the head of a child performed by the Hindus is not less ridiculous. At an auspicious period, the child, after its head has been shaved and its body washed, is set before the image of the tutelar goddess of its family made of sacrificial grass, * and the Brahmans, who are so far acquainted with the various formulæ to the deities as to perform his devotions aright, having invoked the goddess to occupy the image just prepared to receive her for the due performance of the ceremony, begin to recite several mystical verses to her, and in conclusion, the Brahmans, in behalf of the goddess, bestow upon the child a blessing of a long life and immense riches. After this, presents, and a rich dinner are given to the said Brahmans. Though such ceremony is performed, yet the children often die in their infancy, or they are often reduced to the lowest state of penury.

3d. The worship of Suruswutí, or the goddess of speech, observed by the Hindús on the day of their male children's first entering the school, is a remarkable instance to be written here. At an auspicious period, the child, after his body has been purified through ablution of water, and decorated with precious kinds of ornaments, is carried to school on horseback along with a pompous procession consisting of chariots, horses, palanquins, elephants, sepoys, music, &c. and a number of women singing several songs in praise of the said goddess. The child on approaching the school, is received by the schoolmaster and his scholars with great joy, and is seated before the image of the said goddess painted with red powders, on a wooden plank, and then she is worshipped as described in the preceding instance. Soon after this, parched grain and Jùwari or Holcus Sorghum are distributed among the scholars as an offering to her, and then presents are given to the schoolmaster and other Brahmans. Having thus performed the ceremony, the child is

* Poa Cynosuroides.

can, by no other means, be appreciated than by being big with pride, and by squandering to superfluity. These abusive practices, as well as many others which I am ashamed to mention here, are deemed to have sprung from their being destitute of science and literature, and in consequence they are subject to the calamities of shame and poverty. Besides, for the acquisition of science and literature, youth is certainly the fittest season, which they, for want of taste for them, carelessly leave a prey to ignorance by pursuing their juvenile occupations and amusements, and thus effectually bar up all the inlets to them.

As they thus saunter away their youth, they, in manhood, become of so feeble understanding, as to be unable to comprehend the nature of religion and the mark of its truth or falsehood. These inconsiderate men seldom reflect, that in the midst of youth, health, and abundance, the world is apt to appear a very gay and pleasing scene: it engages their desires; and in a degree satisfies them also. But it is wisdom to consider, that the time will come, when youth, health, and fortune, will all fail them: and if disappointment and vexation do not sour their taste for pleasure, at least sickness and infirmities will destroy it. In these gloomy seasons, and above all, at the approach of death, what will become of them without true religion? When this world fails, where can they fly, if they expect no refuge in another? Without holy hope in God, and resignation to his will, and trust in him for deliverance, what is there that can secure them against the evils of life?

In order to promote the welfare of the Hindús, and to free them from the bonds of superstition, the Missionaries, who have been sent among them from the religious societies of the English Christians, use all their vehement exertions in disposing them to be converts, but in vain. The reason is, that the minds of the Hindús are not in the least cultivated with science and literature; in consequence, the seeds of the truth of Christianity scattered by the missionaries, produce no fruits, being smothered by the rank weeds and brambles of Hindúism, which spring up and destroy them.

The great utility of science and literature being thus apparent, and not having therefore deemed it advisable to remain silent while our benefactors fruitlessly labour for our good, I must observe that unless the missionaries project some measures so as to enlighten, above all, the Hindús' minds in the necessary points alluded to, and then preach the gospel, I do take it for granted, their efforts will not be crowned with so happy a result as may be expected. I remain, Sir, your most obedient servant,

Surat, 18th October, 1836. AN IMPARTIAL HINDU OF SURAT.*

brought back to his house. This ceremony costs more than two hundred rupees. A similar worship of this said goddess, after the invokation of her spirit or influence upon books and writings, is also observed annually on the 15th of Assowud. I find to my great astonishment, that the more they pray to the said goddess to enlighten them with knowledge, the more cursed they become to remain unlearned.

Lastly. A few hours previous to the solemnization of nuptials, a sacrifice in propitiation of the planets, is observed by the Hindús in order to prevent the possibility of any unpleasant consequence, that may happen after the union of the parties in marriage. Though such sacrifice is made, yet many women before their arrival at puberty, fall into the pitiable state of widowhood.

I have moreover, a mass of examples on the foolish observances of the Hindús, but I fear lest our worthy Editor might not have room for them.

* Our Surat friend is mistaken, neither science nor literature will ever make a Christian. It is "not by power nor by might, but by my Spirit saith the Lord of Hosts." "The wise men" (that is those who are wise in their own conceit) "have rejected the word of the Lord, and what wisdom is in them?" But "the way of holiness" is such that "the wayfaring men, though fools, shall not err therein;" because "God resisteth the proud, but giveth grace to the humble." (Zech. iv. 6. Jer. viii. 9. Isai. xxxv. 8. 1 Peter v, 5.)—*Edit.*

V.—On humility.

"There is a flower, heaven's garlands are woven of its leaves, and its blossoms are twined through the crowns of immortality. It is not a native of earth. It was planted in Paradise, and withered even there. Once only, in its perfectness of beauty, it came within the reach of mortal men, blossomed, dropped a seed, and disappeared. The transcript of its characters remains. The outward form, the secret properties, are faithfully recorded. Men take of its beauties and its worth. But where is the residue of its growth on earth? Who finds it? who values it? who knows it when they see it? From one end of society to the other, we hear men charge each other with the want of it; but the praise of it falls no where, unless on some who give it to themselves. The sensual and the wise, standing over well with themselves, nothing misgiving of their ruined state, unconscious of their corruption, satisfied with themselves and their deservings, in spite of all that heaven has denounced against them, charge the want of humility on all religious people in the mass, because they profess to have a better portion and fairer hope. Individuals, brethren of one house, members of one body, cry the same unceasing cry; and whether, like David, between the armies of Israel and Philistia, the bold and gifted servant of the Lord stands out distinguished and alone, the taunt, the wonder of surrounding multitudes; or whether, like John in Patmos, cast out and banished from the world, the devoted spirit lives alone with God in elevated communion with the things unseen, forgetting all besides, whether in the flush of youthful zeal, he noises his joyful tidings through the world, or in the wreck of a chastised and broken spirit, hides himself in silence from its snares, the whisper runs the same—he wants humility. Or leave the voice of criticism, and the voice of fame, and speak in secret confidence with the Christian of himself. Ask him what he wants most, and if he be indeed a Christian, he answers that he wants humility. What acceptance did the humility of Jesus find in the perfect pattern exhibited in his humanity? When he spake in that character of greatness and wisdom, that was his own, he was charged with pride. "Whom makest thou thyself?" Of God, he had made himself man; of Lord of all, he had made himself servant of the vilest; his degradation was of his own making, not his greatness. When he bent his greatness to be the companion of the mean, and sat at meat with publicans and sinners, then his humility was meanness, degradation, unworthy of his character. When he looked tenderly on her who bathed his feet with tears, then his humility was ignorance. "Were this man a prophet, he would know this woman is a sinner." When he spake as never man spake the truth and wisdom of his Father, then again he was proud. "Art thou wiser than our father Abraham?" and in that last and lowest humiliation, when the sinless died under the obloquy of sin, his previous boast, his high pretensions, supplied mockery for the rabble; pride was the first and last reproach of the meek and lowly Jesus. One essential of humility is a just appreciation of ourselves. Were it possible to think worse of ourselves than we deserve, that would be no feature of humility. The pure spirits are not proud because they see in themselves no impurity; though they would be proud, did they think that purity was of themselves, when they receive it all from God. Neither the saint, who has sufficient proof of God's pardoning love, is proud, because he knows and says he is the heir of everlasting life; though he would be so, did he think he had the promise for any deserving of his own.

Man cannot think worse of himself than he deserves; his iniquity is deeper than he ever yet has fathomed. He therefore, who thinks worst of himself, is, in this respect, most humble, because he is nearest to the just appreciation of his character. And as every man has more opportunity of taking measure of his own corruption than that of any one beside, we doubt if any one is really

humble till he thinks there is not a living being so unworthy as himself. From the want of this humility comes all that anger, that bitterness, that malignant speaking against other's sins, which a growing knowledge of our own, will shame to silence.

Humility is the parent of simplicity and truth. He who is really convinced that he is nothing, will not very long care to be thought something. C.

VI.—Mr. Bird again in reply to Ignotus.

Sir—Another word from your correspondent Ignotus, has not I fear, been given in that spirit of candour, which arms not itself with sophistry to obtain victory over its opponent. Nothing but a determination to misinterpret the obvious meaning of the original passage in my work, to which the following commentary refers, could have led Ignotus to say in his letter of February, that, "in the extract, also, from his (Mr. Bird's) work on which I remarked the object of worship at Somnath was said to have been a statue, but in his last letter it is described as "a block of stone four or five cubits long," I have no where asserted that it was a statue, or representation of a living being, unless Ignotus will restrict the word idol to this meaning, and not allow it signifies any corporal representation that is worshipped. I here quote the original words, extracted, from my history of Guzerat, in your Spectator for October, and the reader will know how fairly they are dealt with by Ignotus. After remarking that the Brahmans of the country assert that Siva was worshipped, at Patan Somnath, under the symbol of the Linga, or Phallus, and that it was one of the twelve famous Lingas, or Phalli, set up of old in different parts of India, I proceed to say, "On the authority of the *Habibu*-o-Sair, this "idol was formed of cut stone, five cubits in height, of which three cubits were visible, and "two were below the surface." This, contrasted with the remark of Ignotus before quoted, needs no comment.

In reference to my opinion that the idol and worship of Somnath were similar to Alilat the Arabian idol and its worship at Mekka, Ignotus avoids giving an answer to the second point of my reply, which shews that an erect stone or lingum was the object of worship in both places. He argues that because I have not shown two idols to be precisely the same, in "character and attributes," there was no similarity between Lat of the Arabs, and Somnath of the Hindús; but an attempt to do so would be at once to admit an opinion that Brahmanism was *precisely* the same as *Sabiism*, or worship of the host of heaven; whereas the former was a modification of the other, and cannot be expected to relatively possess more resemblance to the parent, than the cognate dialects of a language do to the primitive tongue. The Phallus met with in Egyptian temples is not *exactly* fashioned like the lingum of the Hindus; nor did the Egyptians and the Hindus worship it with the same *precise* ideas of its origin: for the adoption of *such an opinion* would be an admission that the Brahmans had *invented nothing* in their *puranic legends*, and adopted the Sabian idolatry uncorrupted. It was, however, in either system of idolatry, a symbol representing the same general ideas of divine power: and, as Mr. Ward remarks, "the accounts of the origin of the phalli of the Greeks," who borrowed from the Egyptians, "bears a strong and unaccountable resemblance to some parts of the Puranic account of the *linga*." The following observations of Ignotus are consequently more specious than correct,—"If therefore the Allath of the Arabs 'était originairement une grande pierre quarré,' it is evident that it possessed no similarity to the representations of Shiva, whether as a human figure having five heads and ten hands, or under the symbol of the lingum." But let the opinion I have always maintained, that it was a square faced stone four or five cubits long, placed in an erect position, be

compared with the words of Ignotus, (which I requote,) that "it appears it was a statue, and not a lingam found in this pagoda; and all Moslem writers concur, I believe, in mentioning that the object here worshipped was a statue," and the reader will perceive, that my reviewer is better skilled in paradox than logic.

He is equally unhappy in his attempt to confute the opinion, "that the worship of Shiva was not common in Guzerat prior to the seventh century of our era;" and though his objection is futile, that professor Wilson's remarks, (which were cited in proof of its correctness) apply to the peninsula, I will grant him the benefit of this; as the prevalence of Buddhism in Guzerat about A. D. 632, is proved by the testimony of a Buddhist monk from China, who travelled into the country at this time, and whose narrative has been translated by Monsieur Jacquet of Paris, and published in the twenty-ninth No. of the Journal of the Asiatic Society. The following is an extract:—

"Je trouve les renseignements suivants sur la contrée de *Vallabhé*, et sur l'origine des rois de cette contrée, dans la relation d'un religieux Boudhiste Chinois qui visita la Transoxiane, la Bactriane, et l'Inde, dans les années 632 et suivantes de notre ére.

"'La contrée de *Fa-la-pi*, aussi nommée contrée septentrionale de *Lolo*, a plus de six mille *li* de tour. La ville capitale de là contrée, a plus de trente *li* d'enceinte. Les productions du sol, les conditions de la temperature, les mœurs, et le naturel des habitans, sont les mêmes que dans la contrée de Ma-la-pho. Le nombre des habitants est considerable; les familles sont opulentes; on y compte en effet, plus de cent maisons qui ont cent laksha de fortune; d'immenses tolsors viennent des pays les plus lointains s'accumuler dans ce royaume. Ou y trouve plus de cent *Kialan*, (monasteres bouddhiques;) les religieux y sont au nombre de plus de six mille; ils etudient pour la plupart la section des écritures nommée *la parfaite mesure* qui appartient au petit *yâna*. Il y a quelques centaines de temples consacrés aus *dévas*; les heritiques y sont en grand nombre. Buddha, du temps qu'il etait dans le monde des hommes, a plusieurs fois visité cette contrée; aussi le roi *Wou-yeon* a-t-il elevé des *sthoupa*, aupres de tous les arbres sous lesquels Bouddha s'etait reposé, pour les faire reconnaître. La dynastie actuelle est de la race des *Cha-ti-li*. L'ancien roi etait neveu de *Chi-lo'-o-ti-to*, roi de la contrée de *Ma-lapho*; celui qui gouverne presentement est gendré de *Chi-lo'-o-ti-to*, roi de la contrée de Kieno-kilou-tche; il se nomme Thou-lou-phopo-tcha..."

"Le religieux Chinois ajoute que c'etait un prince trés genereux, trés sage, &ca. car il avait une grande vénération pour les trois joyaux, (Bouddha, la loi, et l'assemblée).

Fa-la pi, transcrit *Vallabhí*, et Lolo लाट, Làta ou Lara, la Larique des anciens; *Malapho* est pour *Málava*, et *Cha-ta-li* pour *Kchatriya*; *Chelo-ó-ti-to* est la forme Chinoise de *Shilâditya*; *Kie-no-kieno-tchi* celle de *Kanyákoubdja* ou *Kanoudj*: et *Thou-lou-pho-potchar* répresent regulierement Dhrouvabhatta. Quant au roi *Wou-yeon*, c'est à dire sans chagrin, c'est Ashóka deguisé sous une traduction Chinoise."

The *Satruxjya Mahatma*, or legend of *Palitaana*, which has been frequently quoted by Professor Wilson, confirms this narrative. Assuming the prophetic spirit, in the 14th section it relates, that "the famous *Dhaneshwara Suri* will convert to the pure *Jaina* faith, the king of *Vallabhipura Siladitya*; he will cause that prince to banish all the Buddhists from his country; this will take place in Samvat 477." (A. D. 421.) If such evidence of the correctness of the opinion I entertain will not satisfy Ignotus, I despair of bringing home to him conviction even could I work a miracle.

J. B.

VII.—Original poetry.

The Hour of Conversion.

Oh! dire were the deeds of the dark days of thraldom,
When Sin cast his fetters, gay gilded to bind;
Ere man breath'd, responsive, the strains which had called him
Or the young light of Glory had broke o'er the mind.

But dear to this heart lie that moment of rapture,
When Pity came forth clad in mercy, to save;
And the "prey of the Mighty," releas'd from its capture;
Breath'd gratitude's prayer from the brink of the grave.

And still, thro' a life by vicissitude chequer'd,
While waves of temptation in turbulence roll,
Stands faithfully glowing in Memory's record,
The hour of conversion so sweet to the soul.

Oh! yes! 'tis this thought, when fear o'er to-morrow,
Spreads out in foreboding, his shadowy wing,
Can cast a bright hue o'er the cold cheek, of sorrow—
A rainbow of hope, thro' the show'rs of the spring!

When Hope in her prime, every thought is illuming,
Then the hour of conversion lies full in the blaze;
As a flower full grown, in its bright hour of blooming,
Discloses the young germ of life to the gaze.

As Love to the heart that by coldness was blighted,
So brightest and best 'mid the days that have gone,
Is the birth day of Grace to the spirit benighted,
On Sorrow's bleak path who mov'd darkly alone,

Sweet hour of conversion! the soul's new begetting;
'T will silence regret for old time as he flies;
And Memory's star yield a ray when 'tis setting,
To warm the cold spirit of man when he dies.

This thought in the dark hour of terror shall find us;
When sickness blights all with her withering breath;
And the wild winds that ravage the landscape behind us,
Are lull'd to repose o'er the Jordan of death!

S. D. A. November, 1836. Presbyter.

REVIEW.

The Domestic Guide to Mothers in India. By a Medical Practitioner. Bombay. American Mission Press, 1836.

There are few points, we think, in which so much good might be done in India, as in bringing practical and useful medical knowledge within the compass of unprofessional reading. It is not the physician's or the surgeon's duty which we would attempt, or could think it practicable to supercede, by making "every man his own doctor;" but we would, if we could, supply the deficiency, so deeply felt, of the family apothecary and the good old nurse, by enabling every head of a family to use simples without abusing them, and every mother to know when she or her children require the doctor.

The localities which deny these important auxiliaries to domestic comfort, unfortunately require them in a greater degree than the happy homes of our childhood, where they were too common to be properly valued; and whoever will make science descend from her lofty pedestal, and enter into the daily walk and habits of social life, whosoever will put, professional experience into, the simple garb of nursery reading, and give the 'quæ prosunt omnibus artes' a form in which they really may profit all, will unquestionably be performing a most praiseworthy deed of benevolence in India.

The striking peculiarities of our society have two sources; it is not the climate alone which imbues us with what are called oriental habits, but "the service." Men and women come to India boys and girls, and are forthwith established in positions of self command and personal influence, unknown in Europe at that age, except to persons of very large fortunes. The young men are servants of a most liberal Government, and find at their very outset in life that they possess the weight and influence of men whose course of life is clear before them; even the young Ensign who joins his regiment under seventeen, will commonly find the instant he escapes drill, that without the rank, he fills the place and must discharge the duties of a Captain in command of a company of near one hundred veterans: the young Civilian under twenty, will not unfrequently have the fortune and happiness of a town or small district at his disposal, in which he is at least very capable of perpetrating great evil should he have the rashness to act to the extent of the power with which he may be trusted; hence boys are converted into men, and wield responsibility with a precocious readiness and talent seldom met in European communities: on this point we may expatiate at some future time; but it forms no part of our present discussion.

The young female who leaves home in the earliest bloom and gaiety of inexperienced youth, finds herself at once, without much reference to any other merits or attractions, the load star of the circle into which she may be thrown, the proportion of spinsters to bachelors in India, being probably one per cent. the most ordinary average of female accomplishments suffices to create a sensation in each society, such as is seldom awakened by the most successful votaries of fashion in Europe. Our interesting young country-women are thence kept in the elysium of adulation without bounds, and excitements without end, until marriage and domestic duties awaken them from the dream of an earthly paradise of mere recreation, by calling upon them for qualifications, the very idea of which, they first learn by finding that they do not possess them. No mother or matron relative is by to guide by advice, or afford the much needed personal assistance; whilst the valuable class of apothecaries and nurses, whose importance in the domestic circle is never known until it is wanted, are not to be had.

Even in Bombay itself, scarcely any advantage of wealth or rank could command for the first families of the island those ordinary sick room comforts, which the most moderate income secures to a London shopkeeper; but at outstations these are utterly out of reach. The surgeon, whether personally esteemed or not, whether qualified or the reverse, is called upon to perform the multifarious duties of physician, surgeon, apothecary, and man-midwife; he not only prescribes, but often mixes and administers the medicine himself; the most homely operations of his profession are devolved upon him; and if, as is almost necessarily the case, his education has never embraced those almost servile branches of bed side attendance, he is astray at the outset, and wonders at his own unpopularity, which he feels to be undeserved, through ignorance of the causes, and because those causes are a species of ignorance for which he is in no respect whatever blameable.

The amiable author of the volume before us, has endeavoured to remove some of these difficulties, and we feel too much gratitude for good intentions, when rightly directed and honestly exerted, to carp at the manner, or cavil at

the terms. The book is good, will do good, and will lead to more good; the thing is wanted, and we are sure it will be well received.

Our's is not a medical review, nor would it be our province to enter here into those professional topics, which the review of a medical work requires; we must however dissent from the argument in the introductory observations. We do not think that "the climate of India is altogether ungenial to the tender and exotic constitutions of our children," &c. since we are well assured, on the contrary, that the diseases of childhood are fewer and less malignant in India than in Europe, and that on the whole the climate here is as congenial to infant life as in any part of Great Britain. This is a great error at the outset, and would prejudice those against the work, who did not see it to be the oversight of prejudice.

There is also something gothic in the construction of the work; but this likewise, is a pardonable defect. Dr. Watts described his 'hymns for children' as the most laborious of his works, as he found the adaptation of his ideas to infant comprehension, the most difficult object he ever strove to attain; and thus no doubt, in every instance, the man of science who writes for the unprofessional will find it a more difficult task to succeed, than it would be to illustrate technical subjects in technical language to a collegiate circle; we do not object to the dialogue, though at times we confess it seems very homely; but this is a mere matter of opinion, the author's views were no doubt to acquire this homeliness, and he has most certainly suceeded.

The conclusion is not quite to our taste, for though more guardedly expressed at page 178 than at page 5, the author's meaning is obvious, that our little ones "from the very moment of their birth, must struggle for existence against a greater or less amount of suffering," occasioned solely by climate; and that every parent who can, should send his children "home to England, at an early period." We agree with this so far as the moral health of the little creatures is concerned; but we strongly dissent from the sweeping declaration that the climate alone is sufficient cause for such untimely separation. Grievous indeed is the bitter drop in the cup of domestic happiness in India, that the children must, at a certain time, be torn from us! Alas! it is still too early, however late it may be postponed, when the child of our heart and our love must cease to gladden our home, our table, and our walk; when their dear voices are to be heard no more, as if the grave had swallowed them; and when we turn involuntarily to seek what is no more, and are checked by the recollection that it is gone; whoever has taken his child from the shore to the ship, and installed it in its cabin; who has seen, if eyes blinded with tears permitted him to see, the vessel sail away with the idol of his affections, to be trusted, with mingled fears and hopes, to the dubious tenderness of others; he knows, and he alone knows, what it is, and he must be told that the necessity is by no means so urgent as our author seems to think it; and that if he will discharge the parental duties, and protect his child from the odious contamination of servants, and watch his treasure as tenderly as he loves it, he may prolong the enjoyment of one of God's greatest blessings, without any real risk to the health of the child.

We should be glad to see a work like this for the unprofessional reader, calculated to instruct and guide military men when in command of outposts, or when travelling with small parties, so as to enable them to administer simple medicines, and thereby render valuable assistance to their men, and sometimes save them and themselves much suffering.

Many instances have occurred in our knowledge where such a manual might have proved of the most important service; and we would strongly recommend it to the consideration of those who have leisure for the task, and the knowledge that it requires.

A.

RELIGIOUS INTELLIGENCE.

INDIA. 1. *Memorial addressed to the Bombay Government against the Countenance of Idolatry and Superstition.* We have been happy to observe that the Bombay Courier has taken a right view of the important memorial against the countenance of idolatry, which we inserted in our last number.* In the paper of the 21st of February, there is the following article:—

"Our attention has been directed to a Memorial which we extract from the Oriental Christian Spectator for this month, and which we cannot but think will be considered of the gravest importance in a political as well as in a religious point of view; and in its former aspect therefore as entitled, at least, to the brief notice which our columns admit of. We confess that it had occurred to us, before this document met our eye, to look closely, for our private satisfaction, into the principles on which the Supreme Courts, throughout India, are made the instruments of promoting and perpetuating the superstitions of the natives; and we were led to this from having had to frame a report in a case which came on for discussion in the Supreme Court yesterday, and which strikingly exemplifies the practice in question. For the present, however, we will but say, that leaving to other and to more competent hands, the discussion of those points, in their appropriate pages, as according with the rules of life and of government laid down in the Bible; we should infinitely prefer, as Mr. Serjeant Eitherside, a brief on that side, on which we might be instructed to contend before a tribunal of philosophers, that our system is at variance with the eternal fitness of things; that on the Talleyrand principle, it transcends mere crime; and amounts to a heinous political blunder.

"We need hardly remark on the very temperate tone of the memorial, and that it does but solicit the institution of enquiry."

These observations are exactly such as we should expect from the present editor the Courier, whose extensive and ready scholarship, and manly principles, will, we doubt not, soon raise the character of that journal.

An article of a very different kind appears in the Gazette of the 22d of February. It is one which we did not expect to see in that paper, long an able advocate of religious liberty, and is evidently written under much misunderstanding of the subjects of which it treats. One or two of its positions we take the liberty of noticing.

"Their (the memorialists') first paragraph gives a general idea of the object of the memorial, starting with the idolatries and superstitions of the natives, and then resting on the exactions of an unscriptural nature which are made from British officers, Civil and Military; as a result it is stated that the European character is degraded in the eyes of the natives by such compliances, and this paragraph winds up with rather an unhappy selection from a dispatch of the Court of Directors; that selection is intended by the memorialists as an illustration of the impropriety—illegality perhaps we should say, of compelling British officers to take a share in the religious processions of the natives

* Robert Nesbit, Missionary of the Gen. Ass.; Edward Mainwaring, Chaplain of Poona; R. T. Webb, C. S.; T. Weekes, Supg. Surgeon; C. Davies, Major, 15th Regiment; Thomas Robson, Surgeon; D. C. Bell, Surgeon; H. Dunbabin, Major; S. Landon, Lt. 16th Regt.; Jas Jephson, Assist Surgeon; G. F. Penley, Captain, 16th Regt.; E. W. Jameson, Capt. 4th Regt.; A. D. Fallon; H. Thornbury, Lt. 4th Regt.; A. H. Keith, Assist. Surgeon; D. George Duff, Capt. 16th Regt.; P. Saunderson, Capt. 15th Regt.; W. Gibbard, Ens. 16th Regt.; J. Hill, Lieut. Engineers; A. Saunders, Ensign, 16th Regt.; N. Spencer; J. P. Larkins; Keith Jopp, Lt. 16th Regt. N. I.; Frank Wells, Lieut. 15th Regt.; H. S. Watkin, Lieut. 15th Regt; Henry Cassidy; J. Saunders, Capt. 15th Regt.; W. B. Mainwaring; F. Hutchinson; A. H. O. Mathews, 15th Regt.; Wm. T. Cormack, Lt. 15th Regt.; W. H. Payne; F. Stainforth, B. C. S.

while the sentences quoted refer to nothing of the kind, but to the necessity of non-interference with the natives in their religious practices—enforcing a full toleration to the natives as it were, and it will be difficult to discover how the act of a British officer attending a Hindú or Musalmán procession does in any way thwart the wishes of the Court, so expressed, as the memorialists would have the inference appear."

The editor's supposition that the memorialists *restrict* the quotation to the compelling of British officers to take a share in the religious processions of the natives, is altogether erroneous; and of the dispatch of the Directors, published in all the English papers at the time of its issue, he seems to know nothing. The very professed object of that dispatch, issued on the prayer of the religious societies at home, and under the auspices of Lord Glenelg, was to secure both the objects for which the memorialists petition.

With regard to the employment of Bráhmans for the purpose of making heathen invocations for rain and fair weather, it is remarked.—"It is here assumed that the British Government employs, and we suppose pays the Bráhmans for these important labours; and it is further offensively enough stated, that these invocations are 'heathen;' the first assumption may be well founded, but the latter is nothing less than a flying in the teeth of that very 'toleration' on which the memorialists profess to take their stand." This scarcely deserves a remark. The Court of Directors, in their despatch, denominate, in express terms, the ceremonies adverted to as "*the local superstitions* of the natives," "the *unhappy and debasing superstitions in question*;" but acccording to the editor of the Gazette, the application of the term "heathen," is nothing "less than a flying in the teeth of toleration!" Were the Government to *prevent* the performance of heathenish ceremonies by the natives, it would be violating the principles of toleration; but the memorialists pray for no such measure. Knowing that none of the vanities of the heathen can give rain, they merely ask the Government not to *countenance* the natives in their mistaken view as to their power, to leave their superstitions in short to their unassisted influence. Nothing can be more inapplicable to the subject than an idea expressed by the editor that there is a similarity between Christian supplications for the averting of calamities in England, and the foolish and absurd *mantras*, or cantrips, of the Bráhmans. The object and mode of worship in the one case, and in the other, differ as much as light and darkness. Should it even be admitted, as is alleged, that the *spirit* of the worshippers is the same, an enlightened Christian Government, if it does not direct that spirit to him to whom all prayer should ascend, should certainly not *hire* a priesthood for the express purpose of vociferating to stocks and stones, or to an imaginary Indra, and thus both commit positive and heinous sin, and confirm those who have the highest claims on its benevolence in their gross and soul-destroying delusions. We have no doubt that were the Government to look to Jehovah alone, the heavens would often be in the state mentioned in 1 Kings, xviii. 45, while they are over our heads as brass, because of our sins and trespasses.

But to leave this subject, was ever a sentiment expressed more hostile to sound morality than the following with regard to the inscription of Shri on public documents, and the dedication of the Government records to Ganesha and other false Gods :—"*There is something very ridiculous and very inconsistent in this item of offence against the 'heathen'; what signifies it what the inscription either to public or private documents may be? and why should not Shri and Ganesha, as well as any other characters, figure at the head of a document?*" Could we believe that the words which we quote were deliberately, as we believe them to be inconsiderately penned, we could suppose the writer of them capable of forgery, and would anticipate him as saying in his defence, '*What signifies it what the adscription either to public or private documents may be, and why should not E. B. G. as well as any other characters figure at the end of a document?*' "Let those gentlemen," he continues, "but look at any of the an-

cient title-deeds of English property, or at any of the conveyances commonly Sasines in Scotland, or at some of the public documents in the sister island, and see what they have got to say for themselves.—'In the name of God, Amen,' and such like invocations invariably introduce a certain title or other public document to notice, and such is the practice even up to this hour; what then are we to think of that zeal which would forget the well-known errors of home, and bring it forward as a grave charge against the heathen that they adopted precisely the same!" If it be an error for us to commence certain public documents at home, with the words, *In the name of God, Amen*, and that, in many cases, it certainly is, it is surely a double error for us to commence them here, with the words, *In the name of the devil, Amen*, as to all intents and purposes we do, when we begin them with a salutation to Ganesha. How the Editor of the Gazette should not with ardour have espoused our cause on *this* point, we do not see. Perhaps, he thinks that the memorialists wished to interfere with the inscriptions which the natives put on their *own* documents. By glancing again at the memorial he will see his mistake. All they ask is, that Government may not put heathenish inscriptions on its *own* public documents, nor dedicate its records to false gods. To these inscriptions and formal dedications, the natives have often been known to appeal, as intimations by the Government of its approbation of idolatry. The editor of the Gazette we could never suppose capable encouraging them in this delusion.

In the document which he professes to criticize, the third item runs thus: "In the entertainment in the Courts of Justice of questions of a purely idolatrous nature, *when no civil right depends on them.*" "This head," he remarks, contains a hint that Courts of Justice should not interfere in questions of an idolatrous nature!" Let him notice the words which we have marked in italics. He has too good a knowledge of the principles of political economy, seriously to wish the continuance of the evils of which the memorialists complain, and which we assure him, is not even agreeable to the natives themselves.

EDITOR.

2. *Death of the Bishop of Madras.* It is with the greatest regard and respect for his memory, that we record the death of the Right Reverend Daniel Corrie, L. L. D. the first bishop of Madras. The melancholy event is thus officially noticed in the Fort St. George Gazette of the 7th February, 1837.

"With feelings of unfeigned sorrow, the Right Honorable the Governor in Council records the demise of the Right Reverend the Lord Bishop of Madras. The Venerable Prelate expired at half past three o'clock on the morning of Sunday last. As a tribute of respect to his memory, the flag of the garrison was hoisted half staff high during the day, and on the funeral procession leaving His Lordship's late residence, fifty-nine minute guns, corresponding with the age of the deceased, were fired from the fort battery.

"His Lordship's remains were attended to the grave by the Right Honorable the Governor, the Judges of the Supreme Court, His Excellency the Commander in Chief, the Members of Council, all the principal Civil and Military functionaries at the Presidency, and an immense concourse of all classes of the community desirous of manifesting the feeling of respect which the unaffected piety, benevolence, and exemplary life of the Bishop had universally inspired.

Published by order of the Right Honorable the Governor in Council,

HENRY CHAMIER, *Chief Secretary.*"

Dr. Corrie's personal character, and ministerial labours, stood very high in the Bengal Presidency during the long period of twenty-eight years, during which he officiated as a Chaplain in that province; they lost nothing by his elevation to the bishopric of Madras. From all quarters, since the period of his last arrival in India, about fifteen months ago, we have been in the habit of re-

ceiving the most gratifying accounts of the general satisfaction which has been felt in his private demeanour and public proceedings. Of these we may give one specimen, from a letter now before us:—"We have recently been much privileged here, by a visit from the Rev. Dr. Corrie. If never before, the Gospel was, for once, preached from the pulpit of the Church of England in ———; and such doctrines most plainly, ably, and scripturally maintained, as the *total* corruption of man by the fall; the eternal obligation of the moral law, as being, like its author, in its essential principles and tendency, holy, just and good; the utter inability of man, in his fallen state, to obey that law aright in any one act, much less to fulfil its just demands, except in the manner and on the condition of the covenant of grace as revealed in the gospel, &c. &c.; in short, such doctrines as the covenanters, and such like folks, maintained and gloried in suffering for. And in the whole of his demeanour, Dr. Corrie proved that he believed these doctrines with his heart, by his meek, quiet, and really catholic spirit, and by his cheerful readiness to give the right hand of fellowship to all who gave any proof that they served the Lord Jesus, without reference to the church as named by man, to which they happened to belong."

Of Dr. Corrie we hope to be able to insert a brief memoir in a future number.

3. *Episcopal Establishment of India.* Fort William, Ecclesiastical Department, 25th January, 1837. The Right Honorable the Governor General of India in Council directs, that the following paragraphs from Letter No. 2 of 1836, from the Honorable the Court of Directors, in the Ecclesiastical Department, dated 31st August, be published for general information.

Letter from Bengal, dated 27th May, 1835.—Paras. 4 and 5. Adverting to an arrangement made by the Bishop for a partial extension of religious rites to the Inhabitants of Landour and Mussooree; to His Lordship's desire that a plan could be devised for increasing the number of Chaplains so as to extend the benefit of religious offices to the smaller stations which are now destitute of them—also suggesting a plan for effecting such an arrangement without increase of expense.

1. "We have bestowed on these paragraphs and upon the enclosures to which they refer, that full consideration which the importance of the subject deserves.

2. You are already aware that we have determined not to create any fresh burden upon the finances of India by increasing the number of chaplains upon the existing scale of remuneration. At the same time we are fully sensible of the evils resulting from European residents in India being deprived for lengthened periods of the benefits of religious instruction and consolation, and our desire has been to provide a remedy for those evils without any serious addition of expense.

3. The plan which you have suggested in conformity with the desire expressed by the Lord Bishop is intended to effect this object, but we are convinced that the amount of income which it would afford to the assistant Chaplains would be too small to enable them to sustain with propriety and comfort their station in society. We have therefore deemed it expedient to adopt one differing in some points of detail, which by assigning to the junior class of Chaplains such salaries as are sufficient to support them in respectability, will remove all ground for discontent and all pretence for additional allowances.

4. As the changes which we purpose, must be carried into effect with due regard to financial considerations, it will demand some time to complete them. Their object is to increase the efficiency of the Church Establishment by enlarging the number of Chaplains, within the Presidency of Bengal, from thirty-seven to forty-nine. The salaries are to be appointed as follows: the two Chaplains at the Presidency will receive the same amount as at present; seventeen will receive Company's Rupees 800 per mensem, and the remaining thirty, Company's Rupees 500 per mensem. These salaries are

to constitute their entire emoluments from the Company, and we shall on no account sanction the payment of extra allowances, whatever may be the grounds upon which they may be claimed.

5. The Chaplains receiving the lower amount of 500 Rupees per mensem, will be termed Assistant Chaplains, and in future all appointments will be made to this class. The Assistant Chaplains will succeed to the higher rank and the higher rate of salary according to seniority, as vacancies occur in the superior class, after it shall have been reduced by casualties to the prescribed number of seventeen.

6. As vacancies arise they will be supplied in the following manner:— On the occurrence of the first vacancy, two Assistant Chaplains will be appointed. On the second only one, and on all succeeding vacancies the same principle will be acted upon, viz. that of an alternate appointment of two and one until the Establishment attains the full extent of forty-nine to which we have restricted it, after which each vacancy will give rise only to a single appointment.

7. The forty-nine Chaplains on your Establishment will be exclusive of those officiating at Singapore. Those Chaplains will continue to be appointed as directed in our despatch in the public department dated the 23d February, 1831, para. 21, but they will not be considered as forming part of the number especially appropriated to the duties of your Presidency.

8. These changes will still subject us to some further expense in the sums allowed for passage and outfit. Although it is with reluctance that we consent to any extension of these charges, our anxiety to provide for the spiritual wants of the residents at the smaller stations is so great, as to render us willing to incur this addition for the sake of procuring so important a benefit. We cannot however consent to become liable to any further burden, and it has therefore been necessary to modify the furlough and retiring allowances so as to meet the intended changes. Those allowances will in future be on the following scale:—

Furlough Allowances.—After 7 years residence ..... £191 12 6 per annum, (full pay of Captain.)

If compelled by sickness to return to Europe before completing 7 years residence ..... £127 15 0 (half pay of Captain.)

Retiring Allowances.—After 18 years service (including 3 years furlough) £292 0 0 per annum, (full pay of Major.)

After 10 years actual service (if compelled by ill health to quit the service,) £173 7 6 (half pay of Major.)

After 7 years actual service, (do. do. do.) £127 15 0 (half pay of Captain.)

The present Chaplains will be entitled to the existing scale of allowances as well for service, as on furlough and retirement; these regulations being wholly prospective, and only affecting appointments made after the date of this despatch.

9. The location of the chaplains under the new arrangements will be best regulated by reference to the opinion of the Lord Bishop.

10. It has been determined by arrangements of a similar nature, to add six chaplains to the Ecclesiastical Establishment of Madras, and two to that of Bombay. H. T. Prinsep, Sec. to Govt.

4. *Mr. Crotty, the Reforming Roman Catholic Priest.* "We have glorious news to communicate to the friends of pure religion, which we trust will be hailed as the dawn of brighter and happier days for Ireland. On this day

we have celebrated the Mass in the *vernacular tongue.* The people were highly edified and delighted; and as they left the chapel, were heard to exclaim, 'May God forgive the priest for having so long kept us in the dark! We never heard a mass until to-day!' It may be right to mention, that we have reformed the Roman missal, and expunged exceptionable passages, such as prayers to saints, and for the dead, with many other parts of the *canon.* We have also changed the substance of the mass. In the church of Rome it is offered as a sacrifice *propitiatory* for sin; but we offer it, as it was offered by all the early fathers of the church, 'in commemoration of the death and passion of our Lord and Saviour Jesus Christ, and in thanksgiving for all the favours and blessings we have obtained through the merits of the same Jesus Christ our Lord.' It may be right also to mention, that we have expunged the ceremony of the *elevation,* together with all the other nonsensical mummery and crisscrosses of the Romish mass. Our intention is, not to form a new religion, but to retrench the novelties and superadditions of men, and revive the old religion of Jesus Christ. We then merely want to go back to first principles, to lop off the excrescences of superstition, and restore Christianity to its primitive purity. May the gracious God grant us the aid and guidance of his Holy Spirit, without which we can do nothing, and so enable us to preach up pure religion, reckless of all human fears, and in despite of all human opposition."—*Friend of India.*

5. *The Mico Charity.* This Fund was established under the following remarkable, and indeed we must consider them providential, circumstances. A widow lady about a hundred years ago died, leaving one daughter. To this daughter she bequeathed her property, a thousand pounds in the funds; on the condition however, that she should not marry a certain officer whom she named, and who had been paying his attentions to her. The will provided that, in the case of the marriage, the money was to remain in the funds, and to be applied to liberating Christian captives in Algiers. The young lady preferred her suitor to the fortune, and the money remained as it was,—no Christian captive or his friend applying for relief from it,—and at last the piratical power of Algiers was destroyed, and it was impossible thus to appropriate the money, which went on accumulating at compound interest. At last it struck some friends of the emancipated Negroes that it would be practicable to gain this inappropriated fund, and apply it not to redeem indeed Christian captives in Africa from slavery, but to Christianize African captives, and assist in delivering them from a far more intolerable bondage than that of the Algerines. The matter was put into the hands of an eminent lawyer and advocate of the cause of Negroes; and before long, the question was decided in favour of this appropriation, and Messieurs Buxton and Clarkson were appointed trustees of this fund, which had accumulated to upwards of 115,000£. The money was applied to the establishment of schools in the West Indies and the Mauritius. An infants' schoolmaster, who had previously had the superintendance of the Rev. T. Blunt's schools at Chelsea, has gone with many others to Jamaica supported from this source. We have learned also on good authority that there was a prospect of obtaining as large a sum for the same purposes on similar grounds. It is our earnest hope that Christians in England will never forget the debt which we owe to injured Africa; and it has probably suggested itself to some of them, how fair an opening is now presented to repaying it; for if, by the blessing of God, such schools should prosper, and Christians could be there trained up who should be able to carry back the gospel to their native land (and instances have not been wanting,) they would have means of preaching Christianity there which Europeans never could obtain. They would have all the advantages of an English education, with African habits, constitution and language.—*Madras Christian Observer, for Dec-*

LITERARY INTELLIGENCE.

1. *Royal Asiatic Society.* Proceedings of a monthly meeting of the Bombay Branch of the Royal Asiatic Society, held in the Society's Rooms, on Wednesday, the 25th January, 1837.

Revd. Dr. Wilson, president, in the chair.

The following gentlemen were proposed as members of the Society—J. J. Falconer, Esq.; Rev. R. Ward; E. Jenkins, Esq. C. S.; and H. Gordon, Esq.

The Secretary lays before the meeting a pamphlet "on the Cultivation and Preparation of Cotton in the districts under the Bombay Presidency," presented by the author Dr. Lush.

The following donations were made to the museum.

By Commander Igglesden, I. N. a Boomerang, and a Waddie, from N. S. Wales. An adze, a paddle, from New Zealand; Bow and Arrows [small size], from Murray's Island; a dancing head-dress (female), from Murray's Island; throwing stick and spears from Raffles' Bay.

By P. Scott, Esq. with the following letter which is read:—

Two specimens of the Ornithorhynchus, viz. O. Paradoxus (female), O. Hystrix (male), a Kangaroo, and Porcupine Fish, (Tetradon), from New South Wales.

"I have the pleasure to send you, for the use of the Society's museum, specimens of two kinds of the ornithorhynchus, a kangaroo, and a porcupine fish The Ornithorhynchus Hystrix is found in the bush of New South Wales. Its progressive motion is slow, and it has the power of rolling itself into a ball. The Ornithorhynchus Paradoxus, now forwarded, is a female, the male bearing a spur, resembling that of a cock, on each of its hind legs. It is often found swimming in the river Hunter, where it makes its habitation, consisting of a perpendicular or sloping hole in the bank, the entrance to which is from the water. In opposition to an opinion expressed in England, I have been assured by a gentleman, resident in Australia, that he has found the eggs, together with the animal itself, in one of the holes alluded to.

"The kangaroo sent is one of a small kind, called by the natives "Wullubhee." It was dropped out of the mother by herself, in order to enable her to escape more readily, from the pursuit of a party, of which I was one. At that time it was about half its present size.

"The porcupine fish is not, I believe, peculiar to New South Wales. It is common in the seas of that country.

"The specimens will of course require to be properly set up. It will be observed that the fore legs of the Wullubhee, are not in their proper position, and the length of the hind ones is not sufficiently shown. I am, &c. P. Scott.

"P. S. I may here mention that I have myself seen the fœtus of the kangaroo adhering to one of the two nipples which are placed in the pouch of the animal, and which has no visible communication with the womb."

Read a letter from Dr. Spilsbury, presenting to the museum a fossil rib with its matrix, from the valley of the Nerbudda.

Resolved that the best thanks of the Society be given to the respective donors.

The following letter from Sir A. Johnston, chairman of the Committee of Correspondence of the Royal Asiatic Society, is then read:—

"Gentlemen—The vast extent, fertility, and populousness of our Indian possessions, are known, in a general way, to all the world. A glance, indeed, at the map will show that their extremes of latitude may, without exaggeration, be indicated by the distance from Gibraltar to the farthest point of Scotland; and that the measure of their extent, from west to east, will be nearly found in a line drawn from the Bay of Biscay to the Black Sea. Lying between the 5th and 31st degree of north latitude, with almost every conceivable variety of position and exposure, they present a range of soil and climate greatly exceeding that which is to be found within the bounds of Europe. They embrace, in truth, the utmost limits of vegetable life, from the burning heat of the desert to the point of perpetual congelation; presenting in one quarter the loftiest mountains in the world, and in another vast alluvial plains intersected by the natural channels of many noble rivers, with a corresponding variety of production belonging both to tropical and northern regions. Not less than eighty millions of people are subject to the dominion of England; already they produce (though with imperfect skill) most of the articles which form the great staples of the import trade of this country, as materials of its manufacture, or as the objects of comfort and luxury to the great body of its inhabitants, of which

cotton, silk, indigo, sugar, coffee, and tobacco, may be mentioned as pre-eminent; and they offer an assured prospect of an almost boundless market for the produce of English manufacturing skill, if the capabilities of their country be drawn forth, and their industry be duly instructed, directed, and fostered.

"But though these general truths be readily acknowledged, their practical application is very imperfectly understood. Few men in England really know what India does or can produce, with sufficient precision, at least, to justify commercial speculation. Few in India know what England requires; and none of the lights of modern science having been applied to the agriculture of the country, its productive powers have, as yet, been very imperfectly developed.

"Believing that the interests of both countries may be very importantly promoted by an interchange of knowledge, and especially by communicating to India the information and stimulus which are alone wanting to the full developement of its vast resources, it has been resolved by the Royal Asiatic Society to constitute a distinct section for the following and other similar purposes, provided the necessary funds can be raised for giving adequate effect to the design.

"1st. The examination of the natural and agricultural products of India, available for the purposes of commerce and art.

"2d. Inquiry into the causes of the general inferiority of the staple articles of Indian commerce.

"3d. The introduction of new articles and processes from analogous climates in other parts of the world.

"The Committee of Correspondence of the Royal Asiatic Society beg leave to bring the circumstance to your notice; trusting, confidently, on your zealous support of a measure calculated to promote objects alike interesting to the patriot and the philanthropist.

"Of the means of support, the most acceptable would, of course, be such an accession of new members, European or Asiatic, as would at once provide the necessary funds, and as would afford the requisite contribution of knowledge and experience in the various branches of inquiry to which the labours of the section are to be directed. But the Society will be most happy to receive the tender of the aid (whether in knowledge or funds) of affiliated societies, pursuing the same beneficial objects, or any other co-operation or assistance which you may have the goodness to offer.

"For the fuller explanation of the scheme in question, the Committee direct me to transmit to you the accompanying printed papers; and I shall be happy to afford you any further information in my power in regard to it, that you may require."

Proposed by the Rev. Dr. Wilson, seconded by Dr. Smyttan, and carried unanimously:

That this Society has heard with the greatest satisfaction of the appointment of a committee of the Royal Asiatic Society, "for collecting specimens and recording information respecting the products of India available for the purposes of commerce and the arts;" and resolves that the documents forwarded on this subject be circulated in the Presidency, and that intimation be given to the public of the readiness of this Society to receive and transmit to London any communications or specimens connected with the subjects to which they advert, with which it may be favoured.

Resolved that a copy of the letter and documents, with the resolution, be forwarded to the Agricultural and Horticultural Society of Western India.

The President reads a letter, which it is agreed shall be sent along with the oriental translations and compositions of the late T. M. Dickinson, Esq., submitted by Col. Dickinson, for the inspection of the Society on the 28th November, 1838.

The meeting then adjourned to Wednesday, the 27d February next.— *Bombay Courier.*

2. *Prospectus of the Corresponding Sub-committee on Indian exports, of the Agricultural and Horticultural Society of Western India.* "The various subjects which come under the consideration of the Agricultural and Horticultural Society, demand a division of the duties which would otherwise press too heavily on a general committee.

"Besides the separation of the general committee into agricultural and horticultural branches, a sub-committee has been formed for the management of the Society's garden. To the garden committee will belong all questions about the introduction and naturalization of agricultural plants, new fruits and vegetables, and all plants of ornament or curiosity. Besides these objects, there are still others coming within the scope of the Society's labours, which demand a separate working body,—another sub-committee, whose duty it must be to collect the results of all enquiries into established as well as experimental cultivation, so as to render them available to purposes of trade, and to increase the number, or improve the quality, of our Indian exports.

"We have now to define the duties of "the Corresponding Sub-committee on Indian Exports," established for the investigation of the products of the country, and their practical application to purposes of trade and manufactures.

"The Indian public must have heard with satisfaction of the formation of the "Trade Committee of the Royal Asiatic Society of Great Britain and Ireland," in which it would appear that, among others, the Right Hon. Holt Mackenzie, Col. Sykes, and Mr. J. Forbes Royle, are associated, for the purpose of making researches into the practical applicability of Indian produce to the arts and manufactures. It appears also, that in November 1835, "*the Committee of Trade and Colonies*" of the Society for the encouragement of arts, manufactures, and commerce, were occupied in interesting reports on samples from India of wool, rice, and dyeing drugs These two London committees are most important links in that chain of correspondence which it is now desired to establish; and by their existence the difficulties we might have met with in inducing scientific, as well as commercial men, to follow up our views, are removed. Thus the channel of communication between our society and the merchants and manufactures of Europe is already open. It is for us to point out the manner in which our sub-committee must proceed in the execution of that part of the duties connected with these enquiries, which will be expected from the Bombay territories. The reports of societies in India, and papers written by persons who have visited the country, since the commencement of the British rule to the present time, are not wanting in descriptions of useful plants, drugs, &c.; nor in proposals for introducing new articles into cultivation, and besides for preparing them for the market. But of these, few have been prosecuted through each successive stage, so as to become established articles of export; while at the present moment, when commercial circumstances render new descriptions of raw commodity objects of so much attention, a number of those proposals of former times, are, no less than new ones, subjects of debate and enquiry.

"It cannot be doubted that this period is more favourable than any former one has been for creating a demand for new articles of raw produce; but had a communication always existed like that now to be established, by which the inventor or grower of a new staple could be sure of an accurate report on his experiment from the merchant, broker, and manufacturer, so many items of enquiry would certainly not remain to be taken up at this late period. Persons in distant parts of the country frequently engage in experiments, not merely on subjects of horticulture, as vegetables, fruits, &c. but in producing in small quantity samples of cotton, silk, wool, indigo, dyeing drugs, chemicals, &c. These form the subject of papers and reports in the annals of the society to which they are sent; but, for want of a perfect system of communication, most of these are dropped in one stage or other. We will illustrate this by one or two examples, and then, by enumerating a few of the subjects which will be likely to be brought before the sub-committee, proceed to show to what important points these enquiries may lead—whether as regards some of the more prominent examples taken singly, or from the combined effect of several of those seemingly of less consequence taken collectively.

"Specimens of cordage plants, and substitutes for flax, have been produced and exhibited, and opinions requested on them. One kind, the Ambaree hemp, (*Hibiscus Cannabinus*,) has been sent home, but no intelligence of it has arrived. Its qualities are peculiar; if treated by chemical agents or new modes of dressing or bleaching, as we understand is now being tried with flax, we are not aware to what uses the manufacturer may turn it. The London committees alluded to, would presently decide such a question. If the report were favorable, our society could at once direct attention to the extension of the cultivation, which at present is confined to the quantity required for the local consumption of certain districts. If the report, on the contrary, were unfavorable, it might save a future experimentalist the mortification of a failure, while the remarks in explanation might throw light on those qualities we should search for, before bringing forward another article of a similar nature.

"Again, the linseed of this side of India is being brought into the market for exportation. Some persons may enquire why we cannot produce flax, as well as seed? But the preparation of flax from the stems of the plant is unknown in our districts, and if it were prepared, of course no one could tell at present whether it would prove a profitable speculation. Such knowledge can perhaps be solely obtained by a communication like that proposed. Enquiries have been made respecting other oil seeds, and oil prepared from them; among others, the sesamum, the sweet oil of this part of the country. With regard to this article, the following questions remain unanswered, as the several points were mooted, but not decided.

Is there any material difference in quality between Indian Sesamum and that procured from Egypt, or the Levant?

Ought we to make the oil in India, and to purify it from the extractive matter here by boiling, or otherwise?

If we manufacture oils in India for exportation, should we not introduce some machinery better adapted to the purpose, than the rude implement now in use?

Is the oil, if produced cheaply, likely (from its possessing the property of not suffering decomposition after getting rid of some extractive matter which causes at first a

partial fermentation) to become sufficiently in demand to induce us to extend its cultivation?

"This is an example of simple questions regarding a single article; questions which cannot be answered in one place, or country, but all of which ought to be decided by a properly arranged correspondence in the course of about one year.

"Some questions, perhaps of more importance than the examples above, can be decided at home by the inspection of samples alone, where the issue is reduced to a simple affair of price. Others will demand the opinions of scientific and operative chemists, while articles of new raw cottons, or new linen fibre, as that of the pine apple, &c. may have to await a more deliberate judgment from the results of an experimental manufacture.

"The following list of articles will at once suggest a variety of questions which will arise. This list may be much increased, but at present we earnestly solicit our members and correspondents, and all other persons up the country, to use the best endeavours in their power towards bringing to light any of these substances, or any new varieties of them, in order to enable us to proceed in a proper train of enquiry.

"*List of some of the principal articles recommended as subjects of investigation.*

Cotton. Opium. Sugar. Silk. Wool and Goat's Hair Coffee. Tobacco, (its preparation and packing). Indigo. Caoutchouc, or elastic gum.

Cordage Plants and Vegetable Fibre.—Tag, or Konkani hemp (Crotalaria Juncea), Ambari, Deckan Hemp, (Hibiscus Cannabinus). Flax. Pine Apple Fibre. Fibre of Akor Mudar. Calotropis Gigantea and C. Procera. Do. of Asclepias Tenacissima. Do. of Sanseviera Zeylanica. Agave Vivipara, &c. &c.

Oil Seeds.—Castor Oil for burning, or for soap. Kurday seed of the Carthamus Tinctorius, or Safflower Plant. Linseed. Black Til of the Deckan (Verbesina Sativa). Sesame, (Sesamum Orientale). Oil of Behen. Seed of the Hyperanthera Moringa, or "Horse-radish tree." Bitter oil of the seeds of the Calophyllum Inophyllum. Oil of the seeds of the Pongamia Glabra, or Dalbergia Arborea, the Karunj. Seeds of the Vateria Indica, producing the Vegetable Tallow of Canara. The E. I. Copal from the same tree.

Soda. Potash. Manufacture of Saltpetre Citric Acid. Citrate of Lime, &c. &c.

Dyeing Drug.—Safflower. Flowers of the Pullus, or Butea Frondosa. Do. of the Nyctanthes Arbor Tristis for dyeing yellow. Arnotto, (Bixa Orellana). Roots of several species of Morinda. Sappan Wood. (Cæsalpinia Sappan). Madder, and preparations of Lakes. Leaves of Wrightea Tinctoria. Do. of Memecylon Tinctorium, or M. edule.

Aromatic Seeds and their Essential Oils.—Cummin. Coriander. Dill, &c. &c.

Tanning Substances.—Bark of various trees of the Mimoseæ, or Babuls. Extracts from the same, or Catechu. Pods of some Cæsalpineæ. Bark of the Cassia Auriculata (Turwur), a very general plant of the Deckan barren plains. Galnuts. Galls of the Tamarix Indica. Fruit of some species of Terminalia, the *Hirda* &c. Do. of the Diospyros Glutinosa *Timbooree, &c. &c.*

Constitution of the Sub-Committee.

"The sub-committee to consist of the following members, with power to add to their number.

Charles Lush, Esq., M. D.; Henry Fawcett, Esq.; Thomas Williamson, Esq.; Cursetji Jamsetji, Esq.; J. F. Heddle, Esq.; J. Graham, Esq.; James Little, Esq. Secretary.

2. The sub-committee on receiving papers and samples from the general committee, or from individuals up the country, will circulate them among the merchants of Bombay, or send them to the Chamber of Commerce, or direct to London, at discretion.

3. Samples and papers to be sent to either of the above mentioned London Committees, as may be considered more eligible for the particular purpose, viz. "the Trade Committee of the Royal Asiatic Society," or "the Committee of Trade and Colonies of the Society of Arts."

4. Any person wishing to make a communication, and obtain a report on it, without publishing his name, will be allowed to do so confidentially to the Secretary of the Committee, and he will be farther allowed to choose the channel through which his sample and proposal is to go.

5. "All other details (such as the expense incurred in the conveyance of samples,) to be referred to the General Committee of the Society."

"In carrying these objects into effect, we consider that we can confidently reckon on the support of Government in all departments, but more especially we look to the co-operation of the Civil Servants in the revenue line, as they will at once see that any new articles of cultivation, or improvement of any kind that they may bring forward in distant parts of the country, will have a better and speedier chance of becoming of importance than formerly. To all medical officers also we look for assistance, especially to those whose duty leads them to travel."

J. LITTLE, Secretary.

THE

ORIENTAL CHRISTIAN SPECTATOR.

APRIL, M,DCCC,XXXVII.

I.—THE LONG-SUFFERING AND FORBEARANCE OF JEHOVAH.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—The following instructive discourse was preached about eighteen years ago in a central town in England. I obtained a sketch of it some time afterwards from a Christian lady who then enjoyed the preacher's ministry. Since then my copy has travelled with me over a large portion of the world, and is now nearly worn out. It has been very useful to some few, and, thinking that if you will give it publicity, it may be blessed to many more, I send you the following transcript, being very desirous to preserve it from loss, and make it more extensively known than it probably ever will be in any other way.

Yours, &c.

Bombay, 7th March, 1837. T. R.

Sketch of a Sermon.

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9.

The Church of Christ has never been wholly free from the scoffs of infidels. While by many, some of the peculiar doctrines of the Gospel have been impugned, misrepresented, and rejected; by others that Gospel has been totally despised. The person of the Saviour, as God and Man; the work he has accomplished; the operation of the Holy Spirit on the soul; and the immortality of the human race in a future state, have been topics against which the spleen of unbelievers has been awfully manifested. Amongst others, the doctrine of a final judgment, has been treated, either as unreasonable and too severe a proceeding for the Almighty; or else as fit only for the melancholy and fanatic, whom human reason esteems as the dupes of fabulous absurdities, and inexplicable mysteries. Some, from its strange procrastination as it seems to them, have relinquished such an idea as no longer a part of their creed, though they once received it as a truth of revelation. By this contempt of so important and solemn a subject they have slackened the reins of their lusts, joining the persecuting licentious multitude, treating the Bible as their jest-book, and professors as fanatics; while they dream of annihilation in the grave, and that Jehovah is too merciful to erect a tribunal for his creatures.

The preceding and subsequent connexion of the text, strikingly alludes to characters, in whole or in part, similar to these we have mentioned. In the third and subsequent verses it is said, "*there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his*

coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." And as if shutting their eyes to the history of the general deluge, which was an emblem of the last judgment, and of the destruction of ungodly men, the Apostle proceeds to observe in the fifth verse, that "*this they willingly are ignorant of, that by the word of the Lord the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up.*" (See also onwards to verse 14.)

The words of the text refer to some who took license to sin from God's apparent delay to punish the world with a final overthrow, and his suffering generation after generation to pass away without calling the world to an account, as if he sat in the heavens as a mere careless spectator of iniquity. To such it may be said, remember he cannot be indifferent. He cannot sit coldly looking on, but is sensible of the insults offered him, and determines to be avenged; while his deferring that vengeance is an effect of his forbearance. Another class of persons the text may intend, may be those who either consider the notion of a judgment absurd, or if of divine revelation at first, Jehovah cannot now intend, after so many ages have elapsed from the creation of the world, to perform so stupendous a work,—that, as he appears so slack, or slack to enter upon it, the time is now past, and consequently such an event will never be realized,—or, that its postponement to so remote a period of the age of the world argues favourably that its delay is to prevent it *wholly* at the last. The delay, however, argues no change of God's intention, no unwillingness to judge at the proper time; but speaks his unbounded patience, and his design to display his proceedings as more merciful and equitable.

But the most likely characters intended by the Apostle in the text, are those who come under the description of scoffers, in this chapter: who, having given up the doctrine of the judgment, easily give up every other contained in the sacred volume, which they now find it easy to ridicule with fancied impunity. For if there be no tribunal of heaven; no rewards; no punishments eternally; the fornicator, the murderous wretch, is as virtuous and as safe as Abraham, Daniel, or Job, or any other holy man that ever lived, or now lives. Were this the case, then religion is a farce, a wild illusion of the brain, and worthy the contempt of every being in the creation. But reason, conscience, death-beds, and the order of things, as well as revelation, prove the contrary to be the fact.

It is to scoffers at the day of judgment who were once professors of the truth, but now apostates, our Lord alludes in the following words. "*If that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*" Mat. xxiv. 48—51. This proves he was a professor, though all the while a hypocritical professor. In vain they charge the Redeemer with trifling procrastination; in vain they give a loose to their iniquities from Jehovah's *apparent* slackness, as some men count slackness, not perceiving that "he is long-suffering to

us-ward, not willing that any should perish, but that all should come to repentance." These words furnish two important and comprehensive propositions.

I. That the suspension of the last and general judgment to a far distant and unknown period, does not arise from any indifference on the part of God to the fulfilment of his promise that such an event should take place, but is designed to manifest his long-suffering, or forbearance with the human race.

II. The text expresses wherein God displays his long-suffering, viz. not being willing that any should perish, but that all should come to repentance.

I. That the suspension of &c. &c. It cannot arise, first from any unforeseen necessity of postponement, nor from any determination of his mind since he first appointed it. Neither secondly, from any unwillingness to bring it about at the last, nor from any sloth, or neglect to fulfil what shall precede its approach. But thirdly, to manifest his mercy; to give scope to his patience and grace between the decree, and the accomplishment of the decree. Grace fixed the time; and wisdom saw it necessary to call in the elect of God among mankind, and to leave the rest without excuse, as those were who were spared one hundred and twenty years, after Noah preached the approaching deluge of the world, while he was building the ark, before the flood arrived and swept them away. Noah was a type of God's ministers. They speak of Christ coming to judgment, and to destroy the world. They are instruments of rearing the church, exhibiting the ark, Christ Jesus, and of bringing souls to him. Had it been possible for any besides those God meant to save from the waters of old, to have been saved, they had time and means sufficient as far as these would go; but despising repentance and holiness, they were left inexcusable and so perished. Were it possible for any but the church of God to be saved in Christ, mankind have time for it now. God bears with these, and delays the final judgment. But it is grace alone that can lead the mind to Christ for refuge from felt and fearful destruction. Six thousand years from the creation of the world to its final ruin, are six thousand years of general grace, long-suffering, and mercy to the sons of men; but, of special grace and long-suffering to the elect, as will presently appear. God may, and often does manifest long-suffering, restraining, and convicting, and not impart converting, saving grace. This depends upon his own will. The bestowal of the *one* leaves sinners speechless at the divine bar, and does not prove that therefore the *other* must necessarily follow. God may even be said to give a man time and opportunities as a sinful man to repent, yet not give him, nor be obliged to give him, the grace of repentance. This he may do consistently with the decrees of election, and non-election, as he did to Jezebel, "*I gave her*," says God, "*space to repent, and she repented not.*" (vide Rev. ii. 20—23.) By Gospel means and ordinances men are favoured with opportunities of repenting, and being saved. If they are lost, it is because these means, &c. are rejected, and misimproved. An inability to do no other than despise them is no argument against man being lost; seeing none will be lost for the inability, but for the sin which has occasioned that inability, and remains unpardoned, unsubdued.

Hence it follows, that the fixing the judgment at such a distant period of time in the age of the world, is grace. The time, however, *is* unalterably fixed, and beyond the exact moment will not the judgment pass. This was the best time to accomplish the purposes of eternity. The secret of that time to every being but God himself, is designed to check our curiosity, and humble our towering imagination and fleshly wisdom, but to appear at the last as a wise and gracious secret like other of the Almighty's works prophesied of. Events must tell the time. Certainty, and not time, we must seek after, but be content with inquiries after revealed, predicted truth. The

supposition therefore of neglect or folly in God, in these respects, is infidelity, and shocking impiety.

II. *Notice wherein God displays his long-suffering, viz. in his not willing that any should perish, but that all should come to repentance.* This requires clear explanation. Some suppose that the Apostle means, it is God's intention to save all the human race, by his using the term *any* in the text. But if this is the case, God must love all mankind alike, and the will which is the cause of the salvation of a part, must be the cause of the salvation of the rest. If Jehovah's will is absolute, sovereign, and irresistible, then all must be saved, if with such a will, he has decreed the salvation of all. If that is the case and it is not effected, then God has willed on the one hand what he unwills on the other. That is to say, he wills what he either will not, or cannot carry into execution. This is to charge him with duplicity and weakness. But perhaps it may be said, it is not an absolute, sovereign, irresistible will, but a will of desiring, or wishing; a will of preference and approbation, that such a thing should take place, and that the condition of that will's being effected, is the sinner's believing the report of the Gospel, or repenting and coming to Christ. To this I reply, if the new covenant, or the Gospel, be a conditional covenant, then it is not preferable to the first covenant, or the moral law. But the covenant is said to be established upon better promises. Better than what? than the law, because this is conditional, that is unconditional, except on the part of Christ, who fulfilled all its conditions to an iota.

If election and salvation be not of reigning, free, and unconquerable grace, then no believer in Christ is certain of one or the other, till he dies; since both must depend on perseverance to the end of life, and not on God's superabounding grace. It is true, perseverance is certain to all the people of God, but it is not the cause of final election and salvation, but the effect of eternal gracious election in Christ, ere the creation of the world; not from foreseen faith, or good works, or improved grace and final obedience, but from mere sovereign, almighty love in God, choosing them to holiness and obedience, to the close of their mortal existence.

Besides, if all the human race are meant in the text, then God wills the salvation of those whom he has given up to a hard heart and a reprobate mind, "*to believe a lie that they might be damned who believed not the truth, but had pleasure in unrighteousness.*" Then those committing, or who have committed the sin against the Holy Ghost, may hope for salvation. What a self-evident contradiction is this! It is said, that when Christ shall come to judgment, *all* the tribes of the earth shall mourn because of him; and again in the Revelation, shall wail on the same account. We might as well say that every human being will dread Christ's appearance and not one of them be saved, from the word ALL; as to say when the same word is used, or another like it, (as the one in the text) in reference to Christ dying for all—God willing to save all, that every human being must be saved. It is a general term, implying *kinds*, and not individuals.

Finally, if God only wished man's salvation, and those who are saved are saved by their obedience to his will, and *for* it, then God has not secured salvation to any by his own will, but has made the whole to depend upon the will of his creatures. Then *free-will* is mightier than free-grace. Then God only wishes and strives, but man obeys; man is then the all-powerful agent, strictly speaking, in his own salvation, and may thank himself as much as God. Then free-will must be deified and placed on the throne, not only of the heart, but also of heaven.

How the condemnation of any whom God once intended to save, will correspond with that intention, with his own love, with his own justice and omnipotence, with the love of Christ, and his sacred and sufficient life and death,

and the operations of the Holy Ghost upon the souls of such, is a mystery which the believers in such a scheme cannot explain—is a difficulty they can never remove. I only add, that if the will of God in salvation and providence be not absolute and sovereign, then nothing has been done to purpose in either, and there is no force in the solemn enquiry of the Apostle, *Who hath resisted his will?* Then, the best of intentions on the part of the Almighty may be frustrated, and all his plans become subject to the caprice of the depraved, rebellious will of man. But I say again in Scripture language, "*Who hath resisted his will?*" None have, none can, none shall.

It may be said, then, God does not will the salvation of all, he must will the condemnation of some. I answer, He does not will the condemnation of any, as creatures. They have willed their own, and it remains with *him* whether he will save or destroy them. It may be asked,—Is he not merciful, and long-suffering to all? He is; and the abuse of this justifies divine justice in its proceedings. Then it may be objected, He *appoints* the salvation of some, and *prevents* the salvation of others; does he not injure the latter? I answer, God prevents none from salvation, by putting obstacles in their way. The decree of rejection but leaves men where it finds them,—in sin. All mankind are alike ruined by it, and alike deserving of everlasting misery. The decree of election, taking some of these, cannot injure the rest who are not taken. That which betters the state of one does not injure the state of the other. Then some will say, God is partial. No, the act of election is not a partial act. It is not from the elect being less sinful, and so more attractive that they are saved. But God *wills* it. He determines to take such and such to display his grace upon. But why not *choose* all? It is NOT his will. Why take such, and leave such? It IS his will. The great day of God will explain the great incongruity, and to us perplexing mystery, of this sublime doctrine. Then it will be seen there is no unrighteousness in God; that he has injured none of his creatures; that none can, or will, venture to impeach his justice, or to charge him with want of mercy, when the evil of sin is exposed; when the obduracy of the heart is manifested; when the rejection of the Gospel, the carnality of the affections, the unbelief of the mind, are brought to view by the light of injured truth. Finally, that God still delights in mercy, while he acts in justice: that unbelief, love of sin, and the world, are the real causes of destruction, and not the divine purpose, which only leaves men to follow what they have chosen of themselves: that that doctrine which secures the salvation of *some* must be more worthy of God than that which secures the salvation of *none*.

From the whole of this train of reasoning one of three things appears to be the sense of the text—that either, first, God cannot, and does not will the destruction of any, as a holy, or benevolent being, on the ground that he can take no pleasure in the death of a sinner, but rather that he would turn from his evil ways and live. As a righteous and merciful judge, who takes no delight in the punishment of the culprit, though his office obliges him to administer justice, not from dislike to the person of the offender, but from the guilt that attaches itself to him. Or a king, who, though he enacts laws, and enjoins punishment for breaking them, yet takes no interest, or pleasure (unless he be a tyrant) in seeing his subjects break them, and punished for so doing, but had rather they had obeyed his mandates and so avoided the incurred penalty; while he still considers it his just prerogative to inflict the punishment if merited, and equally so, to manifest his mercy in pardon. How many, who have violated the laws of their country, have received the mercy and long suffering of their sovereign, till aggravated crime calls for the exercise of his authority. God as our universal King and Judge, acts in this way by his guilty, continually offending creatures. He admonishes, bears with, threatens, and spares, and all this arising from his long-suffering. None would impeach an earthly monarch with injustice who held the sceptre of justice

and mercy in his hand as his exclusive right, with having acted unjustly, if out of a number of rebels in his empire equally guilty, he should pardon some and punish others. The pardon of the one would not increase the guilt or sufferings of the other, nor should it be constructed into a sufficient reason why the king should make it an act of his will that all should receive his gracious forgiveness. Sovereignty would then be but a mere name. Nor should such an act of sovereignty be viewed as an act of partiality, but what it really is, and nothing else, mere sovereign grace, for which the will of the Sovereign must be the prevailing reason.

Secondly. We may understand the text as expressing the long-suffering of God in reference to those whom he called with a holy calling. To them this long-suffering was eminently manifested while they were in a state of nature, a state of sin, and God would not that any of them should perish, but come to repentance. He preserved them from sinning beyond the possibility of pardon, from death, and from the judgment seat; for had either taken place, all hope would have been gone. But wisdom fixed it otherwise: love bore with them through all the days of their folly and rebellion, and granted them hair-breadth escapes time after time, preventing grace again and again—while mercy, unconsciously to them, watched over them and kept them from the strong hand of justice. If we look back with a grace-enlightened eye, how many, yea unnumbered, instances of God's long-suffering may we not retrace. With many, the best of their days passes in the service of sin and Satan, ere their feet are led into the way of peace. Oh! how much grace is manifested here! Amidst scenes of Sabbath breaking, drunkenness, lying, uncleanness, carelessness, and a long list of other evils, the long-suffering of our God has been displayed. How it proves the truth of the text:—"long-suffering and not willing that any should perish, but that all should come to repentance:" to which we may add, we, by the grace of God, are now come!

Thirdly. Looking at the elect of God among mankind, who are yet *uncalled* and unknown to us, mixed, as they are, with the seed of men, living, as many of them are, in open, notorious sin, awful ignorance and impiety, we shall see the truth of the text strikingly illustrated. Not till they are brought into the church of Christ, made one with him, and live to his glory, will that solemn day arrive to which the whole of this subject has an especial allusion.

Finally, the day of Gospel light and privileges, may be considered as a day of general grace, or long-suffering, judging from the nature of its appearance. In the preaching of Christ indiscriminately to all who will hear it, God appears providing means for the salvation of all, though his secret decrees of grace remain fixed and irreversible. By these means he will leave the despiser of Jesus Christ without excuse at the last day, when the decrees of God will no longer be made the preventing causes, in human estimation, of man's ruin; but what our Lord says, *this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil.*

It is *ours* now to enquire how matters stand between us and God. Has this long-suffering of God been the means of leading us to repentance—of humbling us—of making Christ precious—and grace triumphant in our song? Dreadful will be their state who treat God's long-suffering with indifference—treat it with comtempt!

This subject cannot be better closed than in the words of the Apostle Paul (Rom. ii. 4.)—"*Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds: to them who (by patient continuance in well-doing) seek for glory and honour and immortality,*

eternal life: but to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

May we have grace to admire and adore the long-suffering of Jehovah, in all the manifestations of the same to us, amidst our daily—our numerous frailties: while we bless him for what we now are, through his abundant grace and love, and hope to be through the same grace alone, to all eternity! Amen.

II.—On infant baptism.

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

Baptism, like all the institutions of Christianity, is a simple, but significant ordinance. It is a solemn dedication of the person baptized to Father, Son, and Holy Ghost. Pious parents in bringing forward their child to Christian baptism, dedicate it to God the Father, praying that God may be its Father, in time, and eternity; in life, and in death. They give up their child to God the Son, praying that the divine Saviour may be its deliverer from sin, death, and hell. They consecrate their child to God the Holy Ghost, praying that that divine agent may be their child's instructor, sanctifier, comforter, and strength. In short, pious parents give up themselves, and their household, to the Triune Jehovah, praying that the Three-One God may be their portion, and that of their children, according to the gracious declaration of God to Abraham—"I will be thy God, and the God of thy seed after thee." In the Holy Scriptures we are taught our own lost and ruined state by nature, and the way of recovery by the death of Christ, and by the grace of the Holy Spirit.

These great truths and others connected with them, are the objects of our faith in the Bible; but in the ordinance of baptism we have a symbolical representation of them to our senses—"Thus our sense assists our faith, and shows us what the Gospel means." The water in baptism is emblematical of the blood of Christ, by which the soul is cleansed from the guilt of sin, and of the grace of the Holy Spirit, by which our natures are purified from the pollution of sin. The ordinance therefore implies moral pollution; for what need could there be for an ordinance emblematical of purification, if the subjects of it be not unholy? Those therefore who present their children to God in baptism ought themselves to have a scriptural knowledge of the doctrine of human depravity, and of the means of purification; for without these how can they comprehend the truths symbolically taught by the ordinance, or give any security that they will teach these truths to their children? Infant baptism has a peculiar reference to children's future Christian instruction in these great truths of the Bible which are symbolically taught in this ordinance. It is much calculated as a means of grace by the divine blessing to impress the heart. It strengthens a parent's obligations and resolutions to watch over his children, to pray for them, and to instruct them as they are able to learn divine truth.

The practical use of infant baptism, says a late writer, is, that "in the administration we have a summary exhibition of those truths for instruction in which it initiates. It sets forth the supreme authority of the Lord Jesus Christ as King and Head of Zion. It is a solemn standing memorial of the doctrine of the Trinity. It implies the pollution of the heart by sin, and points out symbolically the means by which purification is accomplished. We do not suppose that infants receive any immediate personal benefit, but the design is to bring the parents under additional obligations to watch over and instruct them, as they become able to learn divine truth. The silent language of the institution is, 'Parents, pastors, and people, during our tender infancy pray for us, and in due time cause the doctrine which you profess, to drop upon us as the rain, to distil as the dew, as the small rain upon the tender herb.'" F.

III.—On the origin of idolatry.

Sir—The origin of idolatry is a subject which has exercised the ingenuity of many learned men; but, though much has been written about it, I cannot say that I have met with any account that is satisfactory to my mind.* The most generally received opinions are, that idolatry arose from the worship of the elements, or from the respect paid to heroes supposed to be deified; but it is not well explained, why departed heroes should be deified, nor why the elements should be personified and worshipped.

The deification of a hero implies some previous knowledge of the separate existence of the soul, and also of theology. It is not at all likely that the belief of the separate existence of the human soul and of the divine being, was derived from the native powers of the mind; for the powers required for such a discovery would have sufficed also to shew the distinct qualities of these two souls so clearly as to render it impossible to mistake the one for the other. Tradition is the only probable source whence this knowledge could have been derived; but the tradition must have been greatly corrupted, otherwise the human soul would not have been mistaken for the divine. The process by which this corruption was effected, is not clearly explained by tracing it to the operation of known principles.

Similar remarks apply but with greater force, to the common accounts of the origin of elemental worship. By all we can gather from the scanty remains which have come down to our times, elemental, seems to be considerably more ancient than heroic, worship; but as we have no positive testimony as to the origin of either, we are left entirely to conjecture, as we best may, by what process it was that mankind came to worship the creatures, or the creation, rather than the Creator. The accounts we have in heathen authors, are all subsequent to the general establishment of creature-worship, and as they refer merely to the worship as established, they give us no direct evidence as to the mode or state of mind in which it originated.

The most ancient accounts upon this subject, as upon all others concerning the early history of mankind, are in the Bible; but these, like the accounts in heathen authors, refer not to the origin, but to the practice, of idolatry: and hence, in forming our opinions as to that origin, we are left to such inferences as we can draw from the facts related, the primary intention of which was to convey information of another and more important kind.

With reference to all the information I can find on this subject, I am inclined to believe that the origin of idolatry is to be traced to the corruption of the worship of the true God practised by the primitive patriarchs. The most remarkable part of that worship was the rite of sacrifice. The first clear instance we have of sacrifice, as a part of divine worship, is that of Cain and Abel. We read that 'at the appointed period, it came to pass, that Cain brought of the fruit of the ground an offering to Jehovah, and Abel also brought one of the choicest and fattest of the flock, and Jehovah had respect to Abel and his offering, but unto Cain and his offering he had not respect: Cain was therefore very wroth and his countenance fell. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen? Is there not, if thou doest well, acceptance, and if not well, a sin-offering lying at the door? Still to thee shall he be in subjection,, and thou shall rule over him?' (Boothroyd's Translation). It is not unlikely that God testified his respect to Abel and his offering by fire, as occurred at the dedication of the Temple, and also at Elijah's sacrifice, and perhaps also at that of Abraham. However that may be, we know that Abel's sacrifice was offered in faith, and thereby was more

* For a succinct statement of some of the most plausible theories, see the Appendix to Dr. Wilson's first Exposure of Hinduism.

excellent than that of Cain. This seems to indicate that Abel offered in obedience to known command or ordinance, though, in the short abstract we have of the events of that period, the command is not recorded. God's expostulation with Cain is scarcely intelligible on any other interpretation. This view of the subject is confirmed by the passage which Boothroyd seems to have rendered fairly 'at the appointed time.'

Admitting then that sacrifice, thus early practised and approved, was of divine appointment, it is not a little remarkable that we have no account of the first institution of the rite. It has been supposed that the first animal sacrifice was made in the garden of Eden, where, immediately before the expulsion of Adam and Eve, God clothed them with coats of skins. These skins must have been taken from animals killed; and, as animal food was not allowed, till after the deluge, there is no solution so reasonable, as that which supposes these skins to have been taken from animals offered in sacrifice. It may be with reference to this that the Saviour is called the Lamb slain from the foundation of the world. This view of the origin of sacrifice will be more or less satisfactory to different minds; it embraces all the direct Scripture light we have upon the matter, but it must be admitted that the subject is not so clear as to be beyond the possibility of doubt. In support of this view it may be remarked, that considering the frequent use of, and multiplied commands regarding, sacrifices in the scriptures, it is not in accordance with the analogy of God's dealings with his people to suppose that animal sacrifice would have been so commanded and approved in after times, had they originated from human invention.

Though little or nothing is directly said in the scriptures regarding the *origin* of this rite, we may infer the origin from what is said regarding the *use* and *intention* of it. No one can read the accounts in the Old and New Testaments without perceiving that sacrifice was used as the means by which sinful man might have access to the holy God, and was intended to typify the promised Seed who afterwards should come and take away sin by the sacrifice of himself. This at once gives harmony and consistency to all we find in the scriptures, and throws a clear light on this rite, as practised among heathen nations. There is no nation, ancient or modern, of whose history we have any tolerably satisfactory accounts, in which we do not find that sacrifice has been, or continues to be, practised as their ordinary and principal act of worship. Every page of classical history testifies to this fact. In this country we find that the sacrifice of a sheep, or a goat, or a fowl, is a common act of worship among the classes of the cultivators. There is not a village, and hardly a field in the land, in which every year one or two sheep are not sacrificed before the objects of their worship. This rite is always accompanied by the sprinkling of blood. Such at least is the case when the Kulambis sacrifice a sheep to Masobá, the god of their fields. To the present time human blood is every year spilt and sprinkled before the image of Banai, Khandoba's Dhangar wife, at Jejuri.* Even the Brahmans, who since the days of Shankar A'chárya, have discontinued sacrificing cows, have not yet altogether laid aside human sacrifices. The Vedas and Puranas are full of stories of such sacrifices; and in very recent times, about six years ago, the Brahmans at Nasik, and those also at Puna, sacrificed a sheep; and about a year ago Balajee Pant Natu, a great man under our Government, and a Brahman, testified his joy for favors received and

* At Jejuri there are two families called Vir (hero) who have the honor [màn] to furnish an annual victim whose thigh is thrust through with a sword, on which the blood is presented before the idol. At Vir, about 8 miles from Jejuri and 30 miles from Puna, there is a temple of Mhaskoba, at which every year people dance and cut themselves with swords. Three years ago a Dhangar, who had become much excited in this exercise, at last put the hilt of the sword on the ground and the point to his navel, and leaning forward transfixed himself and died on the spot. This temple has seven bighas of land, and receives 35 Rupees a year from Government.

expected from the Raja of Satara, by a sacrifice at which multitudes of sheep and goats were slaughtered. An account of this sacrifice was published in the Darpan; and, though the editor of that paper is a Brahman, and has given his influence to the support of Hinduism, the account was published without a single sentence or word of disapprobation. It is unnecessary to advert to the modern history of other heathen nations in proof or illustration of a fact so generally known and admitted.

The scripture account of sacrifice is exceedingly instructive. In his approach to God, the sinner is required to take an animal without fault, over which he confesses his own sins, and then slays it, as an acknowledgment that sin is worthy of death, while yet that punishment falls not on himself, but on one, who, though personally innocent, suffers as a substitute for the sinner. The blood is sprinkled before the altar in token of atonement, (Lev. xvii. 11,) and the carcase of the sacrifice is consumed by fire, an apt emblem of a punishment after death.

Sacrifices having these leading characteristics have been common in all countries; and it is a fair inference that they have had a common origin. We readily perceive that this ordinance was eminently fitted to convey to fallen man instruction of the most important kind. It addressed his senses in language intelligible and striking, and exhibited to him an emblem of his state and character, as a sinner obnoxious to the wrath of God, while it showed him a way of escape and of access to God through an atoning substitute; and it would be difficult to conceive of any other institution by means of which the same amount or kind of instruction could be embodied and conveyed.

In the first chapter of Romans we have a sketch of the moral history of man, in which we find that man did not like to retain God in his knowledge. This is a truth which is evidenced by the concurrent testimony of all history, and by every day's observation and experience of ourselves and others. I apprehend it is to this principle of alienation from, and enmity to, God in the heart of man, that we must attribute the early and general neglect of the proper and primary intent of animal sacrifices, and the consequent introduction of idolatry. The process I conceive to have been the following.

It is a matter of common observation, that, while mankind in general are ready enough to acknowledge themselves to be sinners, they are very averse to *feel* themselves such, and every method, which ingenuity can devise, is used to keep themselves at ease and free from a practical sense of this most important and humbling truth. At the same time we find that they have no objections to the performance of, and participation in, external rites in which this great truth is clearly involved. For illustration of this we need not seek instances among heathens and Muhammedans, nor yet among the Jews and Roman Catholics; we have them abundantly among Protestants of all denominations. We see them bringing their children for baptism, and themselves coming to the Lord's supper, without ever considering that in each of these ordinances there is an unequivocal admission of their fallen state, and of the way of restoration by the sovereign grace, love, mercy, and power, of God. All this is sufficiently obvious; for persons who come to these ordinances are often greatly offended by a plain application to their consciences of the doctrines involved in and exhibited by them. In the same way I conceive it was that the rite of sacrifice continued to be used, as a custom handed down from their forefathers, by those who had lost all sense of its spiritual meaning. It was used indeed for the purpose of averting evil, but without any intention, on the part of the worshipper, to turn from sin as the procuring cause of the evil, and without any endeavour to obtain *reconciliation* with God.

If this view be correct, it is easy to perceive that in a sacrifice, where the mind of the worshipper was not directed towards the holy God and to the way of a sinner's access to him, his mind would naturally be fixed exclusively

on the material objects before his eyes. The altar, to which the victim was brought and bound, before which and on which its blood was shed and sprinkled, and on which its carcase was consumed, together with the fire which consumed it, would naturally be the chief objects on which the attention of the worshipper would rest.* I suppose that the fire which devoured and consumed the sacrifice was first feared as the emblem of God's wrath; and in process of time, when men's minds became somewhat more darkened, the fire on the altar was worshipped as the visible manifestation of God himself.

In this way I conceive it was that fire-worship was the earliest apostacy from the worship of the true God. When this step was once taken, it led to the worship of the sun, as the material god and ruler of heaven above, and of earth below, and this was soon followed by the worship of the moon and stars and the host of heaven.

The view now proposed differs considerably from that commonly received, which supposes the sun and moon, &c. to have been primary objects of idolatrous worship on account of their visible influences on the affairs of this lower world; but if we carefully examine the earliest records still extant, (the Scriptures and the Vedas, &c.) and the condition of mankind in those times, I think the view now proposed may be considered as the more likely of the two to be the true one.

In like manner I suppose the grosser idolatry of stocks and stones to have had its origin in a farther corruption of the great ordinance of ancient worship. When the fire of the altar was worshipped as the visible manifestation of God to his worshippers, the altar, on which this manifestation was made, came to be regarded as the throne, and, from this and the circumstances of sacrifice already noticed, the altar itself came to be regarded and worshipped with divine honors. †

Subsequently statues were erected to kings and heroes, who after their death were regarded and honored as gods or demigods, and the honor at first intended for them was soon given to their images. When once men began to worship these images, they seem rapidly to have declined farther and farther from the right way. The progress of corruption, as regards direction and degree, seems to have been different in different nations. Athens, in ancient times with all its wisdom, had more gods than men, and the true God was the unknown God. The Romans adopted the gods of the nations they conquered, whatever they might happen to be. ‡ The ancient Persians, and their descendants, the modern Parsis, who retain their fire-worship, have adhered to the primitive apostasy. The ancient books of the Brahmans shew likewise that they too originally were fire-worshippers, though now their gods have increased to the number of thirty-three millions. The Brahmans, however, still are worshippers of fire; and occasionally also they still have animal sacrifices, though these have been much disused since their great contest with the Jains about five or six centuries ago.

The Jains being Buddhists or Rationalists, and unable to see any use in animal sacrifices, objected to the use of them by the Brahmans, as being cruel, and unreasonable, and hateful to God, the giver of life to every living thing; and the Brahmans, unable to shew the use or meaning of this custom which they had received from their fathers, and perceiving the effects of the doctrines of the Jains which they were unable to answer, felt the necessity of supporting their influence by laying aside the rite of sacrifice, which they

* We have a remarkable exemplification of this principle in the worship of the consecrated wafer by the Roman Catholics.

† Perhaps it was to guard against this known tendency of man's heart, that the Israelites were so strictly and repeatedly forbidden to make altars of hewn stone, or to adorn them with any sort of ornament—Ex. xx 24—26 Deut. xxvii 5. 6. Josh. viii. 30, 31. Deut. xvi. 21.

‡ The British Government in India do very much the same thing.

could not defend. Here, however, difficulties occurred of no inconsiderable magnitude. How were they to lay aside a rite commanded in the Vedas, and Shastras, and Purans? and how could they answer the Jains who would readily object against them this great change in their religion? These difficulties were surmounted by Shankar Acharya, who got a Rishi or holy man to pronounce a curse on any one who hereafter should sacrifice a cow. Thus one difficulty was removed; and the other was removed by banishing the Jains, whom they could not overcome by argument.

Another difficulty still remained. While sheep and oxen were killed in sacrifice, the altars and images were reddened with their sprinkled blood, which now could be obtained no more. It was on this account that they were obliged to redden their images with red lead (Shendur) that they might appear as formerly when they were covered with blood. This is the only way in which I can account for the idols of the Hindús being to this day every where covered and colored with red lead: if so, we have daily before our eyes a last remnant of the worship (heu! quantum mutatus ab illo) established on the fall of our first parents in paradise.

I have often found this view of the subject useful in speaking to the people, as being founded on things which they are familiar with, or admit as soon as proposed; and, as it may be of use to others also, I hope you may give it a place in the Spectator. R. S.

IV.—Thoughts suggested by the perusal of extracts of letters in the Oriental Christian Spectator for April, from the Male Asylum Herald, of October 1835, on the Government Religion of India.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—The extracts, which appear in your number for April, from letters which were published in the Male Asylum Herald during the month of October 1835, under the signature of Pilgrim, and of which the object is to ascertain what the Government religion of India is, have excited very sad and solemn feelings in my mind, and have induced a train of thought upon what may be the latent motives of Government for pursuing a course of conduct in regard to the spiritual interests of the inhabitants of the vast dominion which the providence of God has subjected to their sway, so directly tending to demoralize and ruin their immortal souls.

Whoever dispassionately reflects on the motives which brought our countrymen to the shores of India, and on the system they have invariably pursued since they gained a footing on them, will be forced to acknowledge that their sole motive was the obtainment of wealth, and that on this motive their system has all along been founded. When, from a small body of adventurous merchants in search of gold, our countrymen were advanced by the inscrutable decrees of a divine providence to the authority of monarchs in a land which their fathers knew not, they, though gifted with imperial power, and invested with the glorious privilege of diffusing in this vast empire the moral redeeming light of the "great salvation," with all its attendant blessings of civilization and peace, still retained their wealth-amassing spirit, and in this spirit sought by every means to conciliate the native mind, while they preyed upon their gold.

They perceived that the natives were wedded to their idolatries, as all heathens have ever been, and their short-sighted policy taught them to fear that the introduction of Christianity would alarm and disaffect the inhabitants, and cause their ejection from the country. Being themselves Christians only in name, and consequently ignorant of the spiritual glory and infinite preciousness of that redemption whereby alone fallen man can be restored to the favour of his Creator and the dignity of an immortal being, they either could

not or would not see the abject degradation, the temporal misery, and eternal ruin, involved in the horrid superstitions and idolatrous rites of their heathen subjects; and, because an apparent interest in their religious ceremonies and festivals evidently conciliated their minds, they made it a prominent part of their policy to encourage, foster, and retain, them in all their soul-destructive delusions. To this end they have endowed old temples and erected new ones, have supported hosts of Brahmans (those arch-deceivers of the people) in pampered indolence, have expended vast sums in every part of the country for the express purpose of keeping up scenes of licentiousness and deeds of demoniac wickedness, which, could they be recited, would blanch the cheek and fill the mind with horror: nay more, they have drawn large revenues from these soul-harrowing scenes. The public is well aware of the pilgrim tax to the festival of Juggernaut (Jagannát,h), which was levied on all those who went to that most fearful concentration of all iniquities, and to increase which, peons were paid by Government to persuade and encourage pilgrims to resort to this scene of infamy and death, although it must have been known that of those who went thither scarcely a tenth part ever again reached their homes. And as an evident proof of the desire of Government to keep the natives in their ignorance, we need only revert to the persecution which those missionaries had to encounter from it, who first came to these benighted shores with the glad tidings of a salvation which had never before reached the ears of the deluded natives.

Now, where are we to look for reasons for this procedure of our countrymen with regard to India? The most prominent one is sordid self-interest, careful for its own advantages alone, and regardful of the weal of others, only in as far as that contributed to its own. Hence the protection of an English Government has been extended, not with paternal anxiety for its subjects' truest welfare, but with a selfish jealousy for its own aggrandizement. England seems, indeed, never to have realized the responsibility of the situation in which she stands with relation to this country. To convert, to civilize it, to make it blessed in itself, and a blessing to the world, does not appear to have formed the slightest part of her plans in her government of India, which seem to have been limited to the increase of her wealth, and the advancement of her commercial influence.

But the latent cause of our country's policy in reference to her dominion in the East must be traced to an unbelief in, and practical rejection of, the revelation which God has given to mankind. No truly Christian Government *could* believe that Revelation, fraught as it is with the most forcibly expressed abhorrence of idolatry and denunciation against it, and yet pay that scrupulous regard to it, which has been paid in India. No Christian Government, believing God to be the same unchangeable Being he has ever been, could read his terrible dealings with the Jews for their idolatries, and not tremble to incur the risk of His vengeance on itself. No Christian Government, believing that the name of Jesus is "the only name given under heaven among men whereby they can be saved," that without faith in this name "it is impossible to please God," and that this saving "faith cometh only by hearing the word of God preached," would studiously have confirmed a nation in idolatry, and kept back the gospel of salvation, by the persecution of its ministers. No Christian Government, making the book of God its moral code and standard of action, would found institutions for the education of their youthful subjects, and openly forbid the introduction of Christianity into those seats of learning. But why multiply proofs on this subject? It is self-evident that with regard to the native population of India, our Government was formerly strictly and actively pagan, and now is, to say the best, passively so. If then there is a God who judgeth righteously, and awardeth to nations, as well as to individuals, according to their works, what kind of reward may Britain look for at his hands? Did he take her from her primitive insignificance and heathen

darkness, fill her with moral light and the blessings of civilization—raise her to the dignity of Queen of nations, and Mistress of the seas, at once the wonder and envy of the world—subject kingdoms a hundred fold larger than herself to her dominion, and make her name terrible and glorious in every corner of the earth—did he do all this for one originally so mean and base, and does he still preserve her in her supremacy among the nations for no other purpose than that of using the realms he has committed to her trust, merely as sources of her own emolument? Who can survey the vast extent of this globe which owns the British sway without being struck with astonishment at the widely spread dominion of an island in itself so insignificant? Who can contemplate her power, authority, and grandeur, without ascribing it to the direction of His providence in whose hands are all the corners of the earth? If then the great and glorious God has connected his pleasure with the national glory of our country, it is evident that in this he has some wise and benevolent design. It is not for nations more than for individuals to exist for themselves alone, but for the good of the world at large; and, with Britain's wide extended empire, might be connected an equally extensive benefit to the lands which her sceptre sways.

But the annals of the past, and experience of the present, too plainly and painfully demonstrate, that, favored as our country has been with every requisite and inducement for extending the glad tidings of salvation to the ends of the earth, she has in proportion to her ability done next to nothing in this blessed and honourable work. Let men in their patriot zeal deny it as they will, yet, considering Britain's station in the world, she has behaved treacherously to her God, and cruelly to mankind.

With reference to India, her conduct has been peculiarly mercenary and base, and the cries of the millions of souls which she has assisted to their destruction must testify against her as a nation, and doubtless will eventually draw down the vengeance of a long-suffering, but jealous, God. O the mistaken policy of those who found their systems on aught but the word of truth! who expect to cement a kingdom by idolatry and sin! How can His blessing be expected on any Government in which idolatry is encouraged, when he has revealed his utter abhorrence of that parent of all sin, and has destroyed nation after nation on account of it! How *can* a fear be entertained that disorder and rebellion would ensue from the obedience of his express commands to publish the Gospel of salvation to every creature! Would not rather the adoption of the means of his appointment, in all wisdom and prudence, cause him to pour down blessings on the land, and to irradiate it with the smile of his approving countenance? Were a Government at large to enter into active co-operation with individual zeal in propagating the truth, and discouraging the abominations of idolatry—were it to feel a paternal interest in the spiritual welfare of the inhabitants from whom it derives its temporal good things, would it not use every endeavour which benevolence might suggest, and godly wisdom approve, for disseminating that knowledge of the true God and of Jesus Christ, in which alone consists eternal life, and thus redeem, by the blessing of God upon its exertions, this now benighted land from the thraldom of Satan, and cause the Sun of righteousness to arise upon it with healing in his beams, and blessings temporal and eternal in his train? And wherefore is not some such benevolent system pursued by those in authority? Evidently because there is no practical belief in the word of God—because the blessings of salvation are neither experienced nor desired by themselves, and consequently cannot be seen to be desirable for others. In a word, because the hearts of all men, uninfluenced by the Spirit of God, whatever be their nominal creed, are at enmity with God, and love darkness rather than light. Yet amid all the hostility, misrepresentation, and opposition, through which Christianity has to make her way—though all the powers of darkness combine their influence, and arm the human mind, especially in its pagan state, as

in mail of adamant against her—though superstition oppose her horrid shield, and the arm of civil power brandish her threatening sword—amid every discouragement, through every obstruction, how beautiful is it to see the silent but sure progress with which Christianity holds on her way, and the gradual indeed, but resistless, energy wherewith she pervades the world! Thus has it been from the beginning, and thus will it be to the end. The kingdom of Christ has been founded upon earth, and the gates of hell *cannot* prevail against it. As effectually might the puny arm of mortal power oppose the rising of the natural sun, as any created influence arrest the progress of that triumphant cause, which the Lord is interested to establish in the earth, and which he has promised shall proceed until all the kingdoms of the world become the kingdoms of the Redeemer.

Though secular Governments discountenance or oppose, though none of the great ones of the earth be interested in the cause of Christ, though "the heathen rage and the people imagine a vain thing, the kings of the earth rise up, and the princes conspire together against JEHOVAH and against HIS ANOINTED," yet shall HE who dwelleth in the heavens have them in derision, and He whom He has anointed king over Zion, even his eternal Son, shall possess the nations for his inheritance, and the ends of the earth for his possession, notwithstanding all the resistance which evil men and evil spirits make against him. That period is doubtless drawing near, when the arm of the Lord shall awake and put on strength as in the days of old, the ancient generations, when the Redeemer shall appear in *his* great power and reign, and the new creating Spirit shall regenerate nations in a day. But when the Son of God shall come, the oracles of truth assure us that he will first take vengeance on his enemies, will "bruise them with a rod of iron, and dash them in pieces like a potter's vessel," will tread the "winepress of the fierceness and wrath of Almighty God," and consign all hostile kings, and captains, and mighty men, and all both small and great, to irremediable and fearful ruin. In that day shall be lamented, too late, the wicked policy which worshipped Mammon on idolatry's dark throne, and rivetted a nation in superstition's chains, from the fear of suffering pecuniary loss by the introduction of the light of life. Meanwhile the Lord will continue to bless, as he has ever blessed, individual effort in the propagation of his truth, and thus by the foolish, and weak, and base, and despised, things of the world, will confound the wise and the things that are mighty, and will choose the things that are esteemed as nothing to annihilate those which are considered as all-important; and to this end, that no flesh may glory in his presence. E. R.

V.—ON DUELLING.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—The following morceau from the life of Colbert, in Lardner's Cyclopedia lately published, I can recommend to your Bombay men of honour, men of courage, men of the long robe, judges, and jurics, and shall be obliged by your aiding me in presenting it to them through the medium of your pages.

I am yours truly,
HATYADVESHTA.

Whether we consider duelling with a reference to the law of God or the law of man, we can but consider it as calm and deliberate murder. No Christian, we believe, who is any thing more than a mere professor of doctrines that he does not understand, or a weak assenter to a book which he has never read, will require any proof, that to slay another in a duel, or to go out for the purpose of committing that act, is as much murder in the eyes of God,

as the shooting of an inoffensive passenger upon the high road; nor is it less clear, that he who goes out without the intention of taking the life of another, but exposes himself willingly and knowingly to be put to death in a duel, for no benefit to his fellow-creatures, or any portion thereof, must, in the eyes of a pure and almighty Judge, be trebly guilty—as one who, in his own person, commits the awful act of suicide, as one who facilitates another in committing the dreadful crime of murder, and as one who sets an example to others of a sin and a folly to which they want but too few inducements. As long as the heart of man, in general, is what it is, no encouragements will be wanting to the commission of the crime; and it is a duty which every Christian, which every brave man, and which every man of honour, owes to his fellow-creatures, to set his face against it.

That, according to the law of man in every civilized country of the world, and according to the abstract principles of justice and equity, it is also murder, there can be no doubt either. Every law of every Christian land declares that he who kills another—unless in his own defence, or under sentence of the law, or authority of the state—is a murderer; and the general pretence upon which the execution of this law has been evaded by unjust judges and perjured juries has been, that the offender committed the offence in defence of his own person, because the victim was armed for the same crime. But it is a principle of law, and a most excellent principle also, that no one can either benefit by his own wrong, or can plead in extenuation of his own act, that another was engaged in committing equal evil.

The person who shoots another in a duel goes there for the purpose of committing murder; and the fact that he is at the same time engaged in another criminal act, that of aiding another to commit, or attempt, murder on his own person, cannot be received by the law, either as an excuse for his crime, or a mitigation of his punishment. Instead of such a fact rendering the visitation of the law less severe, it should, on the contrary, add to the weight of punishment, were not that punishment already, for the crime of murder, the highest that the law recognises.

Considering the question in regard to equity, much weak and unsubstantial reasoning has been used, sometimes by judges to mislead a jury, and sometimes by advocates in defence of their client, in order to show that men in particular ranks and classes in society are compelled by circumstances to commit this act. Honour has been talked of, and the prejudices of society, and the necessity for there being some punishment for offences of which the law does not take cognizance. But are we to hear such arguments maintained in the very temple of Justice itself, before that tribunal where there should be no distinction of persons, of classes, of profession?—are we to be told, aye, and in the very sanctuary where equity should reign supreme, from which every thought or consideration should be banished but that of rendering equal justice,—are we to be told, that that which is murder in a labouring man, that which would doom him to ignominy and a disgraceful death, shall, in a man who wears a better coat, and works not with his hands, be considered as an untoward event, after which he is not only suffered to go free and unchastised, but is sent forth with the mingled pity and admiration of those, who, had they kept their oaths and remembered their duty to God and man, would have sent him to the gallows? If the law be defective in punishing certain offences, let the law be amended, but let no man take it into his own hands.

In whatever way we consider the question, it becomes more and more evident what is the duty, and ought to be the conduct, of legislators and judges upon the subject. Is revenge the motive for duelling? Then is the motive in itself a crime. Is the occasion of the duel some light word or casual offence? Then is the crime the more inexcusable from the slightness of the

cause.* Honour has been spoken of, and the necessity of keeping up the spirit and courageous habits of the people. But honour consists in doing nothing wrong, or base, or unlawful, not in murdering or being murdered; and in regard to courage, we need but say that the bravest nations never knew the existence of such a practice, and the bravest men have ever set their faces against it. The Romans and the Greeks were utterly unacquainted with such a degrading and absurd custom: they needed no such means of showing their courage. Brutus and Scipio, Pericles and Leonidas, Alexander and Cæsar, Epaminondas and Themistocles, found means of establishing the reputation of brave men without turning their swords against their friends and companions; while many a man who goes forth to fight another according to the evil practice of the present day, is, in truth, a coward; a coward to prejudices which he feels unreasonable, and to the opinions of men whom he thoroughly despises. At all events, he is a murderer, according to the law of God, and according to the law of man. Those who encourage him in the act, are accessaries to the crime; the judge who gives such a charge as knowingly to induce a jury to acquit him, is culpable before God, his country, and mankind; and the jury, which by its verdict pronounces him not guilty, violates the oath administered to it on entering that court.

A monarch, also, has his share of the responsibility, and, if he fail in enforcing justice, a great share of the crime. Those who have most strenuously exerted themselves to put down this barbarous crime, have generally been men so eminent for their courage as to be beyond all suspicion of fear. Gustavus Adolphus,—he whose person was the mark of every imperial soldier—he who, at the head of his cavalry, was found in the thickest of every fight, and who died covered with wounds in the moment of victory, utterly abolished it from his army, and gave an example of what might be done by a great king, a fearless man, and a wise legislator, to put a stop even to a vice which assumed the name of virtue. Richelieu effected the same thing in France during his administration. In later times, we have seen Frederick the Great, and the present stern and upright ruler of the mighty republic of the United States, direct their efforts to the same great cause; and Colbert, at the period of which we are speaking, a man whom no personal fears could turn for one moment from any just and honourable object, now urged upon Louis XIV., a sovereign distinguished for his personal bravery and for his approbation of every species of courage, to treat with the utmost severity a crime which was a proof of any thing but a virtue which they both admired.

VI.—Original Poetry.

1. *Death.*

Death, cloth'd with terror and despair,
Ascends from his primeval state,
With dauntless hostile deeds elate;
And, from his gloomy lair,
He through mysterious chaos wings,
And poison'd darts to earth he brings:

* If a labouring man kill another in attempting to get money to feed a starving family, he is sent to the gallows without mercy; and justly, as no man can be suffered, without peril to the whole frame of society, to commit such an act on any pretence; yet it is very doubtful whether the punishment tends greatly to check the crime. With duelling, on the contrary, there is no man on earth who can doubt that the punishment which the law really assigns would be effective, if put in execution. Both reason and the experience of all countries prove it; and yet we suffer laws at once sanguinary and ineffectual to exist, while laws that are just, necessary, and would undoubtedly be effectual, we suffer to be evaded every day.

Lo, o'er the troubl'd sea of night,
His gasping minions form a ghastly train,
The deadly phalanx seek the light
Of earth's outstretch'd and fair-enrob'd domain;
And, landing from the cheerless void and depths profound,
The yelling cohort view th' unguarded coast around.

Behold, the ministers of vengeance fly,
Cloth'd in the solemn prison pall,
And guilty rebel man is doom'd to die;—
For Adam's curse encompass'd all.
Hark! 'tis the trumpet's awful blast,
Proclaims th' all-wise decree is pass'd:
Death now dissolves the mighty crowds,
And grasps their cold remains,
Secure within his winding shrouds,
Bound fast with icy chains,—
And in man's narrow bed a sullen silence reigns.

The last deep sigh, th' expiring breath,
Hath from the care-worn mortal fled,
And he is number'd with the dead,
He sleeps the sleep of death:
The body moulders to decay,
The spirit lives to endless day;
Stern death annihilation brings
To pomp, and sparkling wealth, and empty fame;—
Into th' eternal void he springs,—
The sculptur'd marble shews his short-liv'd name;
The solemn requiem's cadence swells and dies anon;
The last sad tears are shed; the mournful train is gone.

Lo! th' eternal Prince of Peace came down;
He left his Father's radiant throne;
He came that worthless man might wear a crown
And robe, co-equal with his own.
He took upon him our estate;
He sought the poor, and shunn'd the great;
And, with his last departing breath,
His last heart-rending sigh,
He burst the gates of hell and death,
And soar'd above the sky,—
Where he doth intercede and wills not that we die.

2. *Judgment.*

Hark! the seventh angel's trumpet's sound!
And, see! the signs on earth appear;
Lightning and thunder shake the sphere,
And terror spreads around:
Earthquakes, and tempests, storms, and fire,
And elemental wars, conspire
To greet the awful judgment day;
Mountains, and solid rocks, asunder rend,
Sun, moon, and stars, all melt away,
And nature 's pillars from the centre bend:
Th' illimitable seas from their foundations roar,
And the last trump proclaims that time shall be no more!

Myriads of men from the deep tomb arise,
To meet the Judge 's frowning nod,
Who comes, in thunder cloth'd, across the skies
In all the majesty of God!
Heroes and potentates are there,
Prophets, and priests, and saints, appear;
And there we see the blood-wash'd throng,
The glorious martyrs stand;
And every kindred, clime, and tongue,
Await the dread command,
And the empyreal hosts bedeck the azure land.

Far to the left th' unpardon'd quake,
And devils guard the impious train;
To hurl them down to endless pain
The powers of hell awake.
In vain upon the hills they call,
And rocks, and solid ground, to fall,
Their crimson sins and guilt to hide;
How vain the thought th' omniscient God can tell,
Who doth their pangs and fears deride,
And dooms them in eternal fire to dwell:
And now before the radiant mercy seat of God,
The trembling nations wait the waving of his rod.

Meanwhile the flames of burning worlds ascend,
Meteors, and stars, and orbs, dissolve;
The mass of elements and spheres contend,
According to God's high resolve;
'Tis done! creation 's pass'd away,
Begun 's the everlasting day!
'Tis done! the word "depart" hath pass'd,
Down to the depths of hell!
'Tis done! "come up" hath flown as fast,
Where distant seraphs dwell!
And where celestial choirs their rapturous music swell!

3. *Heaven.*

Lo! in the regions of perennial light,
The everlasting Father sits enthron'd,
And, 'midst the amaranthine bowers so bright,
The Son is with celestial glory crown'd;
And loud hosannas upward rise
Above the new-made earth and skies:
And saint and angel-tongues extol the Three
All-glorious Persons of the Trinity!
The golden harps, Elysian fields among,
Pour forth their praise in rapt'rous note and song;
And, round about the splendent seat,
An unexhausted fountain flows,
To water every heavenly street,
And every tree, and fruit, that grows.

All tears and sighing now are o'er,
For pain and death are known no more;
Old earth and heaven have fled away,
Nor place is found for them to stay.
The new Jerusalem from God 's come down,
Bearing the Son, His chariot, and His throne,

And in the midst the temple stands,
From whence the love of Christ expands;
Where saints redeem'd unite to raise,
Their highest voices to His praise:
There neither sun, nor moon, nor stars, nor night,
Are seen; the Lamb he is thereof the light;
And from the throne effulgent rays proceed,
Which o'er the boundless space of heaven dispread!

Twelve thousand furlongs do the walls extend,
From north to south, from east to west distend;
And precious stones do each foundation form,
And gates of pearl on every side adorn:
Within, melodious strains I hear,
And sacred songs strike on the ear;
The blood-bought saints forever sing,
"Holy! Holy! Lord, wondrous King!
Thou didst redeem us by Thy blood,
And madest us kings and priests to God!
Thus art Thou worthy to receive,
More adoration than we give;
Accept our crowns; for, at Thy feet,
To sit and reign we are not meet."
Cherubs and seraphs bring
Alleluias to their King,
And angel-forms adore
The Lamb for evermore!

Now soar to heaven, my longing soul, and see
The splendid mansion there prepared for thee;
A house of love, not made with mortal hands,
On Zion's holy hill eternal stands!

ORTHODOX.

We insert the above lines rather for the propriety of the sentiment they convey than for their poetry or rhythm. Our friend "Orthodox" should read more, even though his doing so should be at the expense of his writing less. Let him look to p. 160 of our volume for 1836, or to p. 112 of the volume for the current year, and he will see the sort of composition to which we wish him to aspire. It is only by reading he can acquire that taste which will instinctively reject whatever is flat or disjointed on the one hand, and whatever is verbose or inflated on the other. "Hell" we do not insert.—*Edit.*

REVIEW.

History of Revivals of Religion in the British Isles, especially in Scotland. By the Author of the Memoir of the Rev. M. Bruen. Edinburgh, Oliphant and Son, 1836. pp. 402, post 8vo. Price five shillings.

This is a work which is greatly calculated to refresh the souls, encourage the hopes, and increase the prayers and exertions of the Lord's people. It relates many most remarkable outpourings of the Holy Spirit in the lands of our nativity, which were followed by the true conversion, and extensive edification, of many souls about the same time, and under the same religious instructors. The mind of many a sceptical reader, and even of him who is disposed to make the greatest allowance for the intrinsic power of truth, must be convinced, we should think, that it bears an unequivocal testimony to the reality of a superhuman, a divine, agency in the Church of Christ in our own

day, and that which immediately preceded it, applying the word of God in such a manner that those who listen to it become like the thousands in the days of the apostles, who were "pricked in their hearts" by the arrows of conviction, who, under the terrors of the unbending law, which they perceived they had broken, anxiously asked, "Men and brethren, what shall we do?" and who "gladly received the word" of salvation through Jesus the only Saviour. Those who may remain unaroused by its interesting statements, or who may be disposed to question them, after weighing their evidence, may consider whether or not the words of Paul are applicable to themselves. "Beware, lest that come upon you, which is spoken in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work ye shall in nowise believe, though a man declare it unto you."

The ministers whose labours connected with *England* are here noticed, are men whose praise is in all the churches, Venn, Walker, Berridge, Grimshaw, Wesley, and Whitfield. The results of the preaching of the two latter apostolical, but frequently misrepresented, men, were the most distinguished; but, as they are comparatively well known, we pass on. On the mountains of the principality of Wales were seen, at different times, the "beautiful feet" of Owen, Harris, Jones, Williams, and Charles, and other distinguished servants of the Lord, "publishing peace" to hundreds and thousands who received the glad tidings which they delighted to announce.

The notices connected with *Ireland* are remarkably interesting. They are thus introduced:—

During the period when the house of Plantagenet reigned in England, a great portion of the north of Ireland was settled by Englishmen, who, in comparison with the natives whose places they usurped, were a people of high cultivation and moral advancement. Many of the most able and influential of these English settlers were recalled to assist in the protracted civil war which devoured the prosperity of England during the conflicts of the White Rose and the Red.

The native Irish, smarting under the usurpation of their neighbours, seized the opportunity afforded by the absence of the leading men, to rise upon the defenceless who remained, either exterminating whole families or expelling them from the country. The natives of Ulster, having thus recovered their original possessions, were enabled exceedingly to molest the English settlers in Leinster, Munster, and Connaught, so that many of them also were glad to retreat from the island. These Irish rebels, as they were called, were left pretty much to themselves till the reign of Elizabeth, who took such measures as the energy of her character dictated, and presently brought them into subjection to her dominion. Yet even then the north of Ireland was often a resort for discontented persons, and the Highlanders of Scotland joining them occasionally, the country was kept in a state of turbulence entirely adverse to moral improvement.

Till the accession of James VI. the English dwellers in Ulster possessed but some towns and castles, places capable of defence, while the adjacent and intervening lands lay waste. In his reign, however, the desolate lands were taken possession of, and many Scotsmen, knowing at what an easy rate the fertile ground of Ulster might be obtained, emigrated, taking with them flocks and herds, so that the country obtained quickly a sufficient population. Though centuries have passed since the English first made a conquest of this beautiful island, and though the religion established in England, whether Popery or Protestantism, was nominally established also in Ireland, it is matter of grief and humiliation, that to this day no *general* rational measures have been taken to urge gospel truth into the remote and uncivilized districts. It seems as if the "wild Irish," as they were called, had been no more considered in providing the ministrations of religion, than if they had possessed no immortal part, and their language had not been capable of conveying more rational ideas than the chattering of baboons. Centuries have elapsed, and millions have passed into eternity, who transferred their worship from the gods of their forefathers, to the images of saints and the virgin. And though they may have seen a crucifix, they have known in truth as little of him who hung on the cross, and of the God and Father of our Lord Jesus Christ, as they might have done had they still retained their Pagan names and observances.

Amongst the settlers in Ulster in James Sixth's time, there was a mixture of characters; there were some men eminent for talents, education and birth; but the majority were persons whose spirit of adventure, or poverty, or, it may be, loss of character, rendered a change of country agreeable or convenient. It may therefore be supposed that

the propagation of religion was not much on their minds, and that such preachers as followed them were persons too generally of a character assimilated to their own. It pleased God, however, for the benefit of the north of Ireland, to furnish some excellent exceptions to the character of the mass of settlers—both amongst the gentry and the clergy sent from Scotland, the fruits of whose labours, and whose faithfulness in prayer, it is delightful to dwell upon.

Ulster was under an Episcopal Establishment, like the other Irish provinces. But some of its bishops were lenient persons, especially Knox, the Bishop of Rapho, who regretted the wants of the uninstructed multitudes in his diocese, and when either the scarcity of clergymen of his own church, or the strong preference of the Scotch settlers for Presbyterian pastors rendered it convenient, he winked hard at the admission of Scottish ministers, nay, sometimes, omitted a portion of the appointed service, which might have been offensive to their consciences.

The Lord Clanniboy was a useful and zealous supporter of true religion, and under his protection a few eminent men from Scotland were tolerated for a time.

Respecting the work of grace which followed the ministrations of the Presbyterian ministers who settled in the North of Ireland, and of the distinguished and catholic Prelates who countenanced them, we give the following extract:

I was often in great heaviness," " says Mr. Livingston for although the people were very tractable, yet they were generally very ignorant, and I saw no appearance of doing any good among them; yet it pleased the Lord that in a short time some of them began to understand somewhat of their condition. Not only had we public worship free from any inventions of men, but we had also a tolerable discipline; for after I had been some while among them, by the advice of the heads of families, some who were thought most able for that charge, were chosen elders to oversee the manners of the rest, and some deacons to gather and distribute the collections. We needed not to have the communion often, for there were nine or ten parishes within the bounds of twenty miles, wherein there were godly and able ministers that kept a society together, and every one of these had the communion twice a year, at different times, and had two or three of the neighbour ministers to help thereat, and most part of the religious people used to resort to the communion of the rest of the parishes. These ministers were Mr. Blair of Bangor, Robert Cunningham of Holywood, James Hamilton of Ballywater, John Ridge at Antrim, Henry Colvert at Oldstone, George Dunbar at Lerns, Josiah Welsh at Templepatrick, and Andrew Stuart at Dunagor. Most of these used to meet the first Friday of every month at Antrim, where was a great and good congregation, and that day was spent in fasting and prayer and public preaching; commonly two preached every forenoon, and two in the afternoon. We used to come together the Thursday night before, and stay the Friday night after, and consult about such things as concerned the carrying on of the work of God; and these meetings amongst ourselves were sometime as profitable as either presbyteries or synods; and out of those parishes now mentioned, and some others also, such as laid religion to heart used to convene to those meetings, especially out of the Six-mile-water, which was nearest, and where was the greatest number of religious people; and frequently the Sabbath after the Friday meeting, the communion was celebrated in one or other of these places.

Among all these ministers there was never any jar or jealousy, yea, nor among the professors, the greatest part of them being Scots, and some good number of very gracious English, all whose contention was to prefer others to themselves; and although the gifts of the ministers were much different, yet it was not observed that the people followed any to the undervaluing of others. Many of these religious professors had been both ignorant and profane, and for debts and want, and for worse causes, had left Scotland; yet the Lord was pleased by his word to work such a change, that I do not think there were more lively and experienced Christians any where than were at that time in Ireland, and that in good numbers, and several of them persons in good outward condition in the world. Being but lately brought in, the lively edge was not yet gone off them; and the perpetual fear that the bishops would put away their ministers, made them with great hunger wait upon the ordinances. I have known them come several miles from their own houses to communions for the Saturday's sermon, and spend the whole Saturday night in several companies, sometimes a minister being with them, sometimes themselves alone, in conference and prayer, then wait on the public ordinances the whole Sabbath, and spend the Sabbath night likewise, and yet at Monday's sermon they were not troubled with sleepiness, and so have not slept till they went home. Because of their holy and righteous carriage, they were generally reverenced even by the graceless multitude among whom they lived. Some of them had attained such dexterity of expressing religious purposes by the resemblance of worldly things, that, being at feasts and meals

in common inns, where were some ignorant profane persons, they would among themselves entertain a spiritual discourse for a long time, and the others professed that, though they spoke good English, they could not understand what they said. In those days it was no great difficulty for a minister to preach or pray in public or private, such was the hunger of the hearers, and it was hard to judge, whether there was more of the Lord's presence in the public or private meetings." *

Mr. Fleming, in his work on "The Fulfilling of the Scripture," alludes to this lively work as follows: "I shall here also instance that solemn and great work of God, which was in the Church of Ireland some years before the fall of Prelacy. About the year 1628, and some years after, which, as many grave and solid Christians yet alive can witness who were there present, was a blithe and hot sunblink of the gospel. Yea, it may with sobriety be said to have been one of the largest manifestations of the Spirit, and of the most solemn times of the downpouring thereof, that almost since the days of the Apostles hath been seen. The power of God did sensibly accompany the word with an unusual motion upon the hearers, and a very great tack † as to the conversion of souls to Christ. The goings of the Lord were then full of majesty, and the shout of a king was heard in the solemn meetings of the people. As a judicious old Christian who was there present did express it, he thought it was like a dawning beam and ray of God, with such an unusual brightness, as even forced bystanders to an astonishment. A very effectual door opened, with more than ordinary enlargement, which the ministers of Christ there did find in preaching the Word; whilst the people might be seen hearing the same in a melting frame, with much tenderness of spirit. Surely this was the very power of God, a convincing seal to the truth and ministry of his servants, who were then persecuted by the prelates; yea, a thing which, as it was known, had an awful impression, and was a terror to their adversaries. I remember, among other passages, what a worthy Christian told me, how, sometimes in hearing the Word, such a power and evidence of the Lord's presence was with it, that he hath been forced to rise and look through the Church to see what the people were doing—thinking, from what he felt in his own spirit, it was a wonder how any could go away without some change upon them. And then it was easy for Christians to come thirty or forty miles to the solemn communions which they had, and there continue, from the time they came until they returned, without wearying or making use of sleep; yea, but little of either meat or drink: and as some of them professed, they did not feel the need thereof, but went away most fresh and vigorous, their souls being filled with the sense of God." ‡

The blessed times of refreshing at the Six-mile-water was during the primacy of Archbishop Usher, and the Presbyterian ministers, who were the instruments of that revival, were indebted to the connivance or mollifying counsels of that liberal and devout prelate for all the indulgence which was extended to Ireland. During the same period Bedell was bishop of Kilmore. This holy man's industry in his diocese, but particularly the pains he took to acquire the Irish language, rendered his services peculiarly acceptable and influential. His biographer relates, that "every day after dinner and supper" (and be it marked his table was often crowded by the poor in rags, as well as by those who might have been deemed more meet associates for a bishop) "there was a chapter of the Bible read at his table, whosoever was present, Protestant or Papist, and Bibles were laid down before every one of the company, and before himself either the Hebrew or Greek, and in his last years the Irish translation was laid, and he usually explained the difficulties that occurred." §

His accomplishing his Irish translation, so as to have it added to the number of copies of the Holy Scriptures laid on his table at family worship, must have afforded one of the purest satisfactions of his life. But the fearful rebellion which broke out in the last year of of his life, and rendered that devoted country an *Aceldama*, dispersed his flock, and rendered much of his work abortive, so that many years passed away before his Irish Bible was made available for Ireland. The impression made by his character and preaching was shown in the conduct of the rebels at his death. It must be remembered, that this took place at a time when every Protestant in the vicinity of Kilmore had been destroyed, with the exception of those who fled or took refuge under the Bishop's roof. "The Irish did him unusual honour at his burial, in 1642, for the chief of the rebels gathered their forces together, and with them accompanied his body from Sheridan's house to the churchyard of Kilmore in great solemnity, and they desired Mr. Clogy to bury him according to the office prescribed by the Church; but though the gentlemen were so

* Life of John Livingston.
† "Tack," a Scotch word, implying a great draught of fish.
‡ "Fleming's Fulfilling of the Scriptures."—Vol. i. p. 357.
§ Life of Bedell, p. 222.

civil as to offer it; yet it was not thought adviseable to provoke the rabble so much, as perhaps that might have done; so it was past over. But the Irish discharged a volley of shot at his interment, and cried out in Latin, '*Requiescat in pace ultimus Anglorum*,' for they had often said, that as they esteemed him the best of the English bishops, so he should be the last that should be left among them."*

Those who think with gratitude of the power of divine truth in these interesting regions about two centuries ago (and who that regards the glory of the Redeemer can fail to do so?) will peruse what follows with devout ascriptions of praise.

"The Synod of Ulster, which, through many trials by persecution, by false doctrine, and by false brethren, has been for a century satisfied if it could maintain itself undiminished, instead of making inroads on the Popish or heathen people who are mixed up in its borders, is at last happily alive to its position and its duties. Instead of contenting itself with keeping together its few sheep, it has recently awakened to the conviction that it is a Christian duty to gather in all those who are out of the fold. A missionary, and consequently a prayerful and a revival spirit, has of late been bestowed upon them; and in September, 1833, they met, in their united character of a Synod, not in their usual places of resort, but in Dublin, for the purpose of mutual counsel and encouragement. Some days were spent in seeking the Lord, and advising with and cheering each other to the honourable work. During this period four most animating discourses were preached, and many speeches delivered, which breathe so much of the spirit of grace and of faithfulness, that the Christian world is on tiptoe to see when the Holy Spirit shall pour out of his promised blessings. The writer who reports this interesting conclave of servants of the Redeemer says—"The Lord in his inexpressible mercy has visited our church with a season of abundant refreshment from his presence. In every direction there are evident signs of a revival. * * * We bless God that he is raising up men of the true missionary spirit—simple, self-denying, energetic men, of strong faith and fervant love, who seem to live for the gospel. The Synod of Ulster, we rejoice to say, are taking a prominent share in the heart-stirring operations of the present time. They have made a more decisive advance in the spiritual life and power within the last few years than in the previous half century." †

The venerable society of Christians here mentioned was, at the meeting of the General Assembly in May last, restored to the communion of the Church of Scotland; and with the countenance and aid of that body, and above all through its humble dependence on that Spirit of grace to whom it owed its first establishment, and, in the love of that Scripture purity of doctrine to which it has returned, it promises to maintain its footing in the country, nay greatly to extend its influence in districts remarkable for nothing so much as the darkness of their popery, and the vice of which that system is ever the fruitful parent. We agree with the remark of the amiable writer of the history before us. "If Mr. Blair's estimate of Ulster's influence on the other part of the kingdom be true, namely, that 'Ulster being for supposition like the thumb in the hand, which is able to hold against the four fingers,' then we may anticipate powerful results from its present measures."

The narratives, connected with *Scotland*, which occupy the greater part of the volume, commence with an account of the Martyrs, Risby, Hamilton, and Wishart. To Cooper of Bothkennar a short reference is made. Of John Welsh, the persecuted son-in-law of the Reformer Knox, we have many interesting notices. We regret that we cannot afford room for a longer one than that which follows.

"He was for a short time in charge of the parish of Kirkcudbright, and was transported to Ayr in 1590, where he continued till he was banished.

"The generation that had profited under the preaching of Wishart had passed away, and, as was to be expected in such a period of false doctrine, their faith had expired with them, so that John Welsh found the hatred of godliness so great that no one would let him a house, and he was thankful for a time to find shelter under the roof of Mr. John

* Ibid. p. 218.

† Introduction to Report of a Special Meeting of the Synod of Ulster.

Stewart, a merchant, who was some time provost of that borough, a man still had in remembrance as an eminent Christian, who was a great comfort and assistant to his young minister. On his first entrance on his charge there, Ayr was the seat of faction and of bloody feuds, so that no one could walk the streets in safety; and Mr. Welsh there, like Bernard Gilpin on the Borders, was often obliged to rush between parties of fighting men, in the midst of bloodshed, his head shielded by an helmet, but with no weapon except the message of peace. He adopted this singular practice, which was doubtless recommended by the custom and spirit of the times, and its success prevents us from stigmatizing it as whimsical. After having, by his personal interference, terminated a skirmish, and done what he could to pacify the angry passions of the combatants, he was accustomed to cause a table to be covered in the street, and beginning with prayer, he prevailed on the parties to eat and drink together, concluding the whole by singing a psalm. Indeed, after the rude people had begun to hearken to his doctrine, and observe his heavenly example, he obtained such influence over them, as to become their counsellor and pattern in all things, so that this town of blows and animosities was presently converted into a scene of peace. We cannot pass this unusual employment of a minister of the gospel without observing on the deep plans of Providence, which can turn even the experience obtained by transgression to the glory of God. How little did the youth think when, in rebellion against his father, and in the love of adventure, he united himself with marauders on the Border, that he was there at a school of of training to undaunted coolness in the midst of battles, that he might overcome the violent, and shed abroad, in the name of the Prince of Peace, the spirit of peace.

He was most diligent in labours, never preaching less than once every day; and, having a strong constitution, he was enabled to devote all the hours he required to prayer and study, without diminishing his time for exertion amongst his people. "But if his diligence was great," says his biographer, "so it is doubted whether his sowing in painfulness, or his harvest in success, was greatest; for if either his spiritual experience in seeking the Lord, or his fruitfulness in converting souls be considered, they will be found unparalleled in Scotland--and many years after Mr. Welsh's death, Mr. David Dickson, at that time a flourishing minister at Irvine, was frequently heard to say, when people talked to him of the success of his ministry, 'the gleaning grapes in Ayr, in Mr. Welsh's time, were far above the vintage of Irvine in his own.' Mr. Welsh's preaching was spiritual and searching, his utterance tender and moving. He did not much insist upon scholastic purposes, and made no show of his learning. One of his hearers, who was afterwards minister at Muirkirk, said that a man could hardly hear him without weeping, his mode of address was so affecting. Sometimes before he went to preach he would send for one or two of his elders, and tell them he feared to go to the pulpit, because he found himself so deserted; he would desire them to pray, and then would venture to the pulpit. These painful exercises, which were so calculated to empty him of self, it was observed were ordinarily followed with unusual assistance. He would retire to the church of Ayr, which was at some distance from the town, and not find it an irksome solitude to pass the whole night there in prayer. His choice of this place does not seem to have arisen from any superstition about its being a sacred edifice; but he thus obtained liberty to give full expression to his strong emotions, and prayed not only in an audible, but often in a loud voice.

Mr. Welsh, and Mr. Forbes, another great witness for the truth in those days of trial, were, in 1606, sentenced to die at the assize at Linlithgow. While under that sentence Mr. Welsh wrote in this excited strain of joy to his friends the Melvilles, then in London. "Dear Brethren, we dare say by experience, and God is witness we lie not, that unspeakable is the joy that is in a free and full testimony of Christ's royal authority; unspeakable is the joy of suffering for his kingdom. We had never such joy and peace in preaching it, as we have found in suffering for it. We spoke before in knowledge, we now speak by experience, that the kingdom of God consists of peace and joy. * * Our joy has greatly abounded since the last day," (the day of their sentence of death,) "so that we cannot enough wonder at the riches of his free grace, that should have vouchsafed such a gift unto us, to suffer for his kingdom, in which there is joy unspeakable and glorious, and we are rather in fear that they" (the sufferings) "be not continued, and so we be robbed of further consolation, than that they should increase. Surely there is great consolation in suffering for Christ; we dow * not express unto you the joy which our God hath caused abound in us."

His preaching in prison, both in Edinburgh and in Blackness, was not without fruit—and we find his friend John Stewart following him to his place of confinement, with the love that became him to such a servant of their blessed Lord.

James VI. was induced to commute the sentence of death into banishment, probably because of his aversion to shed the blood of one whose reputation was so high, and

* are not able to.

whose labours were so had in reverence of the church. He therefore retired into France, and there learned quickly to preach in the French language, and was honoured to bear witness to the truth before the King and his Court, and to win a rich harvest of souls.

After some time he obtained leave to return to England, and languished in London till he died. The King was often entreated to suffer his return to Scotland on account of his health, but never granted this boon. He was afflicted with langour and great weakness in the knees, occasioned by his continual kneeling at prayer; so that though he was able to walk, yet he was wholly insensible in them, and the flesh became hard and horny. King James had been much importuned to suffer him to preach, but always refused the request till he was become so weak that his friends thought it impracticable. Yet as soon as he obtained permission, "he greedily embraced this liberty; and having access to a lecturer's pulpit, he went and preached both long and fervently, which was the last performance of his life; for, after he had ended his sermon he returned to his chamber, and within two hours, quickly and without pain, resigned his spirit into his Maker's hands, in 1622, having lived fifty-two years."

During his prolonged time of languor and feebleness, he was so filled and overcome with the sensible enjoyment of God that he was sometimes overheard in prayer to use these words, "Lord, hold thy hand, it is enough, thy servant is a clay vessel, and can hold no more."

"The Josiah Welsh who was minister of Temple Patrick in the north of Ireland, and one of the happy society of ministers who were the instruments of the revival there in 1629, was the son of this man, and the heir to his father's graces and blessings."

Six years after Bruce, who is next noticed, commenced his labours in Edinburgh, there was a remarkable movement on the whole national synod of the Church. This we pass over, however, that we may find room for the following account of the signing of the covenant in Scotland in 1638.

The Rev. Mr. Aiton, in his Life of Alexander Henderson, just published, a work exhibiting laborious research, and much judgment in its interesting details of the second Reformation in Scotland, presents an account of the reception of the Covenant in Edinburgh, which must be a welcome addition to the hints we are able to give on this subject.

The Presbyterians had crowded to Edinburgh to the number of sixty thousand, and on the 28th of February, 1638, a Fast had been appointed in the Grey Friars' Church. Two was the hour agreed upon for a meeting of all the barons and gentlemen, with the clergy, for the purpose of entering into the Solemn League and Covenant. "Long before the appointed hour," says Mr. Aiton, "the venerable church of the Grey Friars, and the large open space around it, were filled with Presbyterians from every quarter of Scotland. At two o'clock Rothes, Loudon, Henderson, Dickson, and Johnston arrived with a copy of the Covenant, ready for signature. Henderson constituted the meeting by prayer, 'verrie powerfullie and pertinentlie' to the purpose in hand. Loudon then, in an impressive speech, stated the occupation of their meeting. After mentioning that the courtiers had done every thing in their power to effect a division among the Presbyterians, and when thus weakened to introduce innovation, and that they should therefore use every lawful means for keeping themselves together in a common cause, he said, that in a former period, when Papal darkness was enlightened only from the flaming faggot of the martyrs' stake, the first reformers swore in Covenant to maintain the most blessed word of God even unto the death.

"In a later period when appehensions were entertained of the restoration of Popery, King James, the nobles, and people throughout every parish, subscribed another Covenant as a test of their religious principles. The Covenant now about to be read, had a similar object in view, and had been agreed to by the Commissioners. In conclusion, he, in their name, solemnly took the Searcher of hearts to witness, that they intended neither dishonour to God, nor disloyalty to the king. The Covenant was next read by Johnson, 'out of a fair parchment, about an elne squair.' When the reading was finished there was a pause, and silence still as death. Rothes broke it by requesting that if any of them had objections to offer, he would now be heard. They were told that if these objectors were of the south and west country, they should repair to the west end of the Kirk, where Loudon and Dickson would reason with them; but if they belonged to the Lothians, or to the country north of the Forth, they were to go to the east end, where he and Henderson would give them any satisfaction. 'Few comes, and these few proposed but few doubts, which were soon resolved.' These preliminaries occupied till about four o'clock, when the venerable Earl of Sutherland stepped forward, and put the first name to the memorable document. Sir Andrew Murray, minister of Ebdy in Fife, was the second who subscribed. After it had gone the round of the whole church, it was taken out to be signed by the crowd in the churchyard. Here it was

spread before them, like another roll of the prophets, upon a flat gravestone, to be read and subscribed by as many as could get near it. Many in addition to their name, wrote *till death*, and some even opened a vein, and subscribed with their blood. The immense sheet in a short time became so much crowded with names on both sides, and throughout its whole space, that there was not room left for a single additional signature. Even the margin was scrawled over; and as the document filled up, the subscribers seem to have been limited to the initial letters of their name. Zeal in the cause of Christ, and courage for the liberties of Scotland, warmed every breast. Joy was mingled with the expressions of some, and the voice of shouting arose from a few. But by far the greater portion were deeply impressed with very different feelings. Most of them, of all sorts, wept bitterly, for their defection from the Lord. And in testimony of his sincerity every one confirmed his subscription by a solemn oath. With groans and tears streaming down their faces, they all lifted up their right hands at once. When this awful appeal was made to the Searcher of hearts at the day of judgment, so great was the fear of again breaking this Covenant, that thousands of arms which had never trembled even when drawing the sword on the eve of battle, were now loosened at every joint. After the oath had been administered, the people were powerfully enjoined to begin their personal reformation. At the conclusion, every body seemed to feel that a great measure of the Divine Presence had accompanied the solemnities of the day, and with their hearts much comforted and strengthened for every duty, the enormous crowd retired about nine at night. Well, indeed, might Henderson boast, in his reply to the Aberdeen doctors, 'that this was the day of the Lord's power, wherein we saw his people most willingly offer themselves in multitudes like the dew drops of the morning—this was indeed the great day of Israel wherein the arm of the Lord was revealed—the day of the Redeemer's strength on which the princes of the people assembled to swear their allegiance to the King of Kings.'"*

Thus did a nation lift up their hands unto the Lord the most high God, the possessor of heaven and earth. It is vain that politicians, poets, or prelatists, impute such motives as they can comprehend. It has in vain been asserted that the lords forced the people to sign, that profane and ungodly men, as well as women and children, added their names to this remarkable document. Who ever heard of such an act of mere human policy, or even of political or fanatical excitement? When we hear of sixty thousand persons voluntarily assembled in one place, on a great public call of duty, weeping for their sins, trembling lest they should fail in the performance of their vows, and under this awful feeling coming deliberately forward to subscribe a document which might be construed as treason, and seal their death-warrant, and then holding up their hands to heaven and confirming their Solemn Covenant by a still more solemn oath; and when after this sublime and soul exciting transaction, we see the mighty crowd peacefully dispersing, each to their several homes, and before nightfall leaving the dwelling-place of the dead where they were assembled, to its wonted loneliness and silence, it is impossible for the candid mind not to perceive and to own, that this was nothing less than a great act of national devotion, performed under a divine and holy impulse. If the generous heart swells with admiring sympathy at sight of a nation striving for mere political rights, or if joy fills the soul when the bands of slavery are burst and the captive is set free, with what feelings should we contemplate this wonderful scene? We know of nothing to be compared with it in moral grandeur among the national transactions which earth has ever witnessed, except that solemn assembly of the Jews when, after the seventy years' captivity, on their restoration to the place of their fathers' sepulchres and the city of their God, Ezra "blessed the Lord the great God, and all the people answered, Amen, Amen! with lifting up of their hands, and bared their heads, and worshipped the Lord with their faces to the ground."† After their solemn fast and humble confession, "God made them to rejoice with great joy; the wives also and the children rejoiced."† And so was it with Scotland—and they were strengthened to do and to suffer great things for His name's sake, after the Holy Spirit was communicated to them at the time of this solemn transaction."

After this the Spirit of the Lord powerfully visited several districts of the country, and particularly Stewarton, Irvine, Finwick, and the Kirk of Shotts. Of what, on one occasion, occurred at the latter place, under the ministry of Mr. Livingston, we find the following notice quoted from Fleming's Fulfilment of the Scriptures.‡

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* Nehemiah, viii. 5. 6. † Ibid. v. 6.

‡ This work has lately been republished by the Religious Tract Society.—*Edit.*

"I must also mention that solemn communion at the Kirk of Shotts, at which time there was so convincing an appearance of God, and downpouring of the Spirit even in an extraordinary way, which did follow the ordinances, especially on Monday, 21st of June, when there was a strange unusual motion on the hearers, who in a great multitude were there convened of divers ranks. It was known, as I can speak on sure ground, that near five hundred had at that time a discernible change wrought on them, of whom most proved lively Christians afterwards. It was the sowing of a seed through Clyddisdale, so that many of the most eminent Christians of that country could date either their conversion or some remarkable confirmation of their case from that day. It was the more remarkable, that one, after much reluctance, by a special and unexpected Providence, was called to preach that sermon on the Monday, which was not then usually practised; and that the night before, by most of the Christians there, was spent in prayer; so that the work of that Monday might be discerned as a convincing return to prayer."

At Cambuslang, in 1742, there was a work of grace not less wonderful than that now noticed. Its origin and progress are particularly described in the History before us, which contains several attestations by eye-witnesses. The accounts given by Mr. M'Culloch, the minister of the parish, are remarkably interesting and judicious. Of the testimony of Whitfield, who assisted him on several occasions, we have the following notice.

We add here a brief extract from Whitfield's Journal, where, in conformity with the openness of his character, he states what he saw and heard, without the caution and misgivings which rendered so many attestations necessary before some could dare to believe that God had visited his church of a truth. His frank credulity forms a curious contrast to the circumspection of his associates. He doubted not that the Spirit of power was there, and did not stop the current of his thankful joy by questions if there were some hypocrites and some enthusiasts mingled amongst the servants of the Lord.

"I preached at two to a vast body of people, at six in the evening, and again at nine. Such a commotion surely never was heard of, especially at eleven at night. For about an hour and half there was such weeping, so many falling into deep distress, and expressing it in various ways, as is inexpressible. The people seem to be slain by scores. They are carried off, and come into the house like soldiers wounded carried off a field of battle. Their cries and agonies are exceedingly affecting. Mr. M. preached after I had ended, till past one in the morning, and then could scarce persuade them to depart. All night in the fields might be heard the voice of prayer and praise. Some young ladies were found by a gentlewoman praising God at break of day: she went and joined with them."

At the second occasion he returned there to assist as before, and says, in the month of August, "Scarce ever was such a sight seen in Scotland. There were undoubtedly upwards of twenty thousand persons. Two tents were set up, and the Holy Sacrament was administered in the fields. When I began to serve a table, the power of God was felt by numbers, but the people crowded so upon me that I was obliged to desist, and go to preach at one of the tents, whilst the ministers served the rest of the tables. God was with them and his people. There was preaching all day by one or another; and in the evening when the Sacrament was over, at the request of the ministers, I preached to the whole congregation. I preached about an hour and half. Surely it was a time much to be remembered. On Monday morning I preached again to near as many; but such an universal stir I never saw before. The motion fled as swift as lightening from one end of the auditory to another. You might have seen thousands bathed in tears: some at the same time wringing their hands; others almost swooning,—and others crying out and mourning over a pierced Saviour."

We regret that our limits will not permit us at present to make any extracts connected with the revivals at Kilsyth, Baldernock, Calder, St. Ninians, Muthill, Moulin, Arran, Breadalbane, and Skye. In a former number, we gave a tolerably extended account of that which is now advancing in the Island of Lewis. We conclude with one cautionary remark. In the volume which we strongly recommend, the revivals are not characterized as *miraculous*. They are set forth, as they ought to be, merely as the result of an effusion, in an extraordinary degree, of the ordinary spiritual influences enjoyed by each converted soul. He that admits that the Holy Spirit can regenerate *one* soul through the influence of divine truth brought home by a single discourse, will be ready to admit that by a similar agency, he *may* regenerate the souls of *many* individuals. Of the false and true appearances of his work, the Scriptural criteria are adduced and made the subject of judicious comment.

RELIGIOUS INTELLIGENCE.

1. *Arrival of the Rev. Joseph Wolff in Bombay.* This great and good man arrived in Bombay per the "Hugh Lindsay" steamer, on the 31st of last month. The cause of his unexpected visit, our readers will be sorry to learn, is the poor state of his health." On my arrival in Abyssinia," he writes in a note, "I found very ill Mr. Gobat of the Church Missionary Society. I felt it to be my duty to reaccompany him as far as Jiddah. After our arrival at Jiddah, I determined to see Sanâ previous to my return to Abyssinia. At Sanâ, I caught a most violent fever. I got over it; but on my return to Abyssinia from Mocha, I was again taken with a most violent fever at Hodydah, which rendered the continuance of my journey to Africa impossible at this time." Mr. W. will be guided as to his future movements by the effect of his residence for a short time in Bombay. Our readers will be happy to hear that he has not yet abandoned the desire of proceeding to the Cape.

Of Mr. Wolff's proceedings in Abyssinia and Yemen, we shall insert a very interesting account in our next number. During all his wanderings, he never loses sight for a moment of the grand objects of his mission. To Jew, Gentile, Muhammadan, and Christian, to the prince and peasant, and to the teacher and disciple, he is ever ready to announce the truth of God.

He has brought with him to Bombay a respectable Abyssinian with two of his sons, (to whom a free passage was kindly granted by Captain Rowband) who have placed themselves for their education under the care of Dr. Wilson. Every attention will be paid to them; and, if the expectations which are formed of them be realized, they may in due time prove a great blessing to their country and kinsmen.

2. *Mr. Boswell's English School.* We have much pleasure in inserting the following letter addressed to Mr. Boswell by the clerical examinators of his school.

Dear Sir—Having in compliance with your invitation attended the examination of your school on the 20th instant, we have much pleasure in testifying the gratification derived from witnessing the progress of the boys, particularly in the following departments.

They appeared to us to be well instructed, more especially in English Grammar, and the rules of Composition and Delivery. Their Letters and Themes were very creditable to them, and equal to all that could reasonably be expected from boys of their age. They read well, and shewed a competent knowledge of History, Chronology, and Geography. Their writing and cyphering books evince that they write well, and have made a very fair progress in Arithmetic. Above all, we were much pleased to observe that they were *well* grounded in Christian doctrine.

One short morning could not possibly afford space to examine upon all the subjects specified in the prospectus, or to go through so wide a field. If there had been full time to examine in the remaining departments, we have no doubt, from the general state of the school, but that the boys would have given evidence that they are in the way of attaining as much knowledge in these, as can reasonably be expected, or even considered desirable and profitable. We regret that our time and engagements did not permit us to remain long enough to see the experiments in Natural Philosophy, but the few we did witness appeared calculated to interest the children in that branch of knowledge. Wishing your institution that encouragement it deserves,

We remain, Dear Sir, yours truly, Henry Jeffreys, A. M. Chairman; W. K. Fletcher, A. M.; R. Ward, A. M.; Robert Nesbit, Gen. Ass. Missy.; D. O. Allen, Amer. Missy.; J. Stevenson, D. D.

Bombay, 29th March, 1837.

3. *Bombay Tract and Book Society.* The report of this institution for 1836 lies before us. It exhibits a great deal of activity in the departments both of composition and distribution. It gives an encouraging account of the sale of English publications; and the only department, that seems in any way to fail or falter, is that of donation and subscription. Those who are friendly to the dissemination of truth in this land of ignorance and error, will not, it is hoped, allow this deficiency to continue.

The Society's present depositary is Mr. D. Buchanan, who attends at the Scotch Church to dispose of, or to give away on due authority, whatever tracts or books may be required.

"*Nine* new tracts have been accepted by the Committee. To Mrs. Townsend the Society is indebted for *Narratives from the Book of Exodus*, in Maráthí, which are given principally in the words of Scripture, freely translated; to Mrs. Farrar for *Hints on Education*, taken principally from the English work of the Parent Society of the same title, and a translation of Mrs. Sherwood's *Henry and His Bearer;* to the Rev. C. P. Farrar for *Old Testament Narratives*, in Maráthí; to the Rev. Dr. Wilson for a *Letter to the Jaina Priests of Palitáná* in Gujaráthi, and *Hindú Converts to Christianity* in Maráthí; to Captain Thomas Candy for an *Exposition of the Lord's Prayer*, and *An Account of Missionaries*, in Maráthí; to the late Mrs. Schoof for a translation of Dr. Malan's tract entitled the *Good Boys;* to the Rev. D. O. Allen for a *Life of Christ*, containing a Harmony of the Gospels, formed from the translations of the Bombay Bible Society, with a suitable explanatory introduction.

"Distribution of Tracts. The issues from the Depository, and the stock of tracts at present on hand, are stated in the following table.

No.	Names of Marathi Tracts.	Stock.	Circulation.
1	Three Worlds		300
2	Catechism for Children	1500	500
3	Ten Commandments, &c	300	1250
4	Search after Knowledge	out of print	
5	Relief to the Sin-burdened	300	700
6	In Whom shall we Trust?		1000
7	The Wrath to Come	out of print	
8	The Great Inquiry, &c	out of print	
9	Conversations at Poona	out of print	
10	Marks of the True Religion	out of print	
11	Inquiry concerning the True Way	out of print	
12	Good Tidings	50	475
13	True Atonement	2700	300
15	On the Nature of God, &c	out of print	
16	First Book for Children	1700	4000
17	On Knowing God (Mod)	out of print	2359
18	View of the Rise and Progress of Christianity	out of print	
19	Confession of Leang Afa	out of print	25
20	Analysis of the Bhagawat Gitá	out of print	
23	Elementary Catechism (Bálbodh)	out of print	2431
	Dito (Mod)	50	833
23	The Way of Salvation	out of print	1879
26	The Brahmin's Claims	5	10
27	Prayer for Rain (Bàlbodh)	200	240
	Ditto (Mod)	700	200
29	Instructive Stories	out of print	
30	The Village School	out of print	
31	Moral Stories	30	32
			987

32	Ayah and her Lady	750	1520
33	Holiness and Justice of God	100	1900
47	Worship of the Elements	out of print	406
48	Scripture Narratives	900	1100
49	On Repentance	out of print	2000
51	Exposition of the Lord's Prayer	1000	1000
	Hindu Converts to Christianity	400	400
	Accounts of the Medes and Persians	100	400
	Accounts of the Babylonians and Assyrians	100	400
	Accounts of the Athenians	100	400
	An Account of Various Animals	125	75
	On the Effects of Ardent Spirits	200	300
	Gujarathi.		
1	The Three Worlds	out of print	
6	In Whom shall we Trust?	out of print	
8	The Great Inquiry	out of print	
10	Marks of the True Religion	out of print	
11	Inquiry concerning the True Way	out of print	
12	Good Tidings	400	*1000*
13	View of the Rise and Progress of Christianity	200	*650*
23	Elementary Catechism	200	825
	Hindustani.		
22	Remarks on Muhammadism	out of print	
28	Shorter Catechism	out of print	50
25	Refutation of Muhammadism	out of print	30
30	Address to Musalmans	700	1000
	Persian.		
21	Remarks on Muhammadism	out of print	
25	Refutation of Muhammadism	1650	350
	English	9000	5600
	French	1000	254
	Portuguese.		
17	First Book for Children	300	900
23	Elementary Catechism	out of print	255
34	Knox on Prayer	600	163
35	Bayssiere's Letters	350	250
36	Shepherd of Salisbury Plain	425	190
38	Subjects for Consideration	500	200
39	Common Errors	550	250
42	Sixteen Short Sermons	700	200
44	Advice to Parents	700	230
45	To the Afflicted	450	200
47	Heathenism of Popery	700	162
	Flowers of the Forest	590	10
	Telugu, Tamul, and Canarese	200	100
		30,670	40,867

"The Society, it thus appears, has circulated forty thousand eight hundred and sixty-seven tracts during the past year. Many of them have been used in schools; and many of them have been circulated among the general population of different districts of the country. Those in the English language have found their way principally into the hands of European soldiers and sailors.

"'The distribution of tracts in connexion with the General Assembly's Mission in *Bombay*,' writes the Rev. Dr. Wilson, 'has been as usual very ex-

tensive. Probably about 15,000, furnished by the Tract Society, the Mission, and private individuals, have been circulated in the city, and adjoining towns and villages, or transmitted to Christian friends at outstations. Small supplies have been sent to Egypt, Arabia, and Persia. The reading of many of them, and in a great measure the understanding of them, have been secured by the schools of the Mission, which contain upwards of 1000 children of both sexes, and of all classes of the community. I seldom preach in public without giving some small books to such of the audience as can read. Applications are frequently made for them at the mission-house, and sometimes by those who are not indisposed to pay a small sum in acknowledgment of the kindness by which they are supplied. I have long found the demand greatest for the tracts which contain a comparison of the native superstitions and the Christian religion. This fact shows that inquiry, which it is to be hoped will, in some cases, prove the prelude of conviction and conversion, is proceeding. May the Lord increase it a thousand fold, and direct it to those issues on which the hearts of the followers of the Lord Jesus are set, and which will redound to the divine glory.'

"The Rev. James Mitchell, of the same Mission at *Puná*, says—'The catechisms and school books published by your Society, have been very extensively used in the Maráthi schools. In my daily visits to the various quarters of this city and encampment, after preaching to the people, I am in the habit of supplying them with your tracts. The native members of our church who reside at Maligáum, have received a supply, who not only read them for their own instruction, but for the benefit of their neighbors. Lately, a person from that station, who had thus been aroused to inquiry, came to me for further instruction, and is now a candidate for admission into the church. In the month of January last, while on a tour in the Northern Konkan, and the neighbourhood of Junir, I put between two and three thousand tracts into circulation. I have also had various opportunities of sending them into other parts of the country by the hands of gentlemen proceeding to other stations.'

The following is a communication from the Rev. D. O. Allen of the American Mission at *Ahmadnaggar*.

"'The distribution of tracts has made an important part of our missionary labors at this place during the past year. Many have been distributed to the inhabitants of Ahmednuggur and in the villages in this vicinity, by myself and my associates in missionary labor. Soon after attending the last annual meeting of the Bombay Tract and Book Society in Bombay, I proceeded to the Northern Konkan, where, among other places, I visited the large villages of Tanna, Basseen and Bhewndy. In these places Christian books have so often been distributed, and the gospel so frequently preached, that the visit of a missionary excites but little attention. Still in these places I found very favorable opportunities for distributing tracts, particularly among the younger part of the population. On my way from the Konkan to Ahmednuggur, I distributed many tracts in the villages through which I passed. A considerable part of these were given to boys connected with native schools.

"'In the early part of this year, many tracts were distributed on a tour I made in company with the Rev. Mr. Farrar of the Church Mission in Nasik. Some villages included in this tour had never before been visited by any missionary. In these places much eagerness was manifested for books of every kind. This eagerness was the result of curiosity, and not of any value attached to the books from a knowledge of the importance of their contents. A part of the rainy season, now closing, I have spent in itinerating in the territory of the Nizam of Hydrabad, east and northeast from Ahmednuggur. While in that part of the country, I distributed a large quantity of tracts and of the Scriptures. I found, however, that the proportion of people who can read in that territory is less than in any other part of the Maratha country I have seen.

"'It is not easy to ascertain how much the Christian books which are distri-

buted among the native population are read. Probably only a small part are read carefully and intelligibly. But some of them are read and understood, as I find on visiting places where I distributed them at some former time. I believe but few are destroyed, or applied to any improper use. Many, after being read enough to satisfy the curiosity of those who first received them, are given away to their friends who live in other places. In this way they are often carried into parts of the country where no missionary has gone, and thus they afford people the means of acquiring a knowledge of the true God, and of Jesus Christ the Saviour of sinners.'

"The Rev. C. P. Farrar, of the Church Missionary Society's Mission at *Nasik*, writes as follows: 'Our mission has circulated a number of tracts during the past year in the towns and villages occurring in about 1500 miles of the Maratha territory, comprising the towns of Basein, Tarapoor, Aurungabad, Pytun, Bejapoor, Punderpoor, &c. We exercised as much discrimination as possible in our distributions, giving only to those who were able to read, except, in a few instances, when the pressure of the crowd was too great to admit of the requisite delay. The daily distribution of tracts in Nasik itself has been large, and the demand continues great. Brahmans have occasionally torn the tracts thus given in pieces before our faces, and scattered the fragments about the street, in order to disgust us with, and to deter us from, the work of further distribution. Others have tendered to us their advice not to waste paper, ink, and money, in abortive attempts to communicate religious instruction to the 'gods of the people.' Neither the destructive rage of the one party, nor the specious sarcasms of the other, have however, in the least degree, diminished our endeavours to advance the cause of truth and righteousness. It must, I fear, be admitted that the tracts, thus eagerly sought after by the majority of the people, are neither much studied, nor much read; yet admitting this, they are doubtless instrumental in producing much good by communicating general notions of Christianity, and exhibiting the abominations of the Hindú superstition. It is with much regret that I find that, after you have earnestly called on the friends of the Society to prepare new tracts, you are compelled to reject them when offered for publication through want of funds.'

" 'In regard to the subject of your circular,' says the Rev. Mr. Graves, of the American Mission at *Mahábaleshwar*, 'I regret that I am no better prepared to communicate something that might be interesting or useful. Opportunities for distributing tracts here are not numerous. The proper inhabitants of the hills can rarely read; and to those villages where there may be readers my health has for the most part forbidden me to go. Individuals, however, from the neighbouring villages and from the country, sometimes call at our house for tracts. And when I go out here to address the people, I carry a few in my hands, but often bring them all back. My preference for the Scriptures is so great that I rarely offer a tract first. But reckoning the portions of Scripture in the number, I have not during the past year disposed of many, perhaps not even four hundred; and I know not of any special occurrence showing obvious good to have resulted. Yet there is reason to believe that those tracts which have been diffused in this vicinity are more or less read. May the Lord give effect to his own truth every where!'

"Sale of English Publications. The receipts for English publications of the Parent Society during the past year, amount to Rupees 2647 2 59, being a sum more than double that realized last year, and exceeding the largest sum ever received during any twelve months of the Society's existence. The fact is gratifying, as it bears testimony to the increased circulation of Christian books of peculiar excellence, and fitted for all classes of our countrymen, and their descendants speaking the English language. The stock at present on hand is now advertised at the rate of sale, very favourable to purchasers in India, of two shillings' value in books for one rupee, instead of twenty

pence, as in former years. It is hoped that the demand will in consequence increase, and the stock in hand be speedily disposed of. The Parent Society is disinclined to add to that stock, till such time as this Auxiliary can purchase without credit, and on such terms as will secure for it a discount of thirty-five per cent. The debt to that institution, the Committee are happy to state, has during the past year been reduced from £610 16 2, to £386 6 2, a sum which might be speedily realized from the sale of the books in the depository, and the payment of bills already due. A little activity by the supporters of the Society in recommending its publications to their friends, would speedily free it from all inconveniences connected with English publications, and put it in the favorable position in which it has never yet been, that of a purchaser in the market who has ready cash to offer.

"General Funds. The annual subscriptions have amounted to Rupees 520, and the donations, including special donations for the printing of particular tracts, to Rupees 1074 3.

"No portion of the profits arising from the sale of English publications has been credited to this Society. The amount of the depositary's salary, which has been usually paid from these profits, is about covered by the portion of the dividend above mentioned, which would have fallen to be remitted to the Parent Society. Rs. 205 0 36 are at present due to the Treasurer, and bills for work done to the double of that amount will immediately fall to be discharged. The Society, it thus appears, needs the *increased support of the benevolent.* When it is considered that its wants originate in the moral demands of the millions of the North west of India among whom it labours, the Committee will be excused from again pressing them on the consideration of the friends of the Redeemer in this Presidency, and especially at those stations, and several of such there are, from which few or no contributions have been as yet received. The Society, both in its objects and operations, is such as must meet with the general approbation of all who love the Lord Jesus in sincerity and truth. Like the parent institution, it is founded on the general principles of evangelical religion; and while it promulgates and supports the doctrines of grace, it preserves neutrality on the subject of church order, respecting which Christians, without even compromise, but in the exercise of charity to one another, may conscientiously differ in their opinions. The English publications which it introduces into the country are principally the works of the English Reformers and Puritans, and ministers and laymen, who were distinguished for their study of the inspired records, the intimacy of their communion with the Father of lights, their zeal for the souls of men, and their fervent supplication for the divine blessing, and whose praise is in all the churches. The tracts which it prepares and publishes in the native languages of India, are all adapted to the diffusion of Christian knowledge throughout the land. They have all been subjected to a liberal and enlightened criticism, both in the General and Examining Committees; and they are circulated with confidence by individuals belonging to different churches and societies, and residing in different parts of the country. Some of them particularly expound the doctrines of our holy faith, and some of them lay open the sin of idolatry, and polytheism, and the unsuitableness of the atonements of the heathen as the means of salvation. Some of them are in the form of direct address, and some of them of narrative either real or parabolical. Some of them are more particularly suited to the circumstances of the young, and some to those of the old. Some of them are calculated to be useful to the learned, and some to the unlearned. They invite auditors for the missionaries, form most important weapons in their hands when they fight the battles of the Lord, confirm and illustrate discourses which cannot often be repeated to the same audience, and preserve the salutary impressions which have been made by the living voice. They are messengers of good tidings winging their flight throughout the length and breadth of the country. They speak

to the eyes of those who, from pride, or shame, or fear or other causes, shut their ears to the hearing of the truth. They do their work in the palace of the prince, and the hut of the peasant. They enter the idol temple, and find access to the retired abodes of the superstitious recluse, infatuated devotee, and misguided student. They follow the pilgrim through all his wanderings; and they call upon him to turn his face toward Zion, and to advance in his heavenly course. Could all that they effect, with the blessing of God, in exciting inquiry, producing convictions, mitigating and removing prejudices, conveying heavenly instruction, and directing to the true God, and Jesus Christ whom he has sent, and at the same time the need of them, be distinctly realized, the call to multiply them would appear, to every mind capable of feeling the sympathies of Christian benevolence, to be of the most urgent nature, and meet with a hearty and affectionate and a determined response on the part of those who acknowledge that they are not their own, but bought with a price, even the precious blood of Christ."

4. *Liberated African Slave Children.* In our number for October last we inserted some interesting information regarding these children. We have now much pleasure in giving place to the following accounts which have been sent to us of the continued progress they are making in wisdom and knowledge, at some of the missionary stations.

"Nasik, March 3, 1837. In compliance with your former request to that effect, an account of the African children who are with us has already been furnished. It was published in the O. C. S. for October 1836. From it you will perceive that originally six children, viz. three boys and three girls, were entrusted to our care; their number has been reduced to four, one girl and one boy having been removed by death shortly after their arrival at Nasik.

"I have no additional remarks to make to those contained in the abovementioned paper, except as regards their progress. They are now able to read portions of the New Testament, and have been made very happy to-day by the present of a Bible a-piece. They have committed to memory Dr. Watts's First Catechism, and appear to understand it. They always speak English to us (as yet it is very broken English), and they are making some progress in Maráthí. They learn to read English and Maráthí, and writing, cypher-ing, singing: the girls also learn to sew. Both the girls and boys are pretty much upon a par with regard to their improvement. They are perfectly contented with their situation, and exceedingly well behaved; they have given us comparatively little trouble or anxiety, except as regards their health, each of them having had severe illnesses. At present, however, I am thankful to say, they appear strong and healthy. I asked one of the boys the other day what he would like to be when he grows up; he had not command of English enough to express his notion coherently, but he took up a book from the table, and gave me to understand he should like, at any rate, to have something to do with books and learning. &c. &c. C. FARRAR, Missionary."

"Puna, March 8, 1837. I have the pleasure of submitting to you the following short account of the five African boys under my care. Three of them have been at this station for nearly twelve months. Abraham, the eldest, is, I should think, about ten years of age; Isaac, about eight; and Jacob, about six. The other two, Joseph and George, have been here since November last; they are each about eight years of age. They have all uniformly enjoyed excellent health, and daily attend the English school connected with the mission, as I wish to make this language, as early as possible, the medium of intercourse with them. In order to facilitate their acquisition of a fluency of expression, I have put them, for the last five or six months, into the family of Mr. W. Taylor, the teacher of my English school, who is a pious man, and takes the greatest care of their morals. There they hear the language more used, than they could do, were they residing in my compound, as formerly

they did. I am in the daily habit of attending for some time at the school, and so have the opportunity of seeing them, and examining them constantly myself. They have made as much progress in their studies as I could have expected from their entire ignorance when they came here, and the extreme difficulty of communicating any ideas to them, there being no common language which we could use as the medium of communication. Abraham has mastered the First and Second English Instructors used in the General Assembly's schools, and is now in our third book, which contains an outline of Scripture History, and has an interlineary translation in the Maráthi: he spells and understands what he reads nearly as well as the other boys of his class. He also attends a Maràthi class, and can read that language very well. Isaac and Jacob have mastered the First Instructor; and about half of the second: they also attend the Maràthi class. The other two boys have mastered the alphabet, and half of the First Instructor. They are attended to in exactly the same way as their companions; but are by no means so amiable in their tempers, so diligent in their studies, or so easily managed: this, I think, in part arises from habits they had acquired previous to their coming to us. I have little doubt, however, that, by the exercise of patience and kindness towards them, they will be soon brought to rival their fellows.

"They are all daily catechised in reference to the doctrines of Christianity, the great principles of which they have got into their minds. They have committed to memory several hymns and prayers, some of which they are in the habit of repeating to Mr. Taylor morning and evening; they have also the benefit of attending daily worship in his family.

"They are all as hopeful as boys of their age generally are; and it will be my constant endeavour to do all I possibly can to meet the benevolent object of Government in intrusting them to my care to bring them up as pious men, and useful members of society.

"I have no objection to receive other two boys from the seven children which, you say, you have now got to dispose of. &c. &c. JAMES MITCHELL, Missionary Church of Scotland."

"Belgaum, January 20, 1837. I send the inclosed certificate with reference to the four African children. Mr. L., who examined them the other day, seemed very much gratified with the intelligence they manifested. They certainly now understand more, and evince a greater interest in learning, than they did before. I am in hopes that they may, by the divine blessing, prove useful characters. They require to be very gently dealt with, and great caution to be exercised in correcting them. They would be obstinate and revengeful if severely dealt with, and the best effect is produced by bearing patiently with them at the time they commit any fault, reasoning with them in the best way we could, and letting them see strict discipline exercised towards others when they do any thing wrong. This especially makes them more afraid and attentive than any personal reproof or correction. &c. &c. J. TAYLOR, Missionary.

"Belgaum, January 18, 1837.—This is to certify that I have this day seen the four African boys under the care of the Rev. Mr. Taylor, and that they appear to be kindly treated, and look stout and healthy. They are receiving instruction, through the medium of English, in general knowledge, and the principles of the Christian religion. They have made considerable progress, considering that when they came they could scarcely make themselves understood in any language. They appear to be cheerful and contented, and do not express any wish to be removed from their present situation. J. S. LAW, Second Assistant Magistrate."

"February 10, 1837. Of the six African girls received by the American Mission, March 1836, one named Phida died, after an illness of about two months, on the 9th of June 1836. Her first disease was measles, after which she never fully recovered.

"The remaining five are now in good health, and have every appearance of being happy. Their time is equally divided between labor and study, together with some little time each day for recreation. They can now do plain sewing and knitting very neatly. They take some care of their own clothing, and also understand doing some kinds of useful labor about the house. They are all learning to read English; four of them read it with some ease. They are now also taking each day one lesson in Maráthí. They are, generally, very obedient, quiet, and pleasant in their disposition. O. GRAVES. *

5. *Bombay Auxiliary Church Missionary Society.* We have much pleasure in noticing this Society's report for the past year. From the extracts we make it will appear that, with many difficulties to overcome, and with many still pressing upon them, the feeling of the missionaries is that of joyful hope, and their resolution that of steadfast perseverance in the Lord's work. Mrs. Farrar's labours, both in writing books and in superintending the education of native girls, are of the most interesting and important kind. May the Lord long preserve her in health and strength, and ever refresh her by his heavenly grace, that she may accomplish much of what she desires on behalf of the females of India. With her example before them, how is it that so few of the Christian ladies in this Presidency "go and do likewise?"

"My minute of December 1835," writes Mr. Farrar, after touching on the violent measures of the (तीर्थोपाध्याय, ग्रमाधिकारी, व ग्रास्त्र) Tirthopádhyày'as, Grámádhikáris, and Shástris, assembled in Dharmasabhà against the mission, declared respecting that assembly—'Its enmity is unextinguished, but its strength is spent. Its overwrought fulminations exhausted its power. Its renewed attempts during the current year to harass the missionaries, and to break up the mission, have been, in a great measure, rendered abortive by timely preventions. So that at the close of another year, we have still to say of the heathen, that 'their defence is departed from them.' We have also with ardent and devout feelings of gratitude to God for that measure of protection and blessing which he has granted to us and to our work, to express our deepened conviction, that 'the Lord is with us.' Individually and collectively, we have but 'little strength,' but as soldiers of the army of the living God, engaged in the line of duty, we feel that we are 'strong in the Lord, and in the power of his might." Powerless to human eyes appeared the band of Joshua against the walled city of Jericho; for six successive days 'the priests blowing with the trumpets,' and the armed men in solemn silence, obedient to the 'Captain of the Lord's Host,' compassed the city, and on the seventh set up that shout of triumph, at which the walls fell down, and gathered in the promised spoils of victory. It is possible that our endeavours towards the conversion of Hindùs and Musalmans may seem to many to be as unpromising in their visible results, as the six days' compassing of the city; while we, who are engaged in the warfare, have 'the full assurance of faith' that they will issue in complete success. The seventh day is coming, when we also shall hear the command, 'Shout, for the Lord hath given you the city.' 'In the name of our God have we set up our banners,' and we know that from being signs of battle, they will become signs of victory—banners of millennial jubilee.

"In the month of June, the Mission was strengthened by the arrival of the Rev. C. C. Menge, and the Rev. C. F. Warth, from England. A house eligibly situated near the river, and adjoining the chief bazar, was engaged for them, and these missionaries at once commenced their labors. Mr. Warth is studying Maráthì, and Mr. Menge Hindustani, with reference respectively to the spiritual wants of Hindús and Musalmans.

* Subscriptions in aid of the support of these children will be received by the Editor.

"Tours, Preaching, and Distribution of Books. During the past year, the good news of the gospel has been preached far and wide throughout the Maràthà country. On a tour from Nàsik to Bijápur, of between two and three months' duration, occupying January, February, and part of March, Mr. Farrar had numberless opportunities of declaring the "truth as it is in Jesus" to multitudes of willing hearers. He had, during great part of the tour, the pleasure and advantage of the company and co-operation of his friend the Rev. D. O. Allen, of the American Mission. It was their united endeavour, to the utmost of their strength and ability, to preach daily 'Christ crucified' to the heathen. In many of the large towns on their route, such was the continuous succession of visitors, such the extraordinary crowds surrounding their halting place, that they almost felt 'pressed out of measure, above strength;' but in the midst of weariness they rejoiced that that name was made known—that the leaves of that tree were dispersed, which shall be 'for the healing of the nations.' Even in the notoriously idolatrous city of Pandharpur on the Bhímá, crowds on crowds for two days assembled to "hear the word.

"In the early part of the year, Mr. Dixon itinerated through many of the towns and villages of the Deccan, stopping for several days at Paitan, or Múngí Paitan on the Godáveri, and at Arangàbàd and Yewalà. He proceeded in all April and May from Nàsak to Táràpur in the Northern Konkan, and returned home by way of Básin and Bhewndì. His reception was on the whole encouraging, and it rarely happened that he did not obtain a favorable hearing.

"In this department of missionary labor, in the article of public preaching and itinerating, the missionaries have acted up to the views of all the members of the Christian public—by preaching almost daily the major part of the year in their own peculiar location Nàsak—by preaching daily for a week, a fortnight, or a month together, in several large towns—and by preaching incessantly, in season and out of season, on tours of daily progression.

"For several months of the year two readers have been employed, who accompany the missionary, and read aloud some portion of Scripture, or a scriptural tract.

"Books were eagerly demanded in almost every town on our tours. There is a great request for books at present in Nàsak, and every where throughout India.

"Translations and Publications. The last report stated that 'the Books of the Prophets had been translated from the original Hebrew by Mr. Dixon; but that their careful revision and transcription would demand yet several months of diligent application.' Mr. D. has carefully revised these books, and they are now being prepared for the press. Mr. Farrar's translation of St. Paul's Epistle to the Romans, having passed the Translation Committee of the Bible Society, is now being printed. The Guide to Knowledge in Persian and Hindùstanee, has been laid aside by the Committee for future revisal. A collection of Hymns for Public Worship, and a second portion of the Psalms of David in Maràthì metre, are being edited by Mr. Farrar, and are in a state of forwardness. An Easy Maráthì Reading Book by Mrs. Farrar, and a second edition of her work "On Animals," have been printed. She is proceeding, as quickly as the pressure of her other engagements will permit, with her series of Sripture Lessons, accompanied by a plain and practical commentary. Five boys of the English school have commenced their literary career by translating five simple stories, which have been sent for publication, under the title of *Navin Panchopákhyán.*

"Schools. Among those established by the mission at this station, the English school stands first in efficiency, in general instruction, and in its promise of utility. It is conducted in the Old Palace, and has more than doubled its number of scholars this year. In December 1835, there were only 15

boys: there are now 33, inclusive of 5 boarders, viz. 2 Africans, 2 Portuguese, and 1 Indo-Briton. The school is divided into four classes. The 1st class, consisting of 8 boys, study both in English and Maràthì, arithmetic, grammar, geography, sacred history, England Delineated, New Testament, and natural philosophy. In the same building there is a Maráthí school for boys, averaging an attendance of 80 boys, who, besides the usual routine of reading, writing, and arithmetic, study the gospels, and repeat catechisms, &c. These, with the girls' school, which averages an attendance of 57 girls, are daily instructed in the principles, doctrines, and duties, of the Christian religion, and attend regularly the worship and service of the one true and living God. About a mile from the Old Wàdà, is the school in Badhwár, which is attended by 76 boys, and is progressing well. A Maráthí school has been opened in a room adjoining the residence of Mr. Warth, which is on the increase, and has at present 40 boys. The Maràthì school in Panchwati contains 65 boys. It commenced in May, and is progressing favorably. A new school was established in Pattá in June, which is attended by 36 boys and 5 girls, chiefly the children of the sepoys attached to the fort of Oundah Pattà. The Society's remaining schools in Dewalálì, Gangapùr, Machmàlàbàd, and Sátpur, have undergone no material alteration. The Hindùstanì school numbers a daily average of 25 Musalman boys. It will be conducted in the residence, and under the immediate charge of Mr. Menge, as soon as a suitable house has been secured for him.

" Mrs. Farrar's Female School. The number of the girls at present on the list is 95, the attendance 28. They are divided into six classes, four of which are reading classes, giving a total of 56 readers; the 5th class is pretty far advanced in the Bàràkhadya, and the 6th still at the alphabet. Reading, writing, arithmetic, sewing, and Christian psalmody, form the objects of their studies and exercises. The endeavours of their Christian instructress are chiefly directed towards instilling into their minds Christian principles, leading them to reflect upon what they read, pointing out the influence it should have upon their hearts and conduct; it is her business to warn, exhort, entreat. In the course of the week the four first classes come under her inspection, and are examined in the lessons which had been appointed them to prepare with the pantojis. On the Sabbath the two last classes are joined with the others, and instructed catechetically. During this year, at the suggestion of a valued friend, more attention than formerly had been paid to writing. It is thought that, should a girl be removed from school early who is able to write, she would still take pleasure in perusing her own manuscripts; and the circumstance of her being able to make herself useful to her relations by inditing letters, &c. might tend to keep up the memory of what has been acquired. The four reading classes all practise writing and arithmetic alternately. The girls of the 1st class, 14 in number, are accustomed to write under dictation, to write from memory; and it is intended to lead them on to write spontaneously their own thoughts and ideas. A few of these girls write Bálbodh very well. From this class four monitors have been selected, one of whom is a widow. As these girls appear to have good abilities, it is our wish to train them up as teachers and assistants in female schools.

" The reading of the first class is confined chiefly to the Scriptures. The girls are also provided with other publications, which they take home with them; and, as they read quite fluently, it is to be hoped that both they and their friends derive instruction and amusement from those publications.

" The second class read fluently 'Moral Stories,' 'the Ayah and Lady,' and works of this description.

" The third class is composed of much younger children, who read as well as the former class, and who are only divided from them in order that the instruction they receive may be modified according to their years. The fourth class are reading the 'First Book.'

"Nineteen girls have committed to memory our Lord's Sermon on the Mount, a portion of Scripture which appears peculiarly suitable to the instruction of the heathen. A much larger number of girls can repeat the 'Elementary Catechism,' published by the Tract Society. Dr. Watts' Catechisms have also been learned, but owing to their being out of print, we have not been able to keep up the repetition of them. Several children are ready to begin learning the catechism, whom we are not yet able to supply with the necessary books.

"Thirty-seven girls learn to sew. Sewing is useful to them in their own families, and we are endeavoring to make them as perfect as possible in this department, that, should facilities for taking in work occur, we might be able to avail ourselves of them. All the clothes worn by themselves, or given away by the mission, have been made by the girls. They receive new clothes once a yëar, after they are able to repeat the Elementary Catechism, and a cholee once in six months. This rule is only departed from in case of urgent necessity.

"The person employed to teach the girls to work is a native of the East, but a Christian; she is supported from the funds of the school, but her usefulness extends beyond it. She has charge of the children brought up in the mission family, and here her assistance is greatly valued. In the early part of this year there were five little girls under her care; one has been removed by death, and another way taken away by her father, after she had resided with us about four months. The remaining three little girls study Márâthí in the female school, and receive also an English education, by means of which it is hoped that their moral and mental culture will be carried farther than it could be through the medium of Maráthí alone. Many hopes are indulged in connexion with these children, who sheltered as they comparatively are from the abominations of heathenism, emancipated from the shackles of caste, trained to habits of industry, brought under constant religious instruction, and under the influence of Christian example, would seem 'like willows by the water courses.' May the Lord not deny His heavenly influences, the dew of his blessing, and the vital power of grace, that these may indeed become 'trees of righteousness, the planting of the Lord.'

"We will take this opportunity of reminding our friends how gladly we would receive into this institution any poor little outcasts, especially girls, who may come under their notice.

"In conclusion, we entreat our friends to continue the support they have hitherto so generously afforded.

"Schools at the Presidency. The schools in Bombay are progressing gradually under the attentive care of the Society's Superintendant, Mr. Sargon.

"Money School. Very liberal funds have been contributed for the support of the Money School, and they only await the arrival of the missionary who is to take specific charge of this department to be thrown into full operation; and your Committee are happy in being able to report that a missionary of superior attainments, the brother of the Reverend C. C. Menge, has been set apart by the Parent Society expressly to take charge of and conduct this institution, and may be expected to arrive in the course of the ensuing year. Your Committee are about selecting a suitable situation in the native town for the school.

"Applications for Baptism. Several applications for baptism have been received during the year, but the missionaries have not felt warranted to baptize any of the candidates. An apparently hopeful character presented himself in the person of a young Maráthá, a son of the late Patell of Khamb near Júnír. He professed that he had become convinced of the sin and folly of idolatry from the perusal of some tracts circulated by Mr. F. near his village. Shrewd, intelligent, and plausible, and at once giving up caste, he was admitted on probation; but his conduct and professions could not

stand the test of steady observation, and of a prolonged scrutiny: he received his dismissal in September. We entertain well gounded hopes respecting two or three young men, that they will be, in due time, so strengthened and enlightened by the Holy Spirit as to act up to the convictions we are assured that they entertain of the truth of Christianity, and of the necessity of coming to Christ for salvation. There are also some old and infirm men and women—poor and simple creatures—who call on Christ as their Saviour, and say that they desire publicly to profess his name, and to be taken into his church by baptism. We are at a loss what to do respecting them; repeated imposition disposes us to use an excess of caution. By prayer and patience we shall doubtless come to a right decision."

6. *Belgaum Temperance Society.* We are happy to notice the formation of this society. The wisdom and zeal displayed in the institution of it, and in the manner in which it is modelled and regulated, are highly commendable. The recognition of two classes of members forms a peculiar feature of this society. We believe that experience has led to the adoption of this plan. We wish the institution all success.

A public meeting was held at Belgaum on the evening of the 22d of February 1837.

Present.—Rev. Messrs Davies, Taylor, and Beynon; Captains, Fawcett, Hunter, Wells, Stockley, and Stanton; Lieutenants, Chichester and Tremenheere; Assistant Surgeon Doig; Conductor Moore; several Clerks of the public offices, and about two hundred other individuals.

Moved by Captain Fawcett, and second by the Rev. J. Taylor:—That the Rev. M. Davies take the chair.

Proposed by Captain Fawcett, and seconded by Dr. Doig;—That a Temperance Society be now formed, to be called the Belgaum Branch Temperance Society.

Proposed by the Rev. J. Taylor, and seconded by the Rev. W. Beynon:—That the rules proposed as the principles on which the Society is established, be adopted.

Rules.—The Society recognizes two classes of members; they are to be styled members of the Temperance Society of the first and second class.

An individual becoming a member of the first class to subscribe to the following declaration.

1st. Class. "We whose names are hereunto annexed do agree to abstain from ardent and distilled spirits, except for medicinal purposes; and in the use of vinous and fermented liquors our conduct shall be strictly temperate."

2d Class. "We whose names are hereunto annexed, do agree to abstain from ardent and distilled spirits, wine, beer, and all intoxicating drinks, except for medicinal or religious purposes."

Every member has perfect liberty to transfer his name from one class to another, or withdraw his name from the Society, whenever he may think proper, intimating the same to the Secretary.

There shall be a monthly meeting of the Society on the last Wednesday of every month. Intelligence regarding the progress of the cause to be communicated, new members received, and other business transacted.

The meeting for January to be considered the annual meeting of the Society.

Subscription lists to be opened to defray small expenses, and the purchase of temperance tracts and publications.

Proposed by Capt. Wells, and seconded by Lieutenant Tremenheere.—That the following members be appointed a committee for conducting the business of the Society:—

President—Rev. Morgan Davies. Members of the Committee—Rev. J. Taylor, Rev. W. Beynon, Captain Lechmere, and Dr. Doig. Secretary—Captain Fawcett.

In each regiment or detachment connected with the Society, a sub-committee shall be selected from the warrant, non-commissioned, officers, and privates, to assist the Society in all affairs.

That the following members be appointed a sub-committee for the fort of Belgaum:

President—Conductor Moore. Members of the sub-Committee—Serjeant Baker, Corporal Half-penny, Gunner Barret, Gunner Cassir, Mr. Santineer, and Sub-Conductor Whittell.

The present Committee of the Queen's to continue as heretofore.

7. *Baptism of a Young Native at Calcutta.* On the evening of Friday, February 17th, *Dwárkináth Bos*, a young native of respectable caste, was admitted as a member of the Church of Christ, by baptism. The solemn ordinance was administered at the house of the Rev. W. S. Mackay, in presence of some Christian friends, and a considerable number of young natives, by the Rev. James Charles, Senior Chaplain of the Scotch Church, who officiated on this interesting occasion at the request of the Missionaries of the Church of Scotland. Before proceeding to celebrate the sacred ordinance, Mr. Charles gave a clear and succinct account of the circumstances connected with the history of this youth, during the last seven or eight months; and stated the reasons which induced himself and the Missionaries to agree in the firm persuasion, that, in the present instance, they had most valid and satisfactory grounds for administering the initiatory ordinance of the Christian religion. Several questions were then addressed to the young convert regarding his complete renunciation of the superstitious faith of his countrymen, and regarding his firm belief in the great doctrines of the New Testament. To these questions decided and satisfactory replies were given by Dwárkináth, who also stated the feeling and motives by which he was actuated, in coming forward to make a public profession of his reliance upon the faith and hopes of the Gospel of Jesus Christ. Mr. Charles then proceeded to administer the ordinance, according to the form of the Church of Scotland.

The whole ceremony was solemn and impressive, and we trust that all who witnessed its celebration may, through the grace of God, be edified thereby. More especially do we hope and pray that those young men, who witnessed one of their number solemnly laying aside and renouncing the prejudices and errors of idolatry, and cordially embracing the salvation freely offered in the Gospel, may be led by the spirit of God to consider the state in which they are, and to flee for refuge to that hope which is held forth, even to the very chief of sinners, in the religion of the blessed Redeemer. Before concluding his preliminary observations, Mr. Charles addressed these young men, in particular, and earnestly and affectionately urged upon them the responsibility which they would incur by rejecting the offer of mercy laid before them in the revealed word of God. He reminded them, that, though many of them might rank higher in point of intellectual gifts, and also in intellectual attainments, than the convert now about to be admitted into the Church of Christ, yet, they were behind him in that determination of purpose which had induced him, from the very moment at which the truth of Christianity shone upon his mind, to maintain the steady purpose of embracing it. May the prayers of the people of God be offered up, with earnest devotion, at the throne of Divne mercy for such as these; and may the time speedily arrive when God shall bring out from among them such as shall be saved.

As certain circumstances, connected with this young person's profession of Christianity, have already come before the public, it may not be improper to enter a little more into particulars regarding him. This is rendered almost necessary, as the facts are but partially known to many who may be interested in them.

Dwárkináth Bos has, for upwards of two years, been a pupil in the General Assembly's School in Calcutta, and belongs to the class which, previously

to the last annual examination, ranked as the third in the school. That class, although daily reading the New Testament for a considerable time, had not, up to the period of the last examination, received any systematic instruction in the evidences or doctrines of Christianity, except so far as these subjects were suggested by the portions of Scripture which they read. Dwárkináth was not even known to the superintendants of the school as a believer in Christianity, until some short period before the last annual examination. It appears from his own account, that his belief was first established by arguments which he heard from one of his senior school-fellows, with whom he used to dispute concerning these things. And having felt the force of the evidence, he avowed himself a believer. These avowals were made, however, with nothing of that duplicity which sometimes characterizes his young friends, who profess to believe in the Divine revelation which God has given to man, while in the presence of those whom they wish to please; but carefully guard against manifesting any such sentiments before their Hindú or infidel friends.

At length his relatives became alarmed, and the missionaries were informed, when making inquiry concerning the cause of his absence, in August last, that he had been forcibly bound with chains by the order of his father, and suddenly withdrawn to the country, and this because he had too warmly espoused the cause of Christianity in opposition to some young Bràhmans. He was closely confined for some time in the country, but was allowed to return again to Calcutta soon after the Durgá Pùjá holidays. He resumed his attendance at school, and continued to avow his adherence to Christianity. This subjected him to much harshness from his father, and gave rise to many unpleasant circumstances. After the period of his return from his confinement in the country, he held more frequent intercourse with Messrs. Mackay and Ewart than formerly, and they were astonished at the clear views which he manifested on religious subjects. About this time also Mr. Charles devoted a portion of time, every week, to converse with him and unfold more fully the scheme of salvation. About the commencement of the present year both Mr. Charles and the missionaries thought, that, as he was exceedingly anxious to be baptized, and manifested a clear and distinct knowledge of the doctrines of salvation, the ordinance should soon be administered. But about the middle of January he was again absent from school, and it was found on inquiry, that his father had again hurried him to the country. In these circumstances his friends could only commit him to the care of the Father of Mercies. About ten days after his disappearance, he came fatigued and hungry to Mr. Mackay's house, saying that through the aid of a Christian friend he had escaped from his father, and wished no longer to dwell with him, as he had threatened to inflict personal injuries upon him, so as to deprive him of the power of returning to Calcutta. He begged to be allowed to stay at Mr. Mackay's, and to resume his studies at the General Assembly's School. He was allowed to stay, both on account of the desire to afford him protection, and because he had long before this repeatedly stated that he was of an age which put it in his power, according to the provisions of law, to select his own abode. Others had stated that his declarations concerning his age were founded upon the affirmations of his father himself. Besides this, some few days after he had taken up his abode with the missionaries, a letter bearing the signature of his father, and which he confessed that he had written, appeared in the *Chandriká*, a Bengàlí newspaper, which stated that the writer had now cast off his son, Dwárkináth Bos, on account of his adherence to Christianity, and debarred him from all interest in his patrimonial inheritance. Both before and after the appearance of this letter, however, his father and other relatives several times visited him for the purpose of inducing him to return. The missionaries never prohibited the father from holding free intercourse with his son, and repeatedly told him that his son was at liberty to accom-

pany him, provided he should voluntarily do so. In answer also to an attorney's letter, addressed to Messrs. Mackay and Ewart, demanding them to deliver the son into the hands of his father, it was stated by Mr. M. that so far as he and Mr. Ewart were concerned, the young man was at liberty to go when and where he pleased. Dwárkináth in the meantime continued to attend the school, and, on account of the distance, used to accompany Mr. Ewart in the *pálki gári*. Not many days elapsed before the father, acting either under the influence of bad advice, or stimulated by the impunity of others who, on several former occasions, had made similar illegal attempts, hazarded an unjustifiable but successful effort to obtain possession of the son whom he had publicly professed to have cast off and disinherited. One day while Mr. E. accompanied by the young man was on his way to the school at Garanhata, his horse was suddenly stopped, in a crowded part of the Chitpur road, by the father, and turned so sharply round that he came down, and while Mr. E. was endeavouring to make the father let go the horse, some people forced open the door of the carriage at the opposite side, and violently dragged the youth into the street, and hurried him off. It is known that bands of men were stationed at several places on the Chitpur road, in order that if the attempt failed, in the first instance, it might be again renewed, and personal injuries inflicted, if that were thought necessary. As is already known, a complaint against Kesabram Bos was lodged before the chief magistrate. The reason which actuated Mr. E. in doing so, was a fear for the personal safety of the young man, as he had reason to dread that evil was meditated against him. This was stated in court and supported by evidence. But before any decision was given, Dwárkináth again escaped, and informed his friends where he had taken refuge. They immediately advised him to claim the protection of the magistrate. This was done, and the protection afforded, until he could make a declaration in court next day. When examined next day by Mr. MacFarlan, he declared upon oath, that after his seizure he had been very harshly treated, that chains had been put upon his ankles, and that he had been closely confined in a house at Simlá. This completely falsified the statement of his father, who had previously declared in court that his son had been sent to a friend's house in a remote part of the country. Dwárkináth also declared that, after eating some sweetmeats given him during his confinement, he felt very stupified and sleepy, and was warned by a young person in the house that certain drugs had been administered to him. He understood that his father intended to send him to his house in the country and confine him for several years. He also received a statement from his father-in-law concerning his age, which confirmed him in his previous opinion regarding it. He narrated also the particulars connected with his escape, and the reasons which induced him to attempt it; and established every circumstance regarding the assault committed by his father in the public street. The whole of his declaration was given with firm and calm deliberation. The magistrate, after hearing him, informed him that, unless his father procured a writ of *habeas corpus* for again obtaining possession of his person, he was at liberty to go where he pleased, and would receive the protection of the police, were that necessary. When the question was put where he desired to go, he answered with Mr. E., and has since resided at Mr. Mackay's house. We know not whether the father has since inquired after him.

Thus the Father of Mercies has enabled this young and inexperienced youth to maintain his adherence to the cross of Christ, through many vicissitudes and much violent opposition. The prayers of the Christian public are solicited on his behalf, that the Supreme Ruler of all things may continue to preserve him, and lead him onward in heavenly knowledge, that he may become a living testimony to his countrymen of the beauty of holiness, and the excellency of that faith which he has now embraced. Soon may that day come when multitudes of his countrymen may look on him, and go and do like-

wise. When shall the time come, at which the professors of the Hindú faith shall feel that there is more in religion than the mere name—when, instead of encouraging their sons, who have cast off the trammels of superstition, to profess to be what they are not, they themselves and their households shall feel that "righteousness exalteth a nation: but sin is a reproach to any people?" However dark the prospect may now be, we yet trust in the promises of Jehovah. "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—*Cal. Chr. Obs.*

8. *Burning of the Scriptures at Syria.* "A painful feature of the proceedings of this 28th of April was, that a copy of the Pentateuch was torn in pieces, and the fragments strewed before the door of Mr. Hildner's School. The next morning, a New Testament was openly burnt, by a party of the populace, close to the public bazar. There were numbers of well-disposed citizens, who, of course, were shocked at such proceedings.

"On the following morning, I was called, while dressing, to witness a painful sight,—the burning of a Pentateuch within a few yards of my own door, and in front of a house which is the property of Prof. Bambas. A similar proceeding took place on the following Sunday, a little above my house; where the book chosen by these ignorant fanatics, to shew their abhorrence of us and our proceedings, was the New Testament in Ancient and Modern Greek. Truly may we say of them, *They know not what they do!* and I am sure we ought to pray with our Saviour, *Father, forgive them!*

"I desired the man, who gave me this intelligence, to gather up some of the fragments, and bring them to me. He did so; and I was much struck by my eye lighting on the following passage, in ancient Greek, from St. Paul's second epistle to the Corinthians—a passage very descriptive of our circumstances, and of our duty under them: *By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing.* Upon turning this dishonoured fragment of God's Word, my eye met the words (2 Cor. vii. 2.)—*Receive us: we have wronged no man—we have corrupted no man—we have defrauded no man. I speak not this to condemn you.* And, on the back of the same fragment, was a passage equally fit to form part of an address to our misguided adversaries, whose cry, from the Archbishop down to the lowest individual, is, "We are the true Orthodox Church: you are but Heretics:" *Do we look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.*

"But I must, I think, enclose to you this relic, together with some fragments of the torn Pentateuch, which may have a melancholy interest for yourself and the members of our Committee; and may be worth preserving, in some corner of the Society's library, as a Memorial of Syra in May 1836. Whilst your religious festivals are going on in London at this season, we are called upon to witness an Auto-da-Fe of another description. But God is, I trust, at work here, as well as there, though after a different manner: and if the blood of the Martyrs has proved the rich increase of the church, why should not the burning of the Bible in Greece, be an omen of its approaching triumph?" *The Philadelphian.*

9. *Persecution in Holland and Notice of the present state of Evangelical Religion in that Country.* Mr. Bilderdyk who is now deceased, and whose works are exceedingly voluminous, was undoubtedly a man of considerable genius, and of varied and extensive learning. In some respects, he probably resembled Coleridge. He seems to have been a man of querulous temper,

always complaining of neglect, always quarrelling with the age in which he lived, yet always surrounded by a devotod circle of admirers and pupils. Decidedly evangelical in sentiment, and clinging with intense admiration to the views and feelings of a past age, his grand aim seems to have been, to bring back his countrymen to the sentiments which prevailed, alike in religion and politics, before the corrupting influence of the French invasion had revolutionized both. For this purpose alone he lived, and consequently almost every page he wrote was stamped with his peculiar opinions. Whether his own heart was decidedly under the influence of religion, has frequently been doubted: his latter years are said to have been marked by an humility of spirit, which would lead to the hope that he died in the full assurance of the faith and hope of the Gospel. However this may be, it is certain that his writings long exercised, and still continue to exercise, a considerable influence on the minds of his conntrymen; and that this influence is, and always has been, on the side of evangelical truth.

At Bilderdyk's death, his mantle fell on Mr. Da Costa, one of his pupils, a Jew by birth, and a lawyer by profession,—a man of eminent attainments in literature, and, since his conversion to Christianity, a zealous defender of "the faith once delivered to the saints." His lectures and writings have mainly tended to keep alive and to spread those doctrines, which, on account of their humbling tendency, were, in other quarters, fast falling into disrepute.

The leaven of the Gospel was thus silently spreading, when, in the year 1734, the Rev. Mr. De Cock, a minister of the Dutch Reformed Church at Ulrum, in Friesland, attracted the notice of the Presbytery by the vehemency of his appeals, and by the severity of his strictures on those of his brethren who openly impugned the doctrines of the Cross. For these proceedings he was suspended. While under suspension, the Rev. Mr. Scolte, from North Brabant, a kindred spirit, visited him, and, on the authority of his suspended brother, preached in the church the same doctrines, and with similar zeal. He, too, speedily fell under ecclesiastical censure, and was in like manner silenced. About this time, the Rev. Mr. Brummelkamp—a young clergyman, settled in Gnelderland—became conspicuous as an advocate of the same views, and he too was deprived. Under these circumstances, the three clergymen severally resigned, separated from their brethren, and formed themselves into a distinct synod, assuming the name of the "*Reformed under the Cross.*" They preached in barns, in fields, and in private houses; and every where the people thronged to hear the "glad tidings of the Gospel."

The clergy now took the alarm; they had committed themselves to opposition, and they had no course open to them but to go forward, "adding iniquity." Prosecutions were instituted, under laws which had long been obsolete—but in vain; the tribunals would not convict, and failure only gave new strength to the seceders. They increased and multiplied every where.

The King was now applied to, to stop the progress of the schism, and, under the influence of the clergy, he was unhappily induced, in 1835, to issue a decree forbidding them to assemble for the purposes of public worship. This decree—which was founded on clause 291 of the Penal Code, forbidding more than nineteen persons to assemble, unless authorized so to do by the State—denied to the seceders the right of public worship, on the ground that they were *a new sect,—a people not recognised by the Constitution of* 1813, and, as such, without the protection of the law. The King, in the same documents, requires them to send in to the minister of public worship a copy of their articles of belief, and the name of their sect; after which, he says, the expediency of recognising them as such shall be taken into consideration. They refused,—respectfully urging that they were not a new sect at all; that their only object was to bring back the Dutch Reformed Church to its origi-

nal strandard (the decisions of the Synod of Dort); and that all they wanted from Government was protection—religious liberty.

This reply, which was any thing but satisfactory, brought down upon them at once, both the vengeance of the Court, and the hatred of all who were interested in the present constitution of the Church.

10. *Additional Churches in England.* The Sixteenth Report of the Commissioners appointed under the Act of Parliament for promoting the building of additional churches in populous parishes, has just been printed and delivered. It appears from the Report that the number of additional churches completed, by order of the Commissioners, since their appointment, is 214; that seven are now building; that plans are approved for building 35 other churches or chapels; and that additional accommodation has been thus provided in churches and chapels for 286,804 free sittings.—*Ibid.*

Editorial notes.

"Paroikos," D. C., R. S., and the interesting communications of Messrs. Mitchell and Munger, were too late for this number.

"Tyro" will not be overlooked. Several articles are in type.

"W. C's." opinions on Psalmody exactly accord with our own. His specimens, however, scarcely come up to his own standard. We may perhaps make room for one of them.

Orthodox's "Psalm" is under consideration.

The Ninth Report of the Madras and Travancore District Committees, as well as the Eighteenth Report of the Bengal Aux. Miss. Society, are deferred for want of room.

An Officer of the Indian Army has thus addressed us:—"Sir—My name having appeared in the Oriental Christian Spectator for March to the petition against the Countenance of Idolatry, I think it right to inform you that I have since withdrawn it. At the same time I beg leave to add that I have not done so because I do not approve the prayer of the Memorial. My signing having been considered a breach of military regulations, I do so by order of His Excellency the Commander-in-chief." Several officers have addressed us in a similar style. We have been requested by a goodly number of military gentlemen at outstations to append their names to the Memorial; but for the present we shall forbear to do so, in consequence of the misunderstanding now adverted to. The names of the other friends of that document not connected with the military will, of course, be appended.

We have gratefully to acknowledge the following sums. For the *Gaelic School Society.* Capt. Whinyates, Rs. 25; Rev. R. Nesbit, Rs. 5. For the *General Assembly's English School.* Major Tomkyns, Rs. 100; Dr. J. Inglis, Rs. 50. Dr. Edwards Rs. 20; Major G. Moore, Rs. 30; G. M. per Dr. Stevenson, Rs. 50; Major Reynolds, Rs. 50.

POSTCRIPT:—ON THE GOVERNMENT COUNTENANCE OF IDOLATRY.

We have been happy to learn that on the 6th of March last, an order was issued by the Chief Secretary to Government in the name of the Right Honorable the Governor in Council, commanding the discontinuance of the "*daftar-pujá* and other idolatrous ceremonies" performed in certain of the courts in this Presidency on the Diwálì and other Hindù festivals.

It has also afforded us much pleasure to hear that the use of the Shrì (Salutation to Ganesha) in public government documents has been abolished in the Chief Secretary's Office, the Court of Sadar Adálat, and the Judge's Court at Punà. Some of the great objects of the memorial against the countenance of idolatry are thus, it appears, in a fair way of being accomplished. If it either originate or hasten reform, either by the Government or its agents where there are real grounds of complaint, or even justify it in the eyes of any portion of the public, those who have signed it will have ample ground of gratitude, even though they should be exposed to ten-fold more vituperation than they have yet experienced from the gentlemen of the broad sheet, and find themselves blackened beyond the Sìdhìs of the Central Ethiopia.

Since we last adverted to the petition, we have observed in the public prints one or two criticisms of it, to which we shall, for a moment, advert. We begin with that which is contained in the Bombay Gazette of the 5th of this month in reply to the observations contained in our last number.

1. The Gazette, in his first article, accused the memorialists of flying in the face of the "toleration" prescribed by the Directors of the East India Company. On having it pointed out to him, that the terms against which he complained were those of the Court itself, he now turns round, and says, "We would be just as chary of swearing by the beard of the Honorable Court as by any other authority whose pretensions to perfection we in any degree doubted." We give him credit when he thus declares his independence; but we beg him to remember that he should have rested upon it *ab initio*.

2. He still declares that the memorialists insult the natives by speaking of them as "heathens" and their services as "idolatrous." It is well that they are not so sensitive as himself. We believe that not a single one of them from Gangá-mukh to Rámeshwar, independently of European counsel, would ever dream of objecting to these terms, and particularly as addressed to the government by those who would decline on conscientious grounds to take part in the native worship, and of whose general benevolence they are well assured. But as our standard of taste, and that of the Gazette, are said by him to be different, we shall say nothing more on the point, than *De gustibus non disputandum*.

3. The following is a specimen of the reasoning of the Gazette: "'*Knowing* that none of the vanities of the heathen can give rain,' says the O. C. S.; now as the question has advanced so far, may not the natives with justice ask, how the memorialists come to affect any knowledge of the kind? They may *imagine*, and be satisfied that they are right in imagining, but when they come to abuse the religion of others, it would be but prudent, even so far as the wordy warfare was concerned, to adopt such language as may not be turned to their disadvantage; they *know* nothing of what they so assert any more than the natives know of the potency of their own vanities or their particular virtues, and to ask the government not to countenance them in their '*mistaken*' view as to their power, on the ground that such vanities are 'mistaken,' is but adding injustice to an unjustifiable assumption; such at least should we consider it, sitting as judge between the parties, there being no other proof

adduced but the assertion of an interested party." Our friend has for once lost himself in the *copia verborum*. There is no abuse in the memorial, whatever there may be in our humble advocacy of it; and we meet the Gazette on the very low ground which he occupies, when he says that we are entitled to tell the natives nothing more than that we are *ignorant* of the power of their idols to send rain and fruitful seasons. Having a right to do this much, we have a right to make the application, and thus address our Hindú subjects, " Dear friends, we know nothing of the power of your idols; and if you will perform *jap-tap*, and *anunsthâns* to them, in order to obtain rain, you must look to them and not to us for the payment."

4. " As to the ' objects' of worship," says the Gazette, " we shall say but little; in the cases alluded to—public calamities, drought, famine, or such like, they are the same in every country, in whatever religion the people may rejoice; their natural wants are the same, and the desire to have them supplied is we suppose much alike, and how then the object in the one case and in the other differ so very—very widely, as the Oriental Christian Spectator would have it appear, is somewhat difficult of comprehension; they want and they ask, and that is the object." When we wrote of the " objects" of worship, we had the *deities* in view, and not the purpose for which the worship is conducted, which has been supposed to be our meaning; and it was with reference to the sense in which we used the phrase, and it is a proper one, that we observed that, " should it even be admitted, as is alleged, that the *spirit* of the worshippers is the same, an enlightened Christian Government, if it does not direct that spirit to him to whom all prayer should ascend, should certainly not *hire* a priesthood for the express purpose of vociferating to stocks and stones, or to an imaginary Indra." Our contemporary will see that he has thrown his arrow at the wrong mark. But on this subject it is not necessary to enlarge. The payment for watery anusthâns is confined to a few districts of the country, in which, in the days of yore, there was peculiar carelessness on the part of the officials; and we are not aware that a single rational plea can be urged for its continuance.

5. The Gazette does not at all like our simile in reference to the adscription of Shrì, and the supposed case of a forged signature. " The former," he says, " is perfectly extraneous, while the latter would be but mere waste paper." We cannot grant him the *premises*. The Brâhmans frequently tell the people that the British rule the country in the name of Ganesha, and appeal to the Shrì in corroboration of their allegation. The editor of the Gazette, we are persuaded, would not countenance *this* delusion. For our part we think that the sin of sending *forth* a document in the name of a false god, is not surely less in the sight of heaven than the forgery of that of a fellow-mortal. We do not accuse many of our countrymen of having *knowingly* sanctioned this sin; and all we ask of them is the consideration of their own acts. We do not despair, as we have already stated of seeing them speedily come to a right understanding of this subject, especially when we find the Gazette make the following candid admission, accompanied with philosophical advice:—" We were under the impression, on writing our last notice, that the memorial asked an interference with the inscriptions which the natives put on their own *own* documents, as is conjectured by the Oriental Christian Spectator, but now that we see that the application has reference to the Government documents, we go with the memorialists in advising an alteration, not, however, from any importance we attach to the inscription, but for the sake of consistency, as all the acts and forms of the Government, which do not affect the rights or usages of the natives, are supposed to be governed by the rules peculiar to their own country." The principle here adverted to, if impartially followed out, would lead the editor of the Gazette to say Amen to almost every prayer of the memorial.

6. The editor of the Gazette has made the amende honorable as to questions of a purely idolatrous nature introduced into the Courts of Justice when no civil right depends on them. We agree with him as to the difficulty of making the necessary distinction in many cases; but this difficulty forms no reason why the memorialists should not plead for an excellent principle.

7. In the Gazette's concluding observations, we give a general acquiescence; and we ask him to point out to us more zealous friends of native education than the memorialists. We say with him, "Let the proper mental food be placed within the reach of all." And we add, "Let us place no poison within their reach at the same time; if they will not rest satisfied without making a meal of it, let their ruin be with themselves."

8. A correspondent of the Gazette (Suum Cuique) avers that the memorialists pray that the government may institute inquiries as to the withdrawment of the religious endowments granted by native princes, and formed by the natives themselves. He has been properly informed, that *they do no such thing*. Whatever may be the views of individuals among their number as to the quondam endowments, they pray only, in the memorial, that government may cease to *grant* endowments and immunities, and that it may make arrangements to surrender the management of the old endowments to the natives themselves. The Bengal Hurkaru, and Calcutta Reformer, have misrepresented their views on this subject also, and railed against them in consequence without mercy. The latter paper, after exhausting its ire, recommends the government to remedy some of the evils complained of by the petitioners, and particularly those which refer to the military.

The Commander-in-Chief of the Bombay Army, we hear, is of opinion that the officers who have signed the memorial have acted irregularly, and he has ordered those connected with the *regiments* in Bombay to withdraw their names. No such interference as this was thought necessary at Madras the "benighted;" but into the merits of the case as one of military discipline, we are not competent to enter. If Sir John Keane lend his aid to remove the evils which he must now know to exist, we shall have no complaint to urge in this periodical. All that is asked, and this he and others should not forget, is, *that there may be relief to oppressed consciences, and that the government may cease to "nurse the superstitions of the natives, and leave them, with their own endowments, to their own influence.*

We have been recommended to publish the following article from the Conservative of the 10th of June last. It was extensively circulated in Madras when the Memorial presented to the Governor in that Presidency was in circulation for signature.

"Doubts and scruples having, we understand, been entertained by many exemplary and valuable members of the Military Service, in respect to their being justified in joining with their fellow countrymen not in that service, in memorials or petitions to constituted authorities, upon subjects affecting the general religious and civil interests of the State, we are glad to avail ourselves of the highest sanction in this Empire, for the doctrine that 'they are not precluded in other capacities,' (not military,) and in their proper place 'from taking whatever share they may approve, in the expression of public 'opinion, or in the promotion of lawful objects connected with it. But these 'are civil, not military pursuits, in which they can be permitted to partake, 'only divested of the separate character and influence of their order, and 'blended with the mass of their countrymen.' This passage is taken from an admirable State Paper, addressed by Lord Minto when Governor General, to Sir George Barlow, Governor of Madras, upon the subject of the 'Memorial of the Officers of the Madras Army," which was confined to their own exclusive privileges."—The following passages are so much to the

purpose of shewing the latitude allowed to military men on Government subjects that we think we shall do good by inserting them for the information of our readers. After mentioning that even the House of Commons refused to recognize petitions from any large body of men, when purporting to be preferred in the names of such body, unless it were incorporated by charter, the Governor General says,

"'Such is the jealousy entertained of combination, even in the case of bodies the most insignificant, and the least calculated to inspire that sentiment. But a constitutional jealousy of the military power is in a manner characteristic of our Government and nation. This sentiment is far from derogatory to the high respect and reverence in which the true character and appropriate virtues of that most honorable profession are ever held. It is founded on the soundest principles of military subordination and civil order. A deliberative army and a deliberative navy are both disqualified for the discharge of the proper and honorable duties which form their true distinction. And when their deliberations end in concert and combination, the public peace is endangered.

"'We are accustomed in England, withcut distinction of profession or degree, to speak with pride and reverence of that nice and scrupulous solicitude which pervades the constitutional policy of Great Britain on every point that affects, however remotely, the great and primary concerns of civil liberty and domestic security; blessings which it is natural to value most highly in a country where they are best known and experienced. It is this great national sentiment which requires, as the main and most indispensable provision for civil security, the absolute unqualified subordination of the Army to the State, or in other words to the Government of the country. Out of the same principle, springs the necessity of peculiar restraints on the military body, and the abridgement, in their case, of some privileges and practices, which are permitted, because they are not deemed hazardous, in other paths of life.

"'Amongst the chief of those restraints, are to be placed the strict prohibition of military combination for the furtherance of professional views or wishes, and of open and concerted opposition by military men in their military character to the Government, or the persons who administer it.

"'They are not precluded in other capacities and in the proper places, to take whatever share they may approve, in the expression of public opinion, for in the promotion of lawful objects connected with it. But these are civil, not military pursuits, in which they can be permitted to partake, only divested of the separate character and influence of their order, and blended with the mass of their countrymen.'" *Editor.*

THE

ORIENTAL CHRISTIAN SPECTATOR.

MAY, M,DCCC,XXXVII.

I.—JOURNAL OF THE OPERATIONS OF THE REV. JOSEPH WOLFF IN ABYSSINIA AND YEMEN.

"The business of a missionary is with *Man*." Dr. Chalmers.

24th April, 1836. I preached on board the Hugh Lindsay, whilst she was still in the harbour of Suez. I preached on the words of our Lord in Luke xvii. 26, 27, 28, shewing that in the later times the majority shall hear with the same indifference the preachers' voice: "Repent, for the day of the Lord is at hand!"

6th May. We sailed from Suez. Passengers were Captain Leslie, Majors Hibbert and Montgomery, Messieurs Lindsay, Edmund, and Constable, and beside them a young Parsee, Noordenjee by name, who was two years in England; learned to speak and to read well English, and to converse about politics like an *English gentleman*: but, alas! he seemed to know nothing about Christ and his gospel. On our arrival at Cosseir, I preached on board the Honorable E. I. C. Sloop of War Clive on Revelation xxi. 5, 6; and spoke about the renovation of the earth which was ruined by the fall with the whole creation, and is now like the ruins of Palmyra, but will again be renewed and delivered from the tyranny of rebel man, and governed by the second Adam, the Lord from heaven!

11th May. We arrived at *Jiddah*. The troops of Muhammed Ali, commanded by Kheorsheed Pasha, were just marching against the Bedooeens, around Judeydah and Medinah. It is the opinion of men of circumspection that the war with the Arabs will prove to be the death of Muhammed Ali; beside this, there are emissaries of the Sultan all over Arabia, who go even as far as Sanaa to excite the Arabs against *Muhammed Ali*. Muhammed Ali exiled the *Shreef* of *Mecca*, and got him transported to Cairo; for it was discovered that he was in secret understanding with the Arabs, and misled the Pasha's army through waterless deserts! Ahmed Pasha is now Governor of Mecca, and tries to soothe the inhabitants thereof by giving large alms to the dervishes in the *Kaaba*.

16th May. Two English travellers from India arrived at Jiddah, Messieurs Bayley and Ormsby. Mr. Ormsby tells me that a missionary may easily establish himself among the inhabitants of Socodra.

Preparations for my Journey to Abyssinia.

The Hugh Lindsay, with my kind fellow travellers, had left Jiddah for Bombay, and I prepared myself for going to Abyssinia. A German and Abyssinian servant of Mr. Gobat was just at Jiddah to draw money for Messieurs Gobat and Isenberg. The history of the German servant of Mr. Gobat is too remark-

able as to suffer it to be passed over with silence. *Andreas Mueller*, this is the name of that now *excellent* Christian, was born near Schaffhausen in Switzerland: he lost his poor father when three months of age, and also his mother he lost in his early years. Poor Andreas Mueller fell into the hands of a Chieftain of highway robbers, and became initiated into his trade. He assisted in robbing the pilgrims to the convent of Maria a Einsiedlen; but the whole gang was at last taken. Andreas Mueller confessed at once *the truth*, and nothing but the truth. The Chief of the robbers was hung, but Andreas Mueller, after having been for a while in jail, set at liberty. He read the Bible and was converted, and proved himself, now more than twelve years, the most faithful, the most sincere, and most upright, Christian that one may imagine, with a talent beyond his station in life, and a Misssionary zeal which may serve as example to Missionaries by profession. I determined upon going with him and the Abyssinian servant of Gobat, *Hadarah* by name, who has learnt German at the following occasion. He was at Cairo in the service of Mr. Isenberg, who was appointed to be missionary under Mr. Gobat after the return of Mr. Gobat from Europe, as Mr. Isenberg wished to have some person who might be able to speak with his intended wife, who was a German. He sent Hadarah to the kitchen of Mrs. Krune, where he learnt the German mode of cooking and the German language at once.

17th May. Myself, Andreas Mueller, Hadarah, Bethlehem, and my Armenian servant, left Jiddah for *Mosawah*. On board the vessel we embarked the sailors were mostly from *Suakim*, where they have a language of their own called Hadaareb. I give herewith a specimen of a few words of that tongue.

Language at Suakim called Hadaareb.

Hadaareb.	English.	Hadaareb.	English.
Hadeeb	Bread	Tona	Sheep
Aad	Milk	Osha	Cow
Aeyam	Water	Waro	Ship
Odag	Man	Tebre	Sky, heaven
Dosha	Meat	Dedaya	Earth
Ankonayan	God	Dedagad	Woman
Domaara	Gold	Huaddah	Judge
Daashte	Silver	Gonba	Gonba
Seraam	Flower	Hende	Wood
Omek	Ass	Toane	Fire
Echeedab	Tongue	Todrek	Moon
Deleele	Eye	Heyook	Stars
Jaseer	Island	Toyen	Sun
Wooangol	Ear	Oogena	Heart
Endooa	Country	Eshok	Spirit
Tegoor	Teeth	Taala	Neck
Ognof	Nose	Ofa-e	Belly
Ragad	Feet	Oo-ash	Fishes.
Dedella	Tent		

There were also some people from Zanzebar there. As I think that philologians may take an interest in knowing some of the words of the inhabitants of those islands, I add here a few of the words used in the language of Zanzebar.

Zanzebar.	English.	Zanzebar.	English.
Enyame	Meat	Mokono	Hand
Mokado	Bread	Ongooro	Feet
Unbane	Sea	Matombo	Belly
Moto	Fire	Shombe	Salt
Umboo-a	Dog	Muntu	Man
Entente	Dates	Watolo	Child

20th May. Our vessel anchored before *Lyt*, a town belonging to Muhammed Ali. The town is a half an hour distant from the sea, and therefore I had no time to go there, but there is the sepulchre of a Muhammedan Saint near the sea, to which the inhabitants of Lyt and other places perform their devotion. I entered the burial house, and put an Arabic Bible upon the grave stone of that saint, by which means the Bible will come into the hands of the people of *Lyt*.

29th May. We arrived at *Noora*, an island inhabited by a few Arab fishermen, seemingly goodnatured. There were also Muhammedans from Mosawah there. I preached to them the Gospel to which they listened with apparent attention. The Arabic of those inhabitants and of Mosawah is already adulterated with the ancient Ethiopic and the Tigre tongues.

Arrival at Mosawah.

30th May. We arrived in the Island Mosawah at the Coast of Abyssinia. This place is beside *Arkiko* (which latter place belongs properly to *Shiho*-inhabitants at the foot of the mountains of Abyssinia) to Muhammed Ali. The air of *Mosawah* is *horrid*, and the water very bad. I took up my abode in a cottage of straw near the sea, where I had cool air.

A poor black from Argoba, who wished to accompany me through Abyssinia, went bathing in the sea and was drowned. It is very dangerous for a black boy at Mosawah to go alone through the street, as they are instantly stolen and sold; I was therefore apprehensive that the boy may have been stolen, until we found his body in the sea.

It is remarkable that the small-pox never exist at Mosawah, and if somebody brings it from Mecca, he is not allowed to enter the town, but must sleep outside. The Mosawah people go therefore seldom to Mecca.

Harsan Effendi, the governor of the place, was not there at the time, but came the next day. I knew him already, as I was three years before at Mosawah. His Secretary Sheikh Abd-Arrahman received me in the kindest manner. Several of the inhabitants recollected me, and my conversation with one of their Sheikhs.

31st May. The Governor arrived from Kraal near Mosawah. This Governor is an amiable, but very devoted and superstitious Musalman. He came from the monument of the Saint Sayd Abd-Alkader Algilane, buried at Bagdad, and worshipped particularly near Mosawah. Hassan Effendi, the said Governor, tells me that as there are four quarters of the world, thus there are four Sheikhs celebrated. 1. Sayd Ahmed Albadawee; 2. Sayd Abd-Alkader Algilane; 3. Sayd Ibraheem Aldasukee; 4. Sayd Ahmed Alrekay. Every Sheikh has forty bodies: with thirty-nine he may do every thing bad, but goes for nothing: with the fortieth body he serves God.

I gave away a good many Bibles and tracts in Turkish and Arabic at Mosawah. They speak at Mosawah, beside the Arabic also the Tigre, with a great deal of pure Ethiopic. At Arkeko, near Mosawah, the Chief of the *Shiho* resides, who has the title of Nayeb, which means vice-gerent, for he was from time immemorial the vice-gerent of the Sultan of Constantinople; for the inhabitants of the valley called Shiho on the road to Halay and Hamazien, provinces of Abyssinia. But at this present time he is no longer Nayeb of the Sultan, but the humble servant of Muhammed Ali, the Viceroy of Egypt, who instals him in his office or deposes him, just as he pleases. No traveller is able to go to Abyssinia without being escorted by a *Shiho* recommended by the Nayeb, for the Shiho people are a very murderous and rapacious tribe. In the time of Mr. Salt, the above mentioned Nayeb took a very large sum from every traveller for giving him such a *Shiho* as a companion; but he took nothing from me, as I came with a firman from Muhammed Ali, but he advised me to enter Abyssinia by the way of Hamazien, and not by the way of Halay, for the latter place suffered much the year before by famine. The Nayeb

provided me with a guide and camels and mules, and I started for Abyssinia on the 2d of June 1836, with the servants of Mr. Gobat, and my Armenian, Bethlehem by name, and we went to Gral, north-north-west from Mosawah. At 6 o'clock in the evening, we left Gral, and arrived at Zaga, a place inhabited by the *Shiho*. The *Shiho* have quite a language of their own; I have written down a few words, which I have learnt from a Shiho.

Water	Habesa	Month	Alsa
Milk	Han	Day	Sile
God	Yallah	Night	Bar
Flesh	Haszo	Evening	Yemete
Great	Agoora	Son	Bara (Chald)
Little	Andooka	Daughter	Saala
Year	Egidda	Brother	Saal

The greatest and most cruel robbers among them are those of the tribe of Taltal. They strike fire by rubbing together two pieces of wood of a particular kind, but they are entirely unpractised of fire-arms.

At 2 o'clock P. M. of the 3d of June, we set off from Zaga, and at 5 o'clock we arrived at a river called Tatal; and at half past five, going west north-west, we arrived at Marat Hamat, where the Bedooeens speak the Tigre language mixed with a great deal of Ethiopic.

4th June. We left Sahate at 2 o'clock in the afternoon, and travelled till 6 o'clock over stony hills westward, when we arrived at Eylet, a little village in the plain, inhabited by Musalmans of Mosawah, belonging to the Nayeb. At the distance of six miles from Eylet south-west, there is a hot spring, called by the inhabitants May-Way, which water the people make cold and drink of it. The heat was excessively great the whole day. I felt myself very unwell indeed, and even our guide got an attack of the cholera, so that he even vomitted blood, of which he cured himself by eating a great quantity of black pepper.

5th June. We stopped in the morning at Eylet. One Abyssinian Christian from Hamazien arrived there. As he only spoke the Tigre language, Hadara, the Abyssinian servant of Mr. Gobat, of whom I already mentioned that he had learned the German language and cookery from Mr. Isenberg, served me as interpreter with the said Abyssinian. The Abyssinian Christian said to me, "We shall have to fight together as you have brought books." He observed, that at Gondar I shall find many to speak to me, for there are very learned men there. That Abyssinian was evidently disgusted at seeing me smoke a pipe, for no priest in Abyssinia is allowed to smoke, and an anathema is pronounced against every priest who smokes; this the Abyssinian Christians have common with the Wahabites in Arabia and the Musalmans of Bokhara, for among both smoking is not approved of. The same Abyssinian advised me that, on my arrival at Gondar, I should assemble all the learned men in the house of the Nugus, i. e. King of Abyssinia. I replied to him, that our Lord Jesus Christ assembled the people in the presence of the poor woman of Samaria, and the gospel, preached in the presence of a poor woman, is as powerful and effectual as preached in the presence of kings.

We suffered a great deal of the hot wind blowing at times at Eylet, which is like that I felt some years ago at Lahore. The report reached also this place, that the cholera was raging at Adwah.

6th June. In the morning, at 2 o'clock, we left Eylet, and arrived at 6 o'clock at a place called *Sabr Gooma*. There we found about two hundred cows, which belong to the Shiho, who live under trees and bushes. In the night-time, tigers, lions, and elephants, and wild bears, are wandering about, so that one is obliged to keep the whole night a large fire burning, in order to keep

off those wild beasts from devouring the cows and men. They seldom, however, attack man when they are left at peace by the latter. The Abyssinians frequently kill the hyenas in the following manner: they kill either an ox and filling with poison, or bind a little goat in an iron trap, and, when the hyena comes to take it, she herself is entangled in the chain, and then the Shiho, who is all the time concealed, comes forth and cuts off her head. The elephant is caught in the following manner: they allure him to the water, and the moment he begins to drink they cut off his rostrum, and sell his teeth; but they do not know in Abyssinia, as they do in Hindustan, to make tame an elephant.

This night, at 12 o'clock, a wolf came about ten yards distant from us, but, without making an attempt to attack us, ran off.

7th June. Our bearers made a noise for not getting to eat before the time, and threatened to leave us; but Bethlehem behaved very firmly, and after a few minutes they all came back and were quiet. In the afternoon I loaded my Abyssinian Scripture upon ten buffaloes, for camels cannot go up the mountain, and thus went west south-west, and arrived in the evening at *Ginda*, where Abyssinian Christians are making their wheat in order. Those Christians on seeing me, they all stopped with astonishment, and young and old exclaimed, "*Kupte! Kupte!*" which means "O Copt! O Copt!"—for all the white people in general are believed to be Copts, for the knowledge of geography is very limited in Abyssinia, and it extends only from Tigre to Mosawah, Egypt, and Jerusalem; and the only great monarch whom they know is Muhammed Ali. Some of the distinguished Chiefs, however, are acquainted, since the time of Mr. Salt, with the name of England. The Muhammedans of Abyssinia, however, are more acquainted with geography.

8th June. We went west south-west over hilly road, and arrived at *Ser-Aroot*. Musalman and Christian merchants accompanied us. The Abyssinian Christians are immediately distinguished from the Abyssinian Musalmans, by the former wearing a silk string around their neck.

9th June. We set off at 6 o'clock in the morning, and went over mountains, and reaching the top of the mountain we were in the province of Hamazien, in a village called *Asmarah*, and, though it belongs already to the Chief of Hamazien, the poor inhabitants of the place are nevertheless obliged to give fruit and cows and sheep to the Nayeb of Arkeko, a Musalman who, not only contents himself to take what is granted to him from the Chief of Hamazien, but takes opportunity at the same time also to send his Musalman servants there, and other parts of Abyssinia, to steal the children of the Christians, and then sell them at Mosawah to the governor, Hassan Effendi, and to Muallem Youssuf Yakoob, British Agent at Jiddah. Whether the British Government of Bombay is able to forbid their Native Agent at Jiddah to carry on such a trade or not, is not for me to decide; but that Agent, an Armenian Christian himself, has lost a great deal in my estimation, for, when I was at Jiddah the first and second time, in seeing that gentleman perform his prayers with all apparent devotion, I believed him to be a real Christian; but how can real piety exist in the heart of a Christian who sells Christian children to the Muhammedans of Mecca and other places, and the females frequently to the profligate Frenchmen who are in the service of Muhammed Ali? Beside this, it is deplorable to know that frequently such Christian children are stolen from their relations and sold to Muhammedans.

Asmara, the above mentioned village, contains about one hundred and fifty houses of Christians, or *Kustaan*, as they call themselves, and they have there one church built of stone, with an outer court. In the midst of the church they have built a kind of ark called *Tabut*, in which the gospel in the Ethiopic tongue and the Psalms of David are kept; they have also in the church some ugly pictures of the Virgin Mary, either painted in Abyssinia itself, or brought there by some pilgrim from Jerusalem. I saw some Abyssinian Christians approaching the church, kissing the ground and the door posts; but, in spite of their

veneration for the building of the church, they leave the churches very dirty, and only cleanse them on solemn feast days. I saw at Asmarah the first Abyssinian priests; they are all dressed in white clothes, and wear a white turban on their head, for black colour, I understand, is abominated in Abyssinia. These priests asked me in the Amharit tongue, which I already spoke a little, whether I was a Christian. On the affirmative, they asked me whether I knew the Lord's prayer, the Angelic Salutation, and their late Aboona Kyrillos? id est, the late Bishop they had received from the patriarch of the Copts in Egypt, of whom I shall mention in the course of my journal.'

One of the Abyssinian Christians gave us a room in his house, for the Abyssinian houses in general contain one room. We were put in such a room. Men, women, children, cows, all in the same place! The landlord brought me Abyssinian beer to drink, which is made of bread and corn. Bethlehem went on to Zuasega to give notice to the Chief of Hamazien, Hyloo by name, that I had arrived. He immediately dispatched a man with a mule to fetch me from Asmarah to his place of residence. I set off accordingly, and took with me about twenty copies of Abyssinian Scriptures, for the purpose of making to him and the priests of Zuasega a present of them.*

II.—Short memoir of the late bishop corrie.

[from the calcutta christian observer.]

The eminent individual whose name appears at the head of this article, has, in the course of a long series of years, so firmly established himself in the esteem and affections, it may without exaggeration be said, of the entire Indian community, that, in attempting to present our readers with the following brief notices of his life and labours, we are truly sensible how little justice can, with all the most anxious desire on our part, be done to the lamented Prelate. The name of Corrie is so intimately interwoven with every venerated memory, and with every labour of Christian zeal and love for more than the fourth of a century, that fully to exhibit him in his just light would involve a lengthened detail, into which our limited space and time alike forbid us to enter. Doubtless some far abler hand will ere long supply the anxious expectations of all India, and of the Indian Church in particular, with the life and select correspondence of the beloved and venerated Corrie; meanwhile, this shorter and feebler tribute of esteem and Christian affection may serve, perhaps, to gratify, in some measure, the present immediate solicitude of many who knew his worth, witnessed his labours in the great cause, and now for themselves and for the Church lament his loss, while they rejoice and give thanks in his own behalf to that gracious God who has now crowned his erewhile zealous and faithful servant with the "crown of life everlasting."

Daniel Corrie came out to India as a Chaplain on the H. C. Bengal Establishment in 1806, upwards of thirty years ago: and from the day of his landing to the hour of his death he set himself in right earnest "to do the work of an Evangelist, and to make full proof of his ministry." He knew for himself, not with the speculation of understanding merely, but with the experience of a converted, believing and sanctified heart, the Saviour of men, and a reconciled God and Father in Christ: he came, therefore, glowing with the gratitude of a redeemed soul 'to spend and be spent' in the service of the souls of his fellow-men, by unfurling amongst the multitudes of India the sacred banner of the cross, proclaiming the messages of heaven, and invit-

* Mr. Wolff sailed on the 15th of last month for America (from which he may proceed to Liberia in Africa) before he could get more of his journal transcribed for our magazine. The continuation of it we expect to receive from St. Helena.—*Edit.*

ing sinners to the great salvation;—and what his tongue proclaimed and his pen enforced, his simple faith, his fervid zeal, his ever-flowing charity, his devout and godly life, enforced and recommended. He became, of course, the chosen friend, associate and fellow-labourer of Brown, Buchanan, Martyn, Thomason, and all other eminent and good men of every denomination who had preceded him a shorter or a longer time in the holy mission. Of the sainted Martyn, whose memory is enshrined in every Christian bosom in India, he had been the college friend, the chosen intimate; and the affection that subsisted between them continued to the last, only augmented and confirmed by lengthened intimacy and intercommunion of thought, and counsel, and brotherly kindness. With the Seràmpur missionaries,—the first English missionaries, be it ever remembered, who bore the blessed tidings of redemption to the Indian shores,—he maintained the closest Christian communion in spirit and converse, undiminished by the sectional differences which prevented a more extended official co-operation. And in the house, at Aldeen Point, of David Brown, with which the readers of the life of Martyn must be familiar, they three, with Carey, Marshman and Ward, enjoyed often the privilege and blessedness of that "communion of saints," which it is one of the ultimate objects of a true Christian faith to effectuate on earth, preparatory to its completer enjoyment in the mansions of the common Father above. Of the six who thus "feared the Lord and spake often one to another" of the wonders of God's grace and mercy, stirring each other up to greater zeal and energy in his divine service, five are now enjoying the beatific vision, and "shine as stars in the kingdom of their Father"—one honored survivor alone still awaits his summons to the courts above. How must that sole survivor exclaim, in recalling the past, "Did not our hearts burn within us while we talked of Him!" "Yet a little while and He that shall come will come, and will not tarry!"

At the various stations to which Mr. Corrie was appointed in succession, Chunar, Agra, Cawnpore, &c., he sought and found large room for the exercise of the most active and enlightened zeal for the salvation and edification of souls. Nor did he at any time confine himself to the professed Christian community merely, to whom alone in the strictness of technical duty he had been sent; but obeying at once the living impulse of the Christian heart and the sublime precept of Jesus, "Be perfect as your Father in heaven is perfect," he ever expanded in kindliness and pity unto all. Did his heavenly Father "make his sun to rise on the evil and on the good, and send his rain on the just and on the unjust?"—so did his faithful servant "make his light to shine before all men," Christian and heathen alike;—yes, and "they saw his good works," and not a few "glorified God in that the day of their visitation." The writer of this article has often been assured, especially by one excellent missionary up the country, who has personally visited some of the scenes of Corrie's early labours, that it is perfectly astonishing how much he had effected, which the world at large has never known. Here a native Christian walking in uprightness was shewn as "Corrie's convert,"—there a tract, a gospel, a scriptural extract in the Hindustàni, "was translated by Corrie!"—and this was so often the reply to his inquiries, that the questioner was lost at once in amazement and thankfulness to God, while penetrated with love to his faithful servant. It was indeed, so to speak, characteristic of Corrie to "do good by stealth, and blush to find it fame:" silently and unostentatiously, but steadily, unremittingly, and effectively, his work for God and for souls was carried on. Much of what he accomplished will doubtless be unrevealed till that day "which shall bring all things to light:" but what *is* known, much to the world, more to the few who interest themselves chiefly in the advancement of the true faith, sufficiently attests the unceasing fervor and activity, the intelligence and assiduity, with which this eminent man sought to do the work of his Divine Master, to employ "the talents" committed to his occupa-

tion. The writer of this article was but one of many who had the privilege of aiding Mr. Corrie once and again in enterprizes which his other duties left him not time and strength separately to accomplish; for his generous plans were ever beyond his largest ability to realize. By the instrumentality of others he thus effected translations into Bengálí and Hindustáni, and attained an amount of efficiency greatly above the largest conceptions that are ordinarily formed even of him. His time, his labour, his money—all were alike consecrated to God, the Church and the heathen, and all *without reserve*; no selfish considerations ever weighed with him. His utmost influence too was unceasingly employed in forwarding *every* good, pious and charitable, object; and in all he did, the gravity unmingled with moroseness, the earnestness unalloyed by visionary enthusiasm, the suavity and grace, the meekness and gentleness unweakened by either indolence or want of firmness and steadiness of purpose, which in him were ever so conspicuous, won all hearts, commanded universal esteem and respect, and impressed a uniform conviction on every mind of his equal goodness and sincerity.

With no remarkable talent, no prominence of any power of mind usually designated genius, without having attained any extraordinary proficiency in learning or science, Mr. Corrie had yet so profited by a liberal education and a respectable measure of talent, that, under the influence of the Christian faith, charity and zeal, by which he was induced to consecrate himself and all he had to the best of all objects and all causes,—an influence which was never ambiguous, never intermittent, never inefficient,—he has established, unsought by him, and undesired, a name and character beyond all praise and all exaggeration. No individual that has ever appeared in India has attained a wider repute for *practical* wisdom, piety and zeal, or earned a higher or firmer standing in the veneration and affections of all men.

Failings, no doubt, he had, since he too was a son of Adam: but who shall cast the stone at him? Yet, in truth, the power of vital Christianity was apparent in the very small alloy, by *universal* consent, that mingled with his gold. If any failing may be specified, it was perhaps too tenacious an adherence to a judgment of things or persons once formed—which might occasionally assume an aspect of prejudice, and operate to prevent an earlier mitigation or modification of his opinion regarding men or measures. The truth, however, is, that Mr. Corrie felt so deeply and judged so truly respecting the great points of religious truth, its operation on human character, and the only really efficient modes of its exhibition and application, that he instinctively recoiled from all half opinions and half measures and their supporters—he felt and said with "Him who knew what is in man," that "he who was not for, was against" the truth; and possibly on some points he might have recoiled too far, and somewhat lost sight of a maxim of equal authority, "he that is not against us (directly) is (at least indirectly and partially) for us." Corrie's early friendships, intimacies, and labours, had been with what unhappily is and will be called 'a certain party' in religion and the Church,—and with that party his lengthened labours had been most happily carried on. The writer of this article was one of those esteemed to be of a different party; and that circumstance did unquestionably operate, more he must in his own case admit with him than with the lamented subject of this feeble tribute, to create a degree of distance which ought not to exist between the members (in the same outward communion especially) of the body of Christ. So it was with some others; yet many circumstances long past, which produced some differences of opinion and modes of acting with, it is believed, the same view in all notwithstanding, have in their final result only given occasion to a better appreciation of the sterling integrity and genuine piety and unaffected and undiminished Christian charity of the lamented Corrie—one of whose very last acts on leaving this diocese was in behalf of, almost the last ere his decease, to testify to the integrity of the writer; who, while he remembers

him, therefore, with a peculiar reverence and gratitude, deems his humble testimony the more surely exempt from the very suspicion of insincerity, by the fact of many previous and continued differences in judgment and procedure. But Corrie was above all party in all the wider operations of enlightened zeal—he misunderstood occasionally—he was but too often still more misunderstood himself. In one thing he never mistook—in knowing *love* to be the Christian test, "the very bond of perfectness,"—and in the fact that in him it ever dwelt and ever expansively operated, few were mistaken.

In 1823 Mr. Corrie was appointed to succeed Archdeacon Loring, and truly he had well earned for himself "a good degree." Henceforth he took a standing which necessarily made his good deeds only more conspicuous, without for one moment or in any one slightest instance—the appeal is to all in India—producing in him a movement of self-exaltation, or harshness, or leading him to a single exercise of arbitrary authority.

The judgment of such men as Heber and Turner, now themselves exalted to the blissful abode of prophets and apostles, of saints and martyrs, and of the believing and the good, in all climes and ages, speaks sufficiently his praise. With them he lived and acted on terms of the closest harmony and affection; and during three several vacancies of the See, he conducted alone the responsible, sometimes even arduous and invidious duties of Episcopal Commissary, so as to gain, without a dissentient, it is believed, the esteem and good-will of all, the reverence and love of those more immediately affected thereby.

In what estimation he was held by Government here, while yet amongst us, is too well known to need confirmation. And when Madras was to be provided with a Bishop from among the Indian clergy, all eyes and all hearts moved to Archdeacon Corrie. The authorities at home, the sovereign, the people of England, responded to the universal sentiment and suffrage of India, and he was worthily indeed invested with the higher office of a Bishop, a spiritual head and ruler and judge among the pastors and flock of Christ. Nor was the selection so made of him in aught discredited by his subsequently too short career. "As helper of their faith" emphatically, not as "a lord over God's heritage," he taught, and exhorted, and ruled, and lived amongst them—pastors and people revered and loved him—he "gave himself to Christ and to them"—"sought not theirs but them"—and all men know "what manner of entering in he had amongst them,"—how he lived "to do them good and not evil," to heal and not to tear, to unite and not to divide;

> "And never tried the harsher way,
> When love would do the deed."

And truly "all men now weep because of him," since he is no more amongst them. "My father, my father, the horsemen of Israel and the chariots thereof!" is the universal lamentation. The impressive sanction given to these assertions, by the singularly strong official testimonial of the Government of Madras on the one hand, and by the deep excitement on the other of the whole community of that Presidency, as well as by the instant desire of all to express the love and reverence they entertained for one who had yet been so short a time with them and who had gone amongst them in person unknown, preceded only by his high character for worth, piety and zeal elsewhere, requires no comment, admits of no augmentation.

This excellent prelate was first seized with illness while on his visitation of the Diocese at Hyderabad; and a final attack of apoplexy in the vestry room of St. Mary's Church at Vepery, when he was about to preside at a Missionary meeting of the Society for Propagating the Gospel in Foreign Parts, the oldest and most venerable of all the European Missionary Socie-

ties in existence, terminated in his demise on Sunday morning following the 5th February, 1837. Thus he passed from a sabbath on earth to the glorious sabbath of heaven. O! how transporting was to him the sudden transition! from a sick chamber and bodily weakness, to the mansions of eternal bliss, where sickness and sorrow, pain and care, are ever unfelt, unknown, undreaded—parting from the pastoral staff to bear the conquering palm, and wear the crown of righteousness!

The recent bereavement of his beloved, amiable and pious wife, who had been long a sufferer, no doubt contributed in its measure to loosen the cords of life—but these are only secondary causes: a higher cause was behind, and we doubt not the unerring will of "his God and our God" determined his to him happy release from the cares and griefs and labours of earth and time, to the rest and joys and glories of heaven and eternity. Yes, truly, "he rests from his *labours* and his *works* do follow him." Oh may every servant of Christ yet spared to work be stirred up "so to follow him, as he followed Christ;" let all unite in giving thanks to God for the useful life and tranquil death of Bishop Corrie, and in earnest prayers that "He would send forth into his harvest just such another labourer, to feed and guide and rule in meekness and faith, in love and wisdom, in peace and holiness," the Church of the Redeemer which he hath purchased with his own blood!

III.—The late Mrs. Corrie.

Mrs. Corrie's parents were among the first fruits of the late Rev. David Brown, many years Senior chaplain in Calcutta. She was brought up with great care, and had the privilege of being very much in Mr. Brown's family. Her mother took great pains to preserve her from the influence of native servants, and herself instructed her in the branches of female education at an early age. Mr. Brown, perceiving her aptness to learn, took also great pleasure in teaching her the elements of Hebrew and Syriac; and the Scriptures in the original Hebrew were familiar to her. It may be mentioned that she acquired in early life a correct knowledge of both French and Italian, and had read some of the best authors in those languages. Such was her aversion to any thing approaching to display, that only those who were in habits of familiar intercourse could conceive of her mind and acquirements. The instructions of her mother had impressed Mrs. Corrie's mind with a reverence for religion in childhood; and when about thirteen years old, during a course of catechising by Mr. Brown in his family, she began to view religion as a personal concern. From that time to her death, it held the first place in her affections, and was the mainspring of all that activity in duty, and the cheerful piety, which distinguished her.

For many years she had been subject to attacks of fever, which frequently brought her very low. This, with family trials, at length brought on a complaint, for which change of air to the Cape was recommended. From that experiment she derived considerable benefit. In October 1835, with her husband, the Bishop, she arrived at Madras in a much improved state of health. From that period she continued to improve, and was pretty well up to May, 1836. Her health then began to fall of; and in June, was brought very low. After that she recovered considerably: and the Bishop left her without apprehension, at the end of August, to go on the primary Visitation of his diocese. After his departure, however, she became weaker and weaker; and ceased to leave the house about the middle of September. She finally took to her bed on November 2d, from whence she rose no more. Her Bible, which had been her daily companion through her life, was constantly beside her, or read to her, together with Baxter's Saints' Rest, and Serle's Chris-

tian Remembrancer. On November 15th his Lordship returned home. He found Mrs. Corrie much reduced, but still in no apparent danger. On Sunday, December 18th, he left her to hold a Confirmation at Poonamallee. That forenoon she was remarkably revived, and her appearance much improved; but, by her own account, she had an attack of sickness in the afternoon. On Monday morning, a great change for the worse had come on. From her improved appearance on Sunday forenoon, her medical adviser did not come until about 2 o'clock in the afternoon, when he was much struck with her altered looks, and in answer to the Bishop's enquiries made him acquainted with his apprehension of the result. On Mr. L.'s departure, Mrs. Corrie requested to know his opinion of her case. His Lordship told her that an evident crisis had come on; and that it was doubtful whether she would get over it. The family were much affected by this intelligence; but she shewed no sign of agitation whatever. She had long thought, she said, that this might be the issue.—She spoke with deep feeling of her own unworthiness, and want of improvement of former mercies:—she had been brutish (she said) under chastisements, and careless in prosperity:—she had no hope but in Christ: adding,—

"Jesus, thy blood and righteousness
My beauty are, my glorious dress:"—

with more to that effect; and desired her love might be conveyed to her Mother who had been to her a good mother. When she took leave of her, she had asked forgiveness of any undutifulness; which she now was glad of;—desired her love to the other dear child (Miss Corrie being present) and to her husband and little one; adding "I could wish to have seen the dear thing." It was observed, she need have no uneasiness about those she was leaving behind. She replied, she had none—"This dear child (turning to her eldest daughter, Anna) is blest, and will be blest:" and she "trusted the other, and her husband, are in the right way." On the Bishop's asking if talking in this manner agitated her, she said, No: she wished to converse thus, as she might afterwards not be able to speak.

On the Bishop returning after a short absence from the room, Mrs. C. addressing him said, Am I safe? He replied, "You know as well as I, that 'if any one sin, we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins." "But (said the sufferer) will he receive me?" The Bishop answered, "Does he not say, 'Come unto me?'" and reminded her of the passage, which her early friend and pastor, the Rev. D. Brown, when on his death-bed, pointed out as the most surprising passage in all the Bible, Jeremiah iii. 1. The verse was read to her; on which, after a pause, she said, "Yes; I feel that I am a child, though a naughty one;"—adding, "Though some were farther off from the brazen serpent than others, yet as many as looked lived."

The Bishop afterwards engaged in prayer. When desiring for her that a sense of the Saviour's pardoning love might be vouchsafed her, his feelings prevented further utterance for a time; when she gently whispered, "and pray that I may be sanctified." She said also about this time, that she desired not merely to escape punishment, but to be made like God in holiness. At about 7 o'clock as usual, his Lordship prayed with her before retiring. She enjoyed more of rest during that night than she had previously been accustomed to, and, in consequence, appeared somewhat better on Tuesday morning, so that hopes of her recovery revived. The Bishop prayed with her on awaking; and during the day read a protion of John xiv and xvii. Her conversation was altogether on passages of Scripture, and verses of hymns, relating to the Saviour and his finished work; nor in conversing with her husband did she again revert to any earthly subject. There being no regularity in their conversation, it is difficult to remember all the particular pas-

sages or verses which occupied her thoughts; but the line, "Jesus thy blood and righteousness," was several times repeated by her. On Tuesday evening, she prepared for repose at about 7 o'clock as usual, and was quiet for a time; but about ten, a paroxysm suddenly came on, attended with difficulty of breathing. Mr. Lane had kindly remained in the house, and every endeavour was made to procure, if possible, a little ease to her. About two o'clock on Wednesday morning, perceiving her a little quiet, the Bishop was about to leave the bed-side; when she said, "Do not go; though I cannot speak to you, you can suggest things to me." Soon after she said, "If I live till six, I will take some strong coffee; it is good for this hard breathing; and if not, I shall be where I wish." His Lordship continued at intervals to repeat some passages of Scripture and verses of hymns, which she sometimes took up, or helped him to finish. When speaking of some of the encouragements to believe, she said, that "All who looked on the brazen serpent, though some were near, some farther off, lived." She also said, "When one comes into these circumstances, we cannot but see our great unprofitableness."

Once, when she seemed a little easy, her husband said, "Can you repose in the arms of your heavenly Father?" She added,—"and in Jesus the Mediator." At another time she said, "I dare not doubt his power, or his willingness:"—at another time, "Whom he loveth, he loveth to the end." Soon after she said, "There I shall see our dear ones:—we have two in heaven, and two on the way."—Then to her daughter she said, "See that you follow —and tell Laura the same—that none of our family be wanting." The Bishop said, "You will see your dear father too;" and she added, "And my grandmother:" with more on the subject of seeing as we are seen, and knowing the Saviour as we are known. After the family had breakfasted she received the Lord's Supper, when she desired her daughter and Miss Hutchings also to attend. Her breathing was so difficult that after receiving the elements, the service was for a time interrupted, but was at length brought to the conclusion, in which she joined with evident fervour; and at the close added an impressive "Amen." She had laboured much since the attack come on for breath. A blister was applied to the stomach, and other means used, which produced a little ease; and about mid-day she appeared again to revive. Whilst suffering most, she repeated in broken accents, or by repeating a word or two suggested to the Bishop to take up the subject,

> "I'll speak the honors of his name,
> With my last labouring breath;
> And dying clasp him in my arms,
> —— the antidote of death."

repeating several times at intervals, "dying, clasp him in my arms."

During the forenoon of Wednesday, among the verses repeated was—

> "Beneath thy cross I fall,
> My Lord, my life, my sacrifice,
> My Saviour, and my all"—

dwelling on the words, "My sacrifice." At another time—

> "Lo, glad I come; and thou, blest Lamb,
> Shalt take me to thee as I am,
> Nothing but sin have I to give,
> Nothing but love shall I receive."

When she was a little easy, the Bishop, with a view to the approaching night, retired to get a little repose. Miss Corrie thus notices the conversation she had with her at this interval and on the preceding Monday. "On Monday evening, as I was sitting by her bed, after having spoken of the pro-

bability of her death being near, she blessed me with deep affection; and afterwards said, 'I have two angels in heaven: I am blessed indeed—and dear Laura too—give my love to her. She was a good child to me; and a kind, affectionate nurse at the Cape:—and to George give my love' (and spoke of his kindness to her) 'and their dear baby—I had hoped to have seen the little thing. I hope they will bring her up in the right way.' She spoke of my aunt, and uncles, and cousins, and desired her love to them; adding, 'I hope we shall meet where we shall know as we are known.' The same evening, after a pause, she said, 'I have been too fond of the world, and its love, and admiration; but God has weaned me from it by this long illness.'"

"On Wednesday noon, I was left alone with her. Seeing her suffer much from difficulty of breathing, I said, You have been a great sufferer, dear Mamma; but what a comfort it is that our light affliction, which is but for a moment, worketh for us a far more exceeding and *eternal* weight of glory; and how *small* all suffering will appear on looking back from that glorious eternity. She said, 'How small!—and is it not astonishing that we should be *rewarded* for bearing our sufferings patiently? If I were to chastise my child, and she submit, I should not reward her for it;—yet God, through Christ, rewards us.' I asked her if she remembered one of her favorite hymns—

> "When I can read my title clear
> To mansions in the skies.
> I bid farewell to every fear
> And wipe my weeping eyes."

She desired me to repeat it, which I did.—She then said, 'And what is my title?' I replied, Jesus, the Lord, our Righteousness. She said with emphasis, 'Yes.'—On another occasion, I said, What a glorious thing it will be to be free from sin. She said, "Yes!—and from *self*." Sarah (Miss Hutchings) coming in, I went to lie down; and did not go to the bed-side till summoned to give her refreshment, about ten minutes before she became insensible.

At about two o'clock P. M. whilst waiting for the refreshment prescribed, she said in very broken accents, 'What is that—I looked and there was no deliverer, but mine own arm brought salvation?' The Bishop repeated the passage as it stands in Isaiah; and it has since occurred to him that she had heard Bishop Turner preach some impressive sermons from that text. While taking with some difficulty a small portion of arrow-root, she all at once was seized with a convulsive spasm—her eyes became fixed, and those around her were not aware that she was any more sensible.

The Bishop and Miss Corrie repeated some of her favorite passages of Scripture, but she gave no sign of recognition, and continued to breathe hard for about half an hour; when she gradually ceased and entered into rest, about a quarter past 3 P. M. almost during the time her husband was offering the "Commendatory Prayer."

IV.—Abolition of Salutes on occasion of the Muhammadan I'd, at Sola'pur.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—With reference to an article in your second number of the current year, page 71, you will be pleased perhaps to be told, that the custom of firing a salute in honor of the Muhammadan feast, the I'd, was abolished at the station of Solàpur in 1834, and the occasion as follows. One Sunday, the officer in temporary command of the brigade received, from the Musalmàn camp-followers in the bázár, what to him seemed a most unreasonable

request, viz. that a detachment of European Horse Artillery should on that day at noon be ordered with its guns to proceed to an I'dgàh, nearly two miles from their barracks, and fire a salute. This being at variance with the feelings of the person applied to, every order, general, divisional, and stational, was searched. It being found that written authority there existed none, the camp followers (butchers, bakers, grass-cutters, in the pay of government and of officers) were told they might go and celebrate their festivities in their own way, unaided by the voice of six-pounders. They did so in very good humour, and doubtless with a better opinion of the Government for having witheld its annual tribute to their foolish pride. ———.

The writer of the preceding note, a highly respectable field-officer of the Bombay service, has furnished us with his name, and we can vouch for its accuracy.—*Edit.*

V.—The memorial against the countenance of idolatry and superstition.

[FROM A CORRESPONDENT OF THE BOMBAY GAZETTE.]

Mr. Editor—The late memorial presented to Government, requesting its relinquishment of the part which custom and idle policy have caused it to act in some of the idolatrous ceremonies and observances of the natives, has drawn forth a train of discussion, of a length too weary, and a breadth too discursive, for the compact, clear, and positive, nature of the question debated on. This enlarged and dislocated mass of argument has arisen partly from a mistaken view of the sentiments of the petitioners, partly from prejudice, and partly from a perverse notion common to many, that nothing is good in which they are not a party. The way of error is perplexed and mazy—lengthy because it has no conclusion, but withal pleasant because the error is our own. Its asperities and ruggedness are moreover smoothed by the various passions and prejudices of human nature, which are continually traversing its beaten surface, seducing, guiding, and finally duping, the unwary traveller. In the opposition offered to this memorial through the medium of the press, I have observed that the whole of the antagonist opinions marshalled against it are either founded in error, or are let loose under random colours, or principles, to strike as they may, or fall as they list. Their aggregate force however appears, when properly collected and organized, to range under two grand objections, viz. that a concession on the part of Government would betray a spirit of illiberality and intolerance; and that concession would be impolitic on account of the deep and bitter disaffection it would excite. Let the subject be, however, considered candidly in the spirit of the memorialists, and these objections will appear to possess no more real force than that exerted on the disturbed fancy of him who cherishes them.

It is only in those countries where the inhabitants are engulphed in idolatry, or led captive in the bands of superstition, that external pomp and dignity in the parade of formal devotion and ceremony are pressed in an absolute manner into the divine service, and as these pious embellishments are intended also to attract and captivate the mutual admiration of those who practise them, so the grandeur of display is always commensurate with the wealth and dignity of the worshipper, rising to the fullest lustre of sanctity in the presence of the throne, and receding in costliness and splendor as it reaches the hut of the peasant and the abodes of poverty. Wherever religion is thus arrayed, the gorgeous piety of their rulers is generally a great object of admiration and reverence. The procession of the Pope going in state to perform high mass at the altar of St. Peter's is as enrapturing a sight for a Roman of these days, as was formerly that of the *Pontifex Maximus*, when proceeding to *sacrifice* for a

lustration, to his more warlike predecessor. But were another Boccold and Knipperdoling to start up in Rome, no Catholic would expect to see them perform mass, nor would he take their absolution. The pilgrimages of the Peshwás to the banks of the holy Godávarì, or the Krishnà, have no doubt in their day both purified and refined the faith of the many Brahmans who waited on their bounty; and such virtue has also flown from the visit of a Muhammadan prince to the tomb of his favourite saint. But would not both Brahmans and Muhammadàns think themselves dishonored, and their places polluted, were even our Governors and Councillors to enter them for the most holy purposes of ablution and meditation? The fact is, that no man expects another of a different persuasion to join in his religious services, and he would be offended at his proffered companionship, the more or less, according to the intensity of of his prejudices, or the manner of his faith. Were Government therefore to lay aside the character it assumes in the ceremonies of its Hindù, and Muhammadàn subjects—were it to cease from acting the part of Shudras and even to refrain from invoking Ganpati in its public documents, we are pretty sure that neither the god nor his votaries would care aught for its indifference about the matter. And I would request any of the opposite party to explain whether there can be any illiberality or intolerance in the Government withdrawing its countenance and support from the service of Brahmà and allowing his servants to worship him without let or impediment, by themselves. Toleration can scarcely mean any thing more than a neutral state of sufferance; but perhaps the opponents of the memorial have their eyes upon the pantheistic toleration of the old Romans, who had a niche in their temples for every strange deity they either took, or met with, in their warlike excursions. This liberal principle of divine fraternization might at times accord with the fancy or policy of the worshippers of Jupiter; but it is rather too much to expect a similarity to such compliance from a Christian Government.

With respect to the annual grants of money to various Brahman temples, such as Párvatí Jejurí, and others, it ought to be known that even the former Native Governments never allowed their gratuities to such places to assume a permanent shape, and that they were often casual and uncertain, and that even the distribution of the Dakshiná * was not made a fixture on the treasury, until the Peshwaship of the last Báji Rao, who often lavished his treasures in feasting and enriching Brahmans, and in planting groves of mango trees, in order to appease the shade of his murdered relative. Government has already reduced the grants to the temples; and it was only after a long consideration that new Brahmans were this year admitted on the Dakshiná list. There is nothing therefore in the shape of a prescriptive right which could be made a plea for the continuance of a money grant. The Brahman temples are moreover supported by a piece of land set apart and allotted for the use and service of the god. These lands are all ináms; and it is singular that a share of their proceeds, or (as it is called) the offering to the gods, is claimed by the Government. So it would seem that Government in a spirit of good fellowship gives a little and takes a little. I would not here propose that these lands should be resumed by Government, as they are all bound by old hereditary, or rather mortmain, tenures; but I would suggest that Government should discontinue all direct treasury gifts, and, as a compensation, allow the god the full enjoy ment of his inàm, without claiming any share in it. In such an arrangement the keenest casuist in intolerance will find nothing to cavil at

2. On looking at the objection regarding the impolicy of the matter, I might require the opponents of the memorial to declare whether the injunctions of worldly policy are paramount to those dictates of faith and conscience to which as Christians we profess to adhere; but, as many well-meaning individuals will be loath to answer this question, I do not press it. If, [?] however, I have suc-

* The Dakshinà is strictly not a religious donation; its object being originally to reward learning: but Baji Rao gave it to all Brahmans promiscuously.

ceeded in shewing the indifference of the people towards the Government omitting its part in those ceremonies and occasions where it is wont to figure, and that an equitable compromise in the giving and taking of offerings to the gods would be agreeable to the people, I think I have shown that the concession required might be made without any danger, and would be even politically just. The cry of danger is, however, an unmeaning one; for what hazard would the Government risk, for instance, in withholding the annual grant made to the Kotwál at Punà for the Sarkar Tábut? or in keeping from the same individual the one hundred rupees which he now wastes in providing an annual dish of pilau to be eaten at the tomb of his father? Would he fling up his salary and situation in disgust? I fancy not. And are not most of the religious grants (especially those made to Muhammadáns) given to people employed under Government? The impolicy, and consequent disaffection, so much dreaded, exist only in the fears of those who have not well considered the matter.

Yours, &c. A.

VI.—Journal of a Tour, by the Rev. James Mitchell, of the Church of Scotland's Mission, Puna.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Sir—The following are some extracts from a Journal, addressed to a friend in Scotland, of a tour in the country lying between Puna and Mahájì in Khándesh.

Ever since I engaged in missionary work, I have been deeply impressed with the necessity—the imperative necessity, of publicly and extensively preaching the glad tidings of the gospel to the people of this country. I have felt convinced that, although schools, under an efficient and constant christian superintendence, are a means of grace, and will be blessed for the spread of Christianity in this land, they ought never to interfere with, far less supersede, the public and free discussion of religious subjects with the people at large. It is decidedly my opinion, that Christianity will never supplant idolatry in this land, unless the preachers of it run to and fro amongst the people, "having the everlasting gospel to preach" to them. I, therefore, though at the expense of fatigue, and inconvenience, and exposure to the heat by day, and the cold by night, feel it a duty and a privilege, to take a preaching tour to some distance from my usual place of abode, once or twice a year; and, the more I do so, the more am I impressed with its propriety. In consequence of such labors by almost all the missionaries in this part of India, the knowledge of salvation is making rapid progress, and Christianity is much thought of, and spoken of, by the natives; and with it a conviction of the weakness and instability of Hindúism is advancing. The issues are with God; and it does not become us to say when or where he will appear in his glory—it is ours to "sow beside all waters."

Whilst we give the preëminence to preaching, we despise not, and fail not to use, according to our ability, all other means. We know that they are all excellent handmaids; that they all tend to render preaching itself the more powerful, and to raise up qualified instruments for the carrying of it forward.

It has been said that preaching to the natives is injurious to the health of European missionaries. This I can by no means admit:—the bodily exertion, and the change of scene and climate, which the travelling it requires renders necessary are the very life of a missionary. Every body in India feels the necessity of a rigorous use of exercise in walking, riding, &c. Sedentary and inactive habits, in this climate, are nothing but certain destruction; and even a morning or evening's walk in a garden, or a drive, or a ride, or

a promenade, near a town or encampment, are by no means sufficient. Perhaps there are few who have greater barriers thrown in the way of their taking sufficient exercise than missionaries; they find the mornings and evenings the best seasons for going amongst the people to preach to them; and, during the rest of the day, they find it necessary to engage in various studies, composition, translations, &c. Hence this professional inaction has, I fear, slain her twenties and thirties of otherwise useful and faithful missionaries, or has subjected them to some severe attack, which has sent them quickly out of the country. I am glad to learn, from Mr. Mackay's statement, that our missionaries in Calcutta are resolved to preach in the native languages; and, that they find three hours a day sufficient to carry on their school operations. I hope they will also make frequent excursions into the country around them, which may enable them to labor much longer without being under the necessity of taking a voyage to Europe.

I am, my dear sir, yours very truly,
JAMES MITCHELL.

I left Púná on the 26th December, 1836, having, on the previous day, administered the Sacrament of the Supper to forty-two members of our English congregation. As I had determined to proceed with all expedition to Málegánw in Khàndesh, as the point from which to commence a particular visitation of the villages, little or nothing having been done to make known the truth in that quarter, I rode from Púná to Nagar, a distance of about eighty miles, in twenty-eight hours. I remained in Nagar till the afternoon of the 28th, enjoying the conversation of Mr. Boggs, and the other members of the American mission there; as also of some other respected friends. The state of the mission seems promising. Besides Mr. Boggs, there is another ordained missionary lately arrived, Mr. Ballantine, together with an assistant missionary, Mr. Abbott. They have several Maráthí boys' schools connected with the mission. There is one school which attracted my attention particularly. It is a kind of boarding-school for native boys. They generally live day and night within the mission premises, and receive food, which they cook for themselves, or get cooked, so as not to interfere with their casts. They are all daily instructed by Mr. Abbott in Christianity, reading, writing, and arithmetic; and, for amusement, play or work in the mission garden. The most of these children have their parents living in the town. There is no agreement between them and the missionaries, as to how long the children are to remain at school; but it is understood that they will do so till they have become good scholars. There are about 30 boys attending at present. It is an interesting experiment; and I hope it will succeed. There is a native convert, an assistant in this mission; and there are several people, chiefly belonging to the poor's house, who have been baptized. The first native preacher, on this side of India, Bábáji laboured here; but he died in less than a year after the commencement of his labors. The converts at this station seem in a great measure to have been the fruits of his exertions. He was by birth a Bràhman, and first served our mission, chiefly in attendance on Mr. Crawford, as a pandit. He then served the American Mission, where he was savingly brought to the knowledge of the truth. He had often before had deep impressions of the importance of Christianity.

I left Nagar about 4 o'clock, P. M. and rode, 22 miles, to Ráhúri, whither my servants and travelling equipage had preceded me from Púná.

On the morning of the 29th, I rode 13 miles to Kolar, where I breakfasted. I had a considerable assembly of natives to whom I preached. Several of them could read, and were supplied with books. Here I was visited by the most wonderful dwarf that ever I saw. He seemed to have come to his full growth, and was only four spans high or about three feet. He could

walk very well, was at school, and could both read and write. I gave him some books. He is married; and his wife, though young, is of the size of the generality of women. He was not well proportioned. Head too large, nearly of the full grown size; body too gross; legs short and bent. He had a fever when young, which, he said, stopped his growth.

In the evening I rode to Ràhàta, 14 miles. Early on the morning of the 30th, I rode, 12 miles, to Koparganw. I there found a horse from Màleganw awaiting me. I started, therefore, almost immediately for the next Bungalow, at Sàwàrganw, 16 miles off. I got on very well till within five miles of my destination, when, the horse starting suddenly aside, I came to the ground before I could recover myself. The fall was rather a severe one, and stunned me a little; my first feeling, however, was thankfulness to the Lord, that it had not been still more serious. As soon as I had collected myself, the first thing that attracted my attention was the state of my right hand, which I found useless. It had suffered a dislocation at the wrist. I immediately did what I could to put it to rights; and in this I was assisted by a native who was passing at the time. It was a mercy that I thought of so doing, as I seem to have almost completely succeeded, and as there was no medical man within thirty miles of me. From the swelling which shortly afterwards took place, it would have been difficult and painful to have done it afterwards. I reached the Bungalow with some difficulty, and remained there till the 2nd January. On the 31st I could do nothing but attend to my hand. On Sabbath, the 1st January, I felt easier, and in the evening went into the village. I first addressed a company of men and women, who had brought out a corpse to the river-side to be burned. The wife of the deceased, a young woman, seemed much distressed; her grief, however, vented itself in loud lamentations, in which she was aided by the other women. The distress was not like that silent, solemn, heart-breaking, sorrow, which I have seen in the widow of a christian community. All the consolation administered to the poor woman, was, that her husband had taken some other birth. When they had nearly covered the body with wood, &c. they brought her forward to put some leaves of a particular tree into the mouth of the corpse and to cover the face with the cakes of dried cowdung which were to destroy it: this was her last office of kindness and seemed to be regarded as of much importance for the rest of the dead. After the fire had burned for some time, a man got an earthen pot full of water on his shoulder, when another broke a hole in the side of it with a stone. The former then walked round the fire till all the water was expended, and then dashed the pot on the ground, which was broken into many pieces. This is certainly a very beautiful and affecting ceremony, showing the exit of life, and destruction of the body.

After having for a considerable time addressed this assembly, without having produced any serious impression, I went into another part of the village, where I found some people sitting in a Cháwadi. Here, in the midst of a group of people, I discovered a person in the dress of a gosáwi, who seemed to be discoursing to them. Though the appearance of the face gave me the impression that the speaker was a female, it was some time before I was fully convinced of the fact. She seemed to be about twenty years of age, and was accompanied by a boy as her servant, and had a horse standing near on which she seemed to be in the habit of riding. I learned from her that she was the widow of a Konkani Brahman, and that for some years she had pursued this kind of life; wandering from village to village, and living on the charity of the people. She could read, and shewed me some of her books, which consisted of *abhangs*, or songs, in praise of the gods, which she could also repeat. I explained to her, and those present, the way of salvation, and gave her some tracts. Though I had often seen old women and men going about, I had never before seen a young and single woman in such circumstances. I felt grieved and shocked at the whole exhibition. It is an effect of the de-

grading state of seclusion and servitude in which such women are held at home. It is this which induces them rather to "forsake the world," as they call it, than to live with their friends, and to set out and wander through the country as religious characters.

I left Sáwurganw in a palanquin, about two o'clock P. M., on Monday the 2d January, and the same evening reached Lieut. G.'s. at Málegaṇw, having travelled a distance of thirty-two miles. I was immediately visited by Dr. Arnott, who pronouuced the right hand to be in a good state.

As I was still unable to manage my horse, and was suffering considerable pain, I resolved to remain at Málegaṇw for a few days; and afterwards, instead of proceeding to Barhampur, as I had purposed, to attend a large Jatra, at Maliaji, and then again to return to Puna by Màlegaṇw. In so doing I saw that I would be enabled to publish the gospel in a very interesting quarter of the country. During my stay at Málegaṇw I had daily opportunities of preaching to the natives. I frequently went for this purpose into the camp bazar, and had the people continually coming to my lodgings for books. I spent one day at the native town, which is about two miles from camp, and is said to contain seven or eight thousand people. I preached to the inhabitants in one of the bazars for several hours, and gave away a large nnmber of bcoks. I did not think fit to supply all who asked for them; but it seems that all were determined to have a share. I had gone for a little while to look at the fort, which has been a very strong place, and the capture of which cost our troops considerable labor, when the people fell upon the servant, who was left in charge of the remaining books, and in a few minutes robbed him of every one of them. I hope they may do good, though this was not a fit way to obtain them. I afterwards visited a person called here the rájá or king. He is a Brahman, and a descendant of the individual who built the fort. He is an adopted son of the late rájá, Gopal Roa. The founder of the family, Narú Shankar, was a military leader in the Maráthi army in Gujurat, and particularly distinguished himself at the siege of Ahmadabab, in 1755. He was one of the principal commanders with the Báwa, and, before the disastrous battle of Paniput, was left in command of Delhi. The family seems now much reduced, and has very little appearance of splendour. It is said, however, to receive considerable sums as inams from Government. The present rajah is a young man, about twenty-years of age, and in no ways remarkable. I discussed religious subjects for a long time before him with a few Brahmans; but he made almost no remark himself. He asked me for an English spelling book, which I was sorry I had not to give him. I sent him, however, afterwards a Maráthi New Testament, and several tracts, and promised to send him the books he wished by the first opportunity.

Sabbath the 8th. I preached twice in English to the Europeans in the encampment, when a very considerable number of them attended. The society is composed of the officers of two Native regiments of infantry, and the staff of the Brigadier Col. Kinnersly. I here became acquainted with several interesting people. They all complain much of the want of gospel ordinances; till I came they had not had a visit from any minister for about nine months. They would like much to have a missionary at the station. It is now certainly one of the first places on this side of India, which should be supplied; one or two Missionaries would here find full employment. Between the town and camp of Maleganw there are not less then nine or ten thousand people; and the whole of Khandésh is open for labor. It contains many large towns; such as Dhulia, Barhampur, Parola, Barganw, &c.

I was disappointed in not finding Nimbàji and his wife here, who are both members of our native church. They were baptized at Harnai, when Mr. Nesbit and I were there, and have ever since conducted themselves as becomes their profession. They had lately gone to Assirgad with Mr. Lucas, in whose service they are retained. Another member of our native

church, admitted by Dr. Wilson in Bombay, is here, in the service of Mr. Goodenough, who gives him an excellent character. Whilst at Máleganw, Nimbáji was in the habit of reading the scriptures to the people in the Poor's Asylum. I found some of them in consequence well inclined towards Christianity, and one woman disirous of baptism. I was pleased with her knowledge and seriousness, and may have her brought to Púná for further instruction. There is another man here, with his family, who is desirous of baptism. In the absence of Nimbáji, he attends to the Asylum, under the direction of one of the officers. When Nimbáji returns, he proposes to come to Púná. He was formerly for some time under my instruction, and I hope has the root of the matter in him.

I felt my hand so much better, as to be able to leave Maleganw on Tuesday afternoon, the 10th January, and rode to Chikanwál, a distance of 12 miles. Here I had a good audience, and gave away a few books.

On the morning of the 11th I rode to Gorgow, a distance of 6 miles, to breakfast, after which I spent a considerable time in the village, preaching to the people, and supplying the readers with books. In the afternoon I rode, 6 miles further, to Arvi, which I reached about sunset. In the Dharmashàlà, near to that in which I had taken up my abode for the night, I found a Musalman, the Káji of Maleganw, proceeding to Dhulia, with whom I had a good deal of conversation on the subjects in dispute between us and the followers of the false prophet. I found that the contrast between the morality of the Gospel and that of the Koran was most confounding to him. He could by no means account for the immoralities of Muhammad. I gave him a copy of Dr. Wilson's Exposure, and some other tracts, which he promised to peruse. He said he would be happy to renew the discussion, should we meet in Máleganw. I then talked to some Hindùs present, who afterwards kept up a singing in a temple near me, almost the whole night.

12th. I rode in the morning (about 7 miles) to a small village, found the people very obliging, and had almost all of them to hear religious instruction at their different times during the day. None of them could read; but I left four or five tracts with the patel, who said that he would make the kùlkarni (the accountant,) when he came, read them to himself and the other villagers. In the evening I rode (five miles) to Dhùlia, the civil station for Khandésh and the principal abode of the collector, judge, &c. I took up my abode with Captain Walter Scott, Engineers, who has charge of the roads, and other public works and improvements in this province. He is a nephew of the late Sir W. Scott. Mr. Boyde, the collector, a gentleman from Gallowayshire, is a very benevolent man, and an excellent servant of the company. He has the good of the natives much at heart, and is much beloved by them. Under his management the province is rapidly improving. I had the pleasure of some intercourse with him, and received some information in reference to the state of the natives. I had, since entering Khandesh, noticed that, though the villages are numerous, they all appear much decreased in size from what they had once been; and that, although the soil is good, much of it lies uncultivated, and covered with jungle. This, I was informed, is the case almost every where in the province; and the reason of it is, that, in the latter days of the Maràthá empire, it was the scene of almost perpetual warfare, and was plundered both by friend and foe. Large bodies of Pendáris and Bhils were almost continually robbing the poor villagers, and frequently murdered many of them. The effect of all this was, that those, who fell not a prey to the sword and famine, fled to other countries, where they were not exposed to the same dangers. Most of the villages are being rebuilt; but I daily passed one or more in which there is not yet a single human being. The country would be much richer than the Deccan, were it inhabited. Rice, wheat, and all the other common grains, sugarcane, cotton, cayan, castor, &c. &c., are produced in great abundance. Government is doing much to open up the wells, and repair

the tanks and mounds, which had been choked up and destroyed. The people seem to be a very industrious and obliging race of men, but are still very poor. The blessings of the English reign were never more evident to me than here; and no where do they seem so much appreciated by the natives. The people in the Konkan and Deccan are continually murmuring; here I have not heard a single expression of discontent, but often of gratitude.

Dhulia is a considerable town. I preached several times in the bazars to crowded audiences. I did not, however, find the people so orderly as in the villages. At civil stations, I always find that the karkuns (clerks) and others in the public offices, are very bitter against Christianity, and like to shew their importance by objecting and making a noise. I took out very few books with me, as the distribution of them in these circumstances increases the commotion. I invited all who wished a supply to call at my lodgings. Here many waited on me, and heard quietly, and carried away books, who would have done neither in the bazar. An assistant in the hospital, who had conversed with my friend Captain Jameson, when here, and received books from him, seemed very inquisitive. A Sònár, who heard me often, said that he had determined to come to Púná to be instructed—he seemed to be much impressed; time will shew whether permanently or not.

Sabbath 15th. I preached twice in English, in Dr. Elliott's house; where I had a large congregation, considering the smallness of the society. There has been public worship here only twice or thrice during the six years, that Dr. Elliott has been at the station! Between this and Maleganw, a chaplain would find plenty of work; and he might also, now and then, visit Assirgad, another military station in the province, which is still more destitute, and which, I believe, has never seen a chaplain! Such is the great care that the Company takes of the spiritual wants of her servants! The people here are truly left to the voluntary principle; and, although they are all in the receipt of good pay, it produces no religion, nor particular desire after it; I fear quite the reverse. Were the Company to withdraw her aid, which some seem so much to desire, the whole of India, except where missionaries are stationed, would soon, I fear, become as destitute as Khandesh. Such was India thirty or forty years ago, and such would be the triumph of voluntaryism. I think the Company is very culpable in neglecting its protestant subjects and servants as it does, when it supports Hinduism so *fully* in every quarter: there are few villages without an endowment for one or two priests of that religion.

On the morning of the 16th I left Dhulia, and passed the heat of the day at Págná. Here, whilst engaged in addressing, at length, a company of the people, my servant was in another part of the Dharmashàlá preparing breakfast: this a Bhairágì, who had been discussing matters with me without any great credit to himself, observed. He set up a hideous noise, declaring that they were all polluted; that their god too (an image being in the place) was destroyed by my food, and that, if I did not make reparation, they would all fast till they died—yea, if I did not leave the place immediately, that they would go in a body and complain to the collector. As the rest of the people said nothing, and as I knew that this was all to shew his own importance, and to do away with the effects of what I had said, I paid very little attention to him, merely directing the servants to remove from the place objected to; but I refused to leave myself. As he saw me unmoved, he soon became quiet, and afterwards gave me a long account of his travels. Had I given way to him, he would only have got worse. I afterwards gave books to several readers.

I rode in the evening (7 miles) to Mùngì, and, till dark, preached to a small assembly of people at the village gate. I found only one person who could read. Though the village is small, I was surprized at the number of oxen, sheep, goats, &c. which came from the fields as it was getting dark. Here, as in the Deccan, all the flocks are brought within the walls at night.

17th. I breakfasted at Mandalà, conversed with the people frequently during the day, and gave them a few books. I left the village early, and preached to a company of people at Eskaira, in the house of the Kùlkarni (accountant) a Brahman from Púnà, who had formerly heard the truth. The village is an inám belonging to a sardàr (chieftain) at Pùnà, and seems prospering, though very much reduced in its dimensions from what it used to be. A little after sunset, I reached the large town of Parolà, which is well fortified, and one of the largest and most prosperous I have seen in Khandesh. It belongs to a Bràmhanical family, whose chief possessions are in Hindustan. One of the brothers, who are three in number, resides in this fort. There are many weavers in the place, and its trade seems considerable. The country around is well cultivated. This is one of the few places which escaped the ravages of the Pendàris, &c. As I could do nothing this evening, I determined to remain till tomorrow evening in the town.

18th. I preached in the different places of the town before breakfast, and gave away a few books. I preached again about 12 o'clock to a large assembly at the Dharamashálá, and began to distribute books; but the pressure was so great, and the anxiety of the people to be supplied so strong, that I could not perform the work properly. I, therefore, removed to a temple which was near, and made those who wished books come in one by one at one door, and go out at another. In this way I succeeded in giving away, after proper examination, as many books as I thought necessary; but not so many as to satisfy the people. About 4 o'clock I went to call on the principal native, or rájá (king), as he is called. He is a young man, and, according to common report, very dissipated. He did not make his appearance, but sent out to the darbàr-room, his Dewán, a near relation, aged, and very respectable, with whom I conversed for a considerable time chiefly on religious subjects. I had no books with me; but sent him some from my next halting-place. This family are Karhàdi Brámhans. The fort, in which the palace is, is not kept in good repair, and a few guns on the wall are now nearly useless. There is no likelihood of their being required, as long as the country is under the English Government, which has rendered the wilderness as secure from aggression, as the city. Even the Bhils are now quiet: many of them are engaged in the company's service. A regiment, consisting entirely of these quondam robbers, has been formed, and lies within a few miles of this town, at Dharmagawn. It was formed by Captain Outram, whose work was a very difficult one, as they did not relish the idea of being brought under discipline. Others of them have had villages given them by Government, at low rents; and they have begun to cultivate the soil: others again are found acting as watchmen in the various villages of the country. I did not hear, however, of any thing having been done to instruct them in the art of reading, &c. I rode to Nágaw by moonlight, and read and expounded a part of Scripture to the villagers, and my own people.

20th. I spent the forenoon in Parkendia, which is still a large town, though not half what it once was. There are some good Musalman buildings in the place, which shew that it has been one of some consequence. I was almost constantly engaged in conversing with the people, and giving them books. I preached in the evening at Kassoda, a considerable town, and gave away a good many books. I travelled only 6 miles to-day, as these villages were near to each other, and I did not think it proper to pass either of them.

21st. I breakfasted and spent the rest of the day at a small village, where I found the people very attentive to what I said; but very few of them could read: I left books, therefore, with only two or three persons. In the evening I rode to Mahaji. Here I found a great many people assembled, and encamped all round the village, which is in itself very insignificant. The Gerunda river, which falls into the Tápti, flows past the village. Though at this season much contracted in its dimensions, it is sufficient to supply the

assembly with water, without which they could not long remain together. Though the religious part of the meeting, or Jattrá, is over in two or three days, the Bazar remains for upwards of a month. These assemblies resemble much the fairs and trysts in our own country, many of which, I suspect, were originally connected with religion, and with respect to which we see that, while this connexion has been dissolved, the more worldly part still remains. All the shops here, like those at fairs, are in booths, made of upright and cross poles, covered with cloth. The merchants, from the sea-coast, here meet those from the interior, and exchange their goods.

I found a tent awaiting me, kindly sent by Captain Scott, from Dhùliá, without which I could not have remained, there being no accomodation in the village except for a few natives. I had the tent pitched in a convenient situation for meeting with the people—near to the bazar, and yet so as not to be incommoded with its noise.

22d. This being the day of the new moon, the religious services which usher in the Jattrá commenced, as soon as the sun shewed himself above the horizon. I went out, much about this time, and directed my steps towards the temple of the idol, from which the village takes its name, and which is just within the gate. Here I found the people assembled in great numbers, and making much noise with their voices and with their barbarous music. In the midst of them was a car bearing a scaffold, in the centre of which was fixed a pole surmounted by a cross beam, so as to be capable of revolving upon it. At one end of this beam was suspended a kind of seat, and from the other two hooks, something like those to be seen in butchers' shops. Just at the moment of my approach, a poor old woman mounted the stage. She was placed at the end of it next to the hooks: her back was laid bare, and some of those present seized the fleshy part of it, which they forced as much as they could from the bones, whilst others thrust the hooks through the flesh thus pulled up. As soon as all this was accomplished, which was in less time than this description could be written, a man placed himself in the suspended seat, and immediately the beam was whirled round with the poor woman dangling in the air. After she had made the circuit four or five times, she was again placed on the scafold, disengaged from the hooks, and, supported by two men, was conducted through the gate of the village, to be presented before the idol; she evidently suffered considerable pain, though she uttered no complaint, as the least murmur would have deprived her of the whole merit of the performance. I went inside the gate, and had a view of the idol, a huge stone without any particular form, covered with red paint. The Hindus never think of the appearance of their gods—a piece of red stone answers as well as the finest image would do. They often, however, have their gods placed in a good, if not a splendid, domicil. In the present instance this was not the case: the temple is a low flat-roofed brick building, scarcely good enough for a cow-house. I took my station near it, and to a large crowd preached the salvation which is by Jesus Christ. They were all attention, and many of them admitted that the worship, in which they were engaged, was of no avail. Removing from this situation, I preached to another considerable assembly at the temple of Hanùmant near the other gate of the village. I afterwards preached to a very large number outside the village. I had brought out very few books, but invited those, who wished a supply, to come to my tent during the day. I was thus engaged till 9 o'clock; when I returned to the tent. No sooner had I breakfasted, than I had people applying for books. I continued supplying them, and occasionally explaining the way of salvation to them, till after 4 o'clock P. M., when I dismissed them. After a while I mounted my horse, and rode round the bazar; and, in two places, addressed the people shortly. At one of these places was the car, and the woman I had seen at the gate in the morning. I strongly condemned the people's conduct, and pointed them to "the Lamb of God, who taketh away the sin of the

world." The poor woman was very attentive, and, at my request, shewed her back, which was considerably swollen, and had been bleeding, which most people say never takes place in such cases. They told me that twenty persons had shewn the same devotion to the idol during the day, which I should think likely, from the number of cars which I now noticed in several quarters of the field. A great portion of the devotees here seem to be women, who often vow to shew their gratitute in this manner, should they, within a certain period, be favoured with a son, or some other worldly blessing. I did not ascertain the reason, which induced the old woman just mentioned to go through the painful ceremony—she might be a substitute for another, which is sometimes admitted.

23d. I went out about sunrise, and conversed, first, with a company of Musalmáns in Hindustani, who are here some as merchants, and some as *swárs* in Government service. I, afterwards, preached in Maràthi to a congregation in the bed of the river, which contains perhaps a third of the whole company. The channel is at this season dry, with the exception of a small stream in the middle.

I was engaged all this day, as I was yesterday, in distributing books, and preaching to the people in the tent. I did not finally dismiss them till sunset. I took, however, two short rests during the day. In the evening I felt rather hoarse, from the incessant speaking. The people seemed very anxious to learn, as almost none of them had ever before heard the name of the Saviour. This being Sabbath, I spent an hour in the morning and another in the evening very comfortably, in religious services, with an officer of the 26th Regiment N. I., who is here with a detachment of sepoys, and whose tent was pitched near my own.

24th. I preached in the morning in the bazar in two places, and had people, as usual, all day at the tent to obtain books, and to hear the way of salvation explained. I had now distributed almost all the books I had brought with me, amounting to several, thousands; but the desire of the people was not satisfied. I regretted that I was obliged to refuse many individuals, who seemed anxious to be supplied.

25th. In the morning, I preached in the bazar to a large number, and afterwards, at the tent, had visitors till about 11 o'clock A. M. when I struck the tent, as I had determined to proceed towards Málegáwn in the afternoon. I sent my people before to Bargow about 7 kos or 14 miles distant, and remained myself till 4 o'clock. I reached Bargow about 7 o'clock in the evening, and took up my abode in part of a ruined palace, which has been put into habitable order by the assistant collector, who occasionally resides here. Soon after my arrival, I had a visit from the subedár, or chief native officer, of the Táluka, who has his office in this town. He was accompanied by several of his kárkúns (clerks.) He entered into conversation on religious subjects, and remained with me for a considerable time.

26th. As Bargow is a large village, I determined to remain till the afternoon, that I might have an opportunity of conversing with the inhabitants. I went out early and preached to the people, and gave away a few books. This produced a great call upon me by men and boys, which I could not supply. The village is filled with the ruins of large houses, or palaces, shewing that it has formerly been a place of much consequence. A great portion of the people are Brahmans, and, like most of their tribe, proud and ignorant. After breakfast I visited a Brahman, named Rámchandra, who was at the place on duty; as he holds a high situation under Government. I had heard of him before, as a learned and clever man: he speaks English well, and has read a great deal. After looking at his books, which were chiefly of a scientific nature, and conversing on general subjects, I introduced the subject of religion. This he declined, however, to discuss, as he said that he was perfectly satisfied with his own system; that he knew perfectly the facts and doctrines of

Christianity, that several gentlemen had tried to convert him, but in vain; and that he had determined to think no more on the subject, but to act as his fathers had done before him. It was in vain I remarked that a philosopher was always ready to hear what might be urged in support of any particular view, and ready to embrace whatever might appear to be the truth. I offered him some books on the subject of Christianity; but he refused them also, saying that they might beget some doubts in his mind, which, though foolish, it might be difficult to overcome; and that, as he was perfectly satisfied, he thought it wrong to perplex himself. He said, however, that, if I could send him books on science, he would receive them thankfully. He is a man rather advanced in years, and a sad instance of a person, with a vigorous and well-informed mind, fortifying himself in superstition. I continued preaching to the people and giving books to those who could read, till about 2 o'clock P. M. I reached Bahála about sunset. I discoursed for a little to some people in the bazar of that place, and afterwards conversed with them, and gave them a few books, at my quarters.

26th. I rode this morning (10 miles) to Karki and spent the day as usual with the people. In the evening I rode (four miles) to Sonárgánw, where I had a few people twice to address. I met with a young man here who had heard me preach in a village near Dhulia, and had received books some days before. I was pleased to hear him tell the people about Jesus Christ in such a manner as to shew that he had not been a forgetful hearer and reader. It seemed, however, as yet, to be all head work with him, as he was not inclined to receive the truth in the love of it.

27th. I this morning rode (12 miles) to Pádálat, a rather large village. Here, till about 3 o'clock P M. I had the villagers as usual. Amongst them came a Brahman, who was announced, with much complacency, both on his part, and that of those who introduced him, as a great man. He was rubbed over with the ashes of cow-dung, and had wooden sandals on his feet. He professed to be a Sanskrit scholar, and to know much science. I began to ask him a few questions, which proved him not to be such a great man as he would have had himself thought to be. He got the laugh against himself two or three times, as he could give no proper reason for the superiority of the Bráhmans; he did not, however, get angry, but admitted that they were not *now* what they used to be. Before I left, he said he would come to Màlégánw the next day to have futher conversation. In the evening I rode (14 miles) to Málegànw.

During the 28th, 29th, and 30th, I remained in Màlegànw. On the first of these days, in the evening, I preached in the bazar; next day, being Sabbath, I preached twice in English, and once in Maráthi; on the 30th, besides engaging in other duties, I had an English service in the evening, and baptized Lieut. G.'s child.

31st. I left Málegánw and rode (12 miles) to Umráná, where I passed the night.

On the morning of the 1st February, I rode (14 miles) to Chandor. This is rather a large town. It is said to contain 1,400 houses, and seems a place of considerable trade. It belongs to Holkar. In order to get to it, I had to pass the range of hills which take their name from this town. The scenery which they present is very fine, as the peaks rise to a considerable height, and are of a peculiar formation. They are often surmounted by a piece of rock, so as to appear from a distance like a funnel; some hills of the same sort are to be seen from the harbour of Bombay. The town contains a very fine specimen of the old Maráthá palace. The structure is now inhabited by the soldiers and Governor, and is going fast to ruin. The Company have a bungalow for strangers outside the town, in which I took up my abode. I went into the town about 3 o'clock P. M., and remained preaching to three large assemblies till after 6 o'clock, when, as it was getting dark, I returned to the bungalow. Although some Brâhmans opposed my views, yet I was, upon the

whole, treated with respect. My stock of books being low, I gave away very few. Some Musalmàns accompanied me to the bungalow for Hindustani books, which I was the more gratified in giving, as they are not much in demand. Between this and Málegánw the road is excellent, and there are several villages of considerable size. A missionary settled there might live in this place, now and then, for a few weeks with advantage. I found that some of the people had heard of Jesus. They said that some Saheb had visited the place between two and three years ago, and preached, and distributed books; probably one of the Church of England missionaries from Nasik, which is distant about forty miles.

2d. I rode in the morning (8 miles) to Dhori, where I remained till past 3 o'clock P. M. This is a small village. I addressed, at length, a few of the people before breakfast, till my servants came up; I also addressed another small meeting before I left the village. Most of the people were in the fields: those whom I found were very attentive. In the afternoon I rode to Vinchur, a large town belonging to a native, whose forefathers were military leaders in the Peshwà's army. The family is said to have an annual income of about thirty-thousand rupees. Before I reached the town darkness had set in, so that I did nothing among the people; on the way, however, I had preached to an assembly in a considerable village called Laswangánw. It had formerly belonged to Holkar, and contains a large fortified Wàdi, which had felt the effects of English cannon about the gate.

3d. I breakfasted early, and sent on my people to Dewapúr. I remained in the town myself till mid-day, that I might have an opportunity of preaching to the people. After having preached for about an hour in the Dharmashàlá, I went into that part of the town where the palace is, hoping that I might have an opportunity of paying my respects to the Vinchúrkur himself. I found that the Great Man was engaged in bathing &c, and would not be at leisure till the afternoon. The present chief is a boy of thirteen years of age: his father died last year. He seems surrounded by a host of old bigotted Brahmans. Near the palace I preached to an assembly, chiefly Brahmans. After I had reasoned with them for some time, some of the boys began to throw in small stones amongst the crowd—I have no doubt they were excited to it by the older people. I made no remark, till some of the people present seemed ashamed, and ordered them to desist; they did not, however, do so, till I noticed the impropriety of their conduct. After this I returned to the dharmashàlá, followed by a crowd, and preached and talked with them there till it was time to proceed. I gave away few books; they had got a supply about a year ago. Having rode about 4 miles, and finding it very hot, I alighted at the gate of a village called Dharngánw, where I remained about an hour, and conversed with a few people on religious matters. There is here an old temple, very finely sculptured both within and without. The figures show it to be of Jain origin. The only Hindú figure I could see was a small Ganesha over the door. After another ride of 4 miles, I alighted at another village, and addressed a company of people which I found in a temple. The place of my destination I reached late in the evening. The head man of the town is a Musalman, and speaks a little English. He sent some of his people to ask me to let him know whatever I stood in need of, that he might supply my wants. I afterwards visited and conversed with him. He asked me to repeat my visit to him in the morning.

4th. As soon as I had dressed, I called, according to promise, on the Musalman, who is styled Khán Bahádùr. He was waiting my arrival. I conversed with him for a little, and gave him some books in Hindùstàni, which he did not seem much inclined to receive. Being very polite, however, he could not refuse them. He does not seem satisfied with his present state; and I trust the books may be blessed to him in reference to this feeling. He sometimes expressed a wish to know the true way, but as often refused to hear a full

statement of it. I told him that these books contained what he wanted: his curiosity, when no person sees him, may lead him to read and inquire. I then rode (10 miles) to Sindhur, a little out of the direct way. I expected to meet there my friends, Dr. Graham and Lieutenant Gaisford; but I found they had left for Nagar. I breakfasted with a pleasant young man, Assistant Collector in this district. Sindhur is a considerable town, but, like many others in the Deccan, has seen better days. It contains the ruins of a very large palace, the representative of the builder of which now lives in poverty in a small wing of it. I preached Christ crucified to an attentive audience in the street. I found that one of the Nasik missionaries, Mr. Dixon I suppose, had spent about a month here last year; so that they were not ignorant of Christianity. In the evening I rode (6 or 8 miles) to Daspur.

5th. Sabbath. I determined to "rest" to-day "according to the commandment." I took a short morning's walk in the fields outside of the village, and, approaching a place which seemed a Mussalman burial ground, I noticed with some surprise a grave stone, something in the English fashion, with an inscription. I approached still nearer, and was filled with peculiar feelings when I read these words; "Rev. Gordon Hall, Missionary, died 26th March, 1826." To which is added in Màrathì, that the person here buried was a missionary, and had been travelling in this part of the country teaching the worship of the one true God, and the way of salvation by the only Saviour Jesus Christ; and that the reader should attend to these things. Mr. Hall had been at Nasik on a tour, and was thus far on his way back to Bombay, when, in the temple of this village, he was seized with cholera, and died after a few hours' illness. All the circumstances were very moving, and I felt the call they enforced upon me to be diligent as he was; for I know not when the Son of man may come. It is not at all unlikely that my grave also may soon be found in some lonely spot in this heathen land. The tomb is near the road; it is so low, however, and flat, that no person, who did not happen, as by accident, to go to the place, could ever know that it was there. I think it should be re-built, and that it should be in the form of a pillar. With the inscription it might thus long continue to witness to the truth. I had the people frequently during the day, and in the evening I preached in the bazar.

6th. I rode this morning to breakfast at Deothàn, and addressed the people for an hour before my servants came up. Some of them sat beside me conversing most of the forenoon. I left the village, which is small, about 3 P. M., and reached Túgaw sometime before sunset. Here I was surrounded by most of the people in the village, to whom I preached till after the stars had made their appearance. Several of the people returned after they had taken their supper, but, as few of them could read, I had no opportunity of leaving many books. They were loud in their complaints on account of the failure of their crops from the want of rain. It is very remarkable that, a few miles on either side of this valley, the rain was abundant. It may be accounted for by the high hills by which it is surrounded. I told the people to pray to God, and to mark his hand in these afflictions.

7th. I breakfasted at Linggánw. I, as usual, addressed the people, a few of whom assembled on my reaching the place. It was near noon before my people came up, as they found the road very difficult. Before I left the place in the afternoon, I had another opportunity of recommending the truth to a small assembly. The village is small, and none of the people could read, except one. In the afternoon I rode to Brahmanáwdi, and had an interesting discussion with some Bràhmans in the presence of a large number of the people. They received books very readily. Some of the people sat beside me conversing till bed-time.

8th. I reached Wotur between 8 and 9 o'clock this morning, and preached to a few people at a temple. During the forenoon I preached to a large num-

ber at the same place; and afterwards to a considerable company in the bazar. This is a large town, and contains a great number of Bràhmans. I spent a day here on my tour last year, and distributed a great many books. To-day I had applications for more, but had none to give. I found that the name of Jesus is familiar to almost all the people, and that they are acquainted with the object of our preaching. In the evening I rode to Nàràyangánw, which is another large town, about ten miles distant from Wotur. The town of Jùnir, larger than either, lies a few miles to the westward. As the country round this is very fertile and populous, it would make a very good situation for a mission station. There is, however, no medical gentleman residing nearer than Punà, which is about 60 miles distant. Had it not been for this, the American Mission had determined to occupy Júnir. On reaching Nàráyangànw, though it was almost dark, I shortly explained the way of salvation to a few people I found assembled at one of the gates. I had also last year visited this village, and distributed a considerable number of books, which seem to have been perused, as I found that many were familiar with the nature of Christianity.

9th. I breakfasted at Manchar, a considerable village belonging to Holkar, and had almost constant conversation with the people, who came to me in Hanumán's temple, from the time I reached, about 8 o'clock A. M. till 3 P. M. In passing this village last year, I had remained only about an hour, distributed some tracts, and conversed with a few of the people. They had still a recollection of the fact, and had not entirely forgotten what I told them. In the afternoon I rode to Khed, which is a large market town. It was dark before I reached it. I had consequently no opportunity of preaching in the street. I found, however, a small assembly of travellers in the dharmashálá, where my people had fixed my abode, with whom I conversed, and, after reading a portion of Scripture, engaged in prayer.

10th. I spent the former part of this day at Chokan, where I have twice before preached the gospel. I found very few people to-day in the bazar, though I went twice out to address them. Before I left, in the afternoon, I went into the Brahmans' part of the village, and for about an hour had a discussion with ten or twelve of this class of the people. In the evening I rode to Bosari, a village belonging to the god of Chichod, who is a Bràhman worshipped as an incarnátion of Ganpati. I had, before it was dark, an opportunity of preaching for upwards of half an hour to a good many of the villagers. According to promise they came, after they had had their supper, to the dharmashálá, and continued to hear and inquire about the Saviour till 11 P. M., when I dismissed them. This village I had not before visited; but some of the people had heard of the Saviour's name in Punà.

11th. I rode in the morning to Punà, and was kindly received by my friend Mr. Eisdale.

VII.—The temple of khandobá at jejurí.

The revenues of the temple at Jejuri are apportioned thus: The Sarkár has the offerings of two months and eighteen days, being the Saturdays, Sundays, and Mondays, of Ashwin, the first six days of Margashirsh, and the whole of Poush and Magh. The remaining months of the year are apportioned one half between the Guraws, and the other half equally between the Gharshes and Virs. The Sarkar has also *Turas* and *Churas* (तुरे and चुडे) offered throughout the year. For the last two years the Sarkár's portion of these wages of sin * has been kept in deposit and

* It is estimated that there are from 125 to 150 prostitutes attached to the temple of Khandoba at Jejuri, of whom about 75 or 80 are supposed to be present at the place, and the remainder in the neighbouring villages chiefly within 15 or 20 miles.

not brought to account as formerly. Still, however, the principal native officer in the district, the Kamávisdar, continues to go at the usual seasons to receive the amount, so that, as far as moral influence goes, the connection of Government is exactly what it was; and it cannot be otherwise, while it employs its servants to receive in any shape these offerings into its coffers.

VIII.—Evils of superstition.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—Should you consider the following fact worth recording in your pages, you are at liberty to do so. It is one of the many evils of idolatry which have come to my notice.

A fine young soldier of the native infantry regiment which was at Solápúr early in December last, obtained permission to visit Tuljápur (where is a famous shrine of the goddess Bhówání). He went accompanied by a friend, equally with himself, of high caste, and a native of Hindustan. In the frenzy of their superstitious orgies, when the consideration was, what most acceptable each could offer to the goddess, the soldier seized a knife, cut off his tongue as close to the root as could be accomplished, and cast it at the foot of the image. He fainted, and was removed by the Bráhmans, who applied remedies to staunch the blood. It is unknown whether he has since recovered sufficiently to enable him to leave the scene of his folly. The regiment marched from Solápúr before his case was well made known; and subsequent inquiries have been without success. The man had served some years, and was in a fair way for promotion.

D. C.

IX.—Free-masonry.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—You will do me a great favour by inserting the following query in a corner of one of your numbers; viz. Could you, or any of your enlightened correspondents, let me know, whether a professing Christian, that is to say, one who lives conformably to the pure doctrines of the Christian religion, may, with propriety, become a Freemason, or apply to become one? As the above question is of great importance to me, and as there is every likelihood of its coming to the notice of many learned and pious people, I hope that either you, or some one, will condescend to oblige me with an early answer.

I am, sir, yours obediently,

Tyro.

Our Correspondent will find a full answer to his question in our November number for 1835, at p. 410 of the volume for that year.—*Edit.*

X.—An American citizen to a friend in Bombay.

Philadelphia, July 24, 1836.

I am distressed to hear that so many of the labourers in the missionary field have to leave their work and return home. God knows what is best, and he is trying the faith and the patience of his people by his afflictive dealings with the different missionary societies; but truly his ways, in this matter, are mysterious. I am convinced, from what I have seen and learn of missionary operations in Asia, that the work of conversion among the heathen will

not make rapid progress till God in His providence shall raise up pious natives. Europeans or Americans cannot bear the heat and burden of the missionary work long without sinking under it. And yet the work cannot get along without the aid of foreigners. Much is now doing by the Europeans in the military and civil service; but, if the Government, as such, would aid (which it might properly do) the work of evangelizing India would soon be done. The Honorable Company will be compelled, ere long, to alter their policy in respect to the conversion of India. Piety is now on the increase among Europeans in the country, and when once the tone of piety shall have been raised to a proper standard, the Government will..... observe the Sabbath, at least externally, and will not be afraid to encourage Christianity in all the schools under their control. The countenance that idolatry has received in one way and another from Europeans in the country, has retarded the conversion of India a century. But a change must soon take place. The kingdoms of this world are to become the kingdoms of our Lord, and there is no human power that can prevent it. Blessed are they who shall aid in this glorious work. I hope, my dear friend, that you will do what you can to enlighten the darkness of India. Let your own piety shine, and others seeing your good works will be led to glorify God. There is one thing which you can easily do, and that is, "talk to all you can about Jesus Christ." It is important that the knowledge of Christ should be spread abroad, and if we who are Christians do not speak of Jesus to the heathen, how can they learn the truth on this subject? You have some influence. Use it all for the glory of God, and you will by no means lose your reward.

Great changes are going on in America. A *go ahead* spirit has infused itself into almost every thing in our country. As a people we are becoming *wealthy*. Pride will follow, and then perhaps a downfall. Last year, as it appears from the report of the Secretary, there were in the treasury of the *United States* more than thirty millions of dollars. There is perhaps no nation on the earth that can say the same thing. Internal improvements are going forward rapidly. The whole land will be intersected, shortly, with canals and railroads. There is an immense amount of emigration to this country from Europe. Every ship brings to this country more or less of those who come to seek their fortune in America. In the western country, viz: the great valley of the Mississipi, large and flourishing cities now stand where, ten years ago, there was not a single log-cabin. The population of the United States now is about *fifteen millions*, and rapidly increasing.

Infidelity is rapidly increasing in America. Perhaps the grand difference is, that infidels are now more bold in sending forth their blasphemies. Imprisonment here, however, for blasphemy does no more good than in England. Evil men and seducers will wax worse and worse.

Popery is also rapidly on the increase in America. Some are afraid that the liberties of the country will be in danger from the emissaries of the Pope. One thing is a fact, the great majority of emigrants who come to this country are Papists, and although they are now quiet, still, if they should obtain the majority, they would, no doubt, cause the blood of Protestants to flow. Americans, however, are becoming better acquainted with "the Beast." A work by Maria Monk, a nun, has produced a tremendous excitement in the land. I send you the work, which I hope you will read, and also show to your friends.

The Indians are making sad work in some of the southern states, viz. Georgia and Alabama, &c. The Christian sees, in this, the just judgments of God upon the south for their cruel oppression of the Indians in days past. Truly the Lord is a God who judgeth in the earth. The war between the Mexicans and the people of Texas is still carried on with cruel hatred. It is a struggle between popery and slavery, both abominable things.

The subject of slavery is agitating the whole South. Such is the state of bitter and cruel feeling indulged by the mass of the people in the South

against the northern men, that no man dare go from the north and avow himself an abolitionist in the South. Several northern men have been shamefully abused by southern men, because they were suspected of being in favour of the immediate emancipation of the slaves. The slave population is now about two and half millions. Slavery, however, is doomed to die. God has decreed that the bond shall go free. But the ungodly will oppose.

I have now given you the dark side of the picture; but do not imagine that nothing is doing for the cause of Christ. Far otherwise. Piety too is on the increase. God is sifting the churches, and is concentrating the energies of his people, and urging them forward in their work. Our misers are still miserly, but the liberality of the liberal is on the increase. On the 10th of this month, two more missionaries sailed from Boston for Greece, viz. Mr. Sadd and Benjamin. A young man named Roberts, who had a fortune of about 30,000 dollars, gave it all up to a society to send the gospel to China, and he is now in New York preparing to sail for China. Last month six missionaries under the American Board sailed for China and Siam. The missionary spirit is on the increase. I am sorry to find that so few think of Bombay.

XI.—Original poetry.

Psalm xi.

(Literally rendered from the Bible translation.)

1 In God I trust: How say ye to my soul,
2 Flee to your mountain as a bird? for, lo,
Seeking the pure of heart, the wicked prowl
With arrow on the string and bended bow.
3 If the foundations be destroyed and gone,
4 What can the righteous do? The Lord on high
Dwells in his holy temple, heaven his throne:
The sons of men his eyes behold and try.
5 The Lord the righteous tries; but wicked men
His soul abhorreth, and the violent:
6 Snares, fire and horrible tempest, shall he rain,—
The cup and portion of the wicked sent.
7 For know, the upright will the Lord advance;
Righteous himself, he loveth righteousness:
Him that is upright, shall his countenance,
Gracious, behold, illuminate, and bless.

Psalm xiii.

1 How long shall thy forgetfulness
Of me, O Lord, abide?
For ever? How long time, thy face,
Lord, from me wilt thou hide?
2 With sorrow daily in my heart,
How long, alas, shall I
Take counsel in my soul, and Thou
Exalt mine enemy?
3 Consider me, O gracious God;
Lord, hear my feeble breath:
Lighten mine eyes, nor suffer me
To sleep the sleep of death:
4 Lest that mine enemy should say,
"Against him I've prevailed;"

And those that trouble me rejoice
When my support hath failed.
5 Thy mercy yet I trust; my joy
In thy salvation lies.
6 To praise thy bounteous dealings, Lord,
My grateful song shall rise.

"I have heard it remarked," says the writer, "and I think justly, that neither of the metrical versions of the psalms approved by the Church of England is sufficiently literal. That used by the Church of Scotland is a very close translation, or rather rendering of the English prose translation, but it is often rough and inharmonious. Dr. Watts's versions are many of them poetical, but they are paraphrases, not close translations."

The author will excuse us for not publishing the others.—*Edit.*

REVIEW.

The History of Muhammadanism, and its Sects. By W. C. Taylor, B. A., T. C. D. London: 1834 12mo. pp. 400.

This is a work of considerable ability and research. It is written with great vivacity of style, and is quite a relief and a refreshment after the heavy paragraphs and sections of Sale. In many things it has told us no more than Sale's work had done before it; but its information seems new, because it wears a new dress and breathes a new spirit. Over Sale's "Preliminary Discourse" one might comfortably go to sleep three or four times; but Taylor's work may be read through in a day without any feeling of weariness or of indifference. Our author refers very frequently to Maracci, a Romish monk, who spent forty years in translating the Koran and Muhammadan traditions, and in drawing out a refutation of Muhammadanism. Sale, it appears, has copied his English translation almost literally from Maracci's Latin one, and has embodied in his notes a great part of Maracci's general researches on the subject of Islamism. Mr. Taylor has dealt with his reader with more honesty than Sale. He pretends not to have himself consulted original Arabic documents at all, but plainly informs us that it is from translations that he has derived the materials of his history. And he certainly deserves our thanks for his selection of what was most interesting and important, and for the lively and pleasing manner in which he has arranged and expressed the whole. But, while we thank, we must also blame him; and the grounds of our blame are neither few nor small.

His "Introduction" is taken up with a comparison of Muhammadanism and Christianity, which proves that the acknowledged falsehood of the former cannot at all impugn the truth of the latter. The pith of the argument is found in the following paragraph.

"In this argument [the argument of those who would demonstrate that Christianity is false, because Muhammadanism is so] the obstacles against which the two creeds had to contend are studiously confounded, and the great characteristic of the Gospel wilfully omitted. Christianity was opposed, not only to men collectively, but to man individually; it had to contend, not simply against artificial institutions, but natural propensities; it found enemies in every bosom, as well as in every state. Does the infidel doubt the difficulty of laying aside the pride of reason and the pomp of philosophy, to assume the humble, teachable, disposition of little children? He, at all events, has not been able to learn the hard lesson. Far different are the impediments to be overcome by a creed which promises ample indulgence of the passions, and a

faith which demands that we should 'crucify the flesh with its affections and lusts.'" (p. 3.)

This is the true method of meeting the infidel, who would attack Christianity through the sides of Muhammadanism. The argument of such a man is this,—"All the proofs that go to establish the truth of Christianity apply equally to Muhammadanism; but, notwithstanding these proofs, Muhammadanism is confessedly false. Therefore Christianity also is false." This we think a fair, and by no means "sophistical, statement of the question;" and we wonder that our author should have represented it in such a light. "The question with the sceptic," says he, "is between any religion and none; consequently the comparative merits of any given religious systems are indifferent to the issue." (p. 2.) These remarks seem to proceed upon the supposition, that the question between contending creeds is merely, which is better and which is worse; whereas the real and only question is, which is true and which is false. If the sceptic could only prove that, among a number of "given religious systems," one was good, and another better, and a third best, or that one was bad, and another worse, and a third worst, he could not be at liberty to reject them, till he had proved that his own system, or want of system, was better than them all; but, if he can prove that any number of "given religious systems" are false, he is not only warranted, but bound, at once to reject every one of them.

We agree with Mr. Taylor, that the Koran is, in a great measure, made up of Rabbinical traditions in connexion with the old, and of Monkish legends, and other forgeries, in connexion with the new, Testament; and if the term heresy may designate such a corruption of a system, as acknowledges a few of its facts and doctrines, but denies its sum and substance, we have no objection to unite with him in calling Muhammadanism one of the Christian heresies. We think, however, that it might be as justly called one of the Jewish heresies; or, joining the old and new Testaments together, one of the Bible heresies. This heresy, we are sorry to say, is spoken of by our author, in a way altogether at variance with its real merits, and so as completely to upset the argument, in behalf of Christianity, which we have quoted from the third page of his "Introduction."

"The complete answer to the infidel is, that Muhammadanism is not wholly a system of imposture: it is partially so; but it is also partially a direct imitation of Christianity, and an imitation that preserves no small portion of the divine original. Its history will clearly prove that its success was due to the truths, and not to the falsehoods, it contained; that its triumphs were obtained through the portion of the Christian system which it borrowed, and therefore, that, so far as its permanence and prevalence can be quoted as evidences, they bear more decisive testimony in favour of the Gospel than the Koran."—(pp. 5, 6.)

"It [Muhammadanism] strenuously condemns idolatry, and the adoration of any human being, however distinguished: it asserts in the strongest terms the great truths of the incarnation and miraculous conception.... He, who, in the darkness of polytheism, 'left not himself without witness,' would not have abandoned the fairest portion of the earth for centuries to a system which was wholly impurity and demoralization. It may also open to us more cheering views of the future prospects of the world, to find, in such an influential creed, the foundations of Christianity already laid; the great truths of the Gospel, like the reflexion of sunbeams in a ruffled stream, glorious though disfigured, affording us grounds for hope, that the exertions of Christian societies to effect the moral and religious regeneration of the eastern world may be at no distant period crowned with success." (pp. 7, 8.)

"It [the system of Muhammad] approached nearer the pure simplicity of the gospel than any of the systems with which it had primarily to contend: it

was free from the insane philosophy of the East, and the senseless idolatry of the West."—(p. 60.)

"There would be little addition, and still less alteration, required to reconcile pure Islamism with pure Christianity."—(p. 383.)

"It seems to us, after long and serious consideration, that the original intentions of Muhammad were good: his first object was to substitute a pure religion for the idolatry that prevailed in Mecca."—(p. 127.)

In page 3d, our author shows that the prevalence of Muhammadanism is no argument for its truth, because it flatters the pride, and indulges the passions, of man. In pages 5th and 6th, he tells us that the prevalence of Muhammadanism was owing to the "portion of the Christian system which it borrowed," —the "portion of the divine original" of which it was "partially a direct imitation."—In page 3d, he shows that the prevalence of Christianity is a valid argument for its truth, because it abases pride and "crucifies" passion, and has thus an "enemy in every bosom," and because the prevalence of such a religion cannot be accounted for except on the supposition, that overpowering evidence, or supernatural influences, attended it. In pages 5th and 6th, he tells us that the "no small portion of the divine original [Christianity] which Muhammadanism preserved," so far from hindering its prevalence, was really the great cause of it. If, then, the portion of Christianity mixed up with Muhammadanism was, without any overpowering evidence, or supernatural influences, attending it, sufficient to secure its prevalence, why should not Christianity itself have been sufficient to secure its own prevalence? Our author thus abandons his original argument, or rather turns against it, and puts it to death with his own hand.

But what, after all, is the "portion of Christianity" which Muhammadanism has "borrowed" or "preserved"? It holds that there is ONE GOD; and it "strenuously condemns idolatry, and the adoration of any human being:" these are doctrines of natural religion, and in no way peculiar to Christianity. But "it asserts in the strongest terms the great truths of the Incarnation and miraculous Conception." The miraculous, and even sinless, conception of Christ it does hold; but his incarnation, unless by that term is meant simply his birth, it does not hold.

"Mary, the daughter of Imram, who preserved her chastity, and into whose womb we breathed of our spirit." (End of chapter 66th.)

"I have called her MARY; and I commend her to thy protection, and her issue, against Satan driven away with stones." (Chapter 6th, near the beginning.)

"According to a tradition of Muhammad, every person that comes into the world is touched at his birth by the devil, and therefore cries out, "Mary and her son only excepted; between whom and the evil spirit God placed a veil; so that his touch did not reach them." (Note by Sale on chapter 3d.)

"Verily Christ Jesus, the son of Mary, is the Apostle of God, and his Word, which he conveyed into Mary, and a Spirit proceeding from Him. Believe, therefore, in God, and his apostles, and say not, Three [Gods]; forbear this; it will be better for you. God is but one God. Far be it from Him that He *should* have a son!" (Chapter 4th, near the end.)

"Christ, the son of Mary, is no more than an apostle; other apostles have preceded him; and his mother was a woman of veracity: they both ate food." (Chapter 5th, nearer the end than beginning.)

These extracts deny the Divinity and previous existence of Christ as clearly as they assert his miraculous and sinless conception. This being the case, the word incarnation is altogether inapplicable to the matter in hand; and Muhammadanism, instead of "asserting it in the strongest terms," does "in the strongest terms" deny it.

The doctrine of a DIVINE ATONEMENT, providing for the pardon of the guilty, and the salvation of the depraved, in a way consistent with the unspot-

ted holiness and inflexible justice of God, is the distinguishing doctrine of Christianity. With that doctrine, Christianity is every thing: without it, it is nothing. What portion of it has Muhammadanism "borrowed" or "preserved?" It denies it totally. It denies that He, who made the atonement, is a Divine Person: it denies that he died to make atonement: and as if to cut away every thing on which the idea of vicarious atonement might rest, it denies that he died at all. And what is the plan of pardon and of salvation it substitutes?

"As to those who believe and work righteousness, we will expiate their evil deeds from them; and we will give them a reward according to the utmost merit of their actions." (Chapter 29th, at the beginning.)

"Except him who shall repent, and believe, and work a righteous work; unto them will God change their evils into good; for God is ready to forgive and merciful." (Chapter 25th, near the end.)

"If ye make your alms appear, it is well; but if ye conceal them, and give them unto the poor, this is better for you, and will atone for your sins." (Chapter 2d, near the end.)

"As to those who avoid great crimes and heinous vices, except lighter faults, verily thy Lord will be extensive in mercy towards them." (Chapter 53d, about the middle.)

"They, whose balances shall be heavy, shall be happy: but they whose balances shall be light, are those who shall lose their souls, and shall remain in hell for ever." (Chapter 23d, near the end.)

"Watch some part of the night as a work of supererogation for thee." (Chapter 17th, near the end.)

"God is minded to make his religion light unto you; for man was created weak." (Chapter 4th, near the beginning.)

Here God is brought in as waiving his claim to the entire and perfect obedience of his intelligent creatures,—as bringing down his law to human weakness—as forgiving little sins, because great sins are avoided—as forgiving a sin committed for a service performed, or an alms bestowed, or a belief exercised, or a sorrow felt—as weighing the good actions of a man's life against his bad ones, and acquitting or condemning, as the one or the other may preponderate. In other words, God is brought in as parting with his holiness and justice, and giving them up to be stained and mutilated according to the exigencies and desires of the disobedient subjects of his government. He is brought in as tempting all his obedient subjects to rebellion, by showing them that the disobedient do not lose his favour, or may easily regain it, if they should.

"What portion of Christianity," then, does Muhammadanism retain? We know of no system in the whole world which more directly and more bitterly assails the very citadel of Christianity? And what does Mr. Taylor mean, when he talks of Muhammad's good intentions, in proposing to himself the substitution of a "*pure religion* for the idolatry that prevailed in Mecca?" The idolatrous Meccans had some hundreds of unholy gods; and their religion was impure. Muhammad reduced those hundreds to one; but his one was as unholy as their many; and his religion was as impure as theirs. *Simplify* their religion he did: *purify* it he did not. If he had acknowledged that there were hundreds of gods, as many in fact as the Meccans believed there were, and had represented those gods as all omnipotent and omniscient—as all infinitely holy, just, and good—and as all of one mind and purpose with respect to the government of the universe, his religion, though far from perfect, would have been at least pure; but, as it stands at present, it is separated as widely from purity, as darkness is from light. We hesitate not to say that the religion which mistakes the moral character of Deity, is unspeakably worse than that which mistakes the physical constitution of Deity—that the man who believes that there is one unholy God errs egregiously more than the man who believes that there are twelve holy gods—and that, while there

is much hope with respect to the moral state of the latter, there is no hope whatever with respect to the moral state of the former. We go a step farther: we hesitate not to say that those false religions which embody, and even those which do not discard, the doctrine of vicarious atonement, disgraced as they are by idolatry and by facts and doctrines subversive of the Divine holiness, are nevertheless formed on a more correct estimate of the relation of man to God, than that religion which not only disclaims but execrates the very idea of such atonement. All sorts of false religionists, accordingly, are more hopeful than the Muhammadan. Negroes and Indians, Hottentots and Caffers, Burmese and Hindoos, Tahitians, New Zealanders, and Greenlanders, are all more accessible to the truth, in its light and authority, than are the followers of Muhammad. The former bear at least no direct or positive hostility to the doctrine of a Divine Atonement: the latter have considered the doctrine, or have had it considered for them, and they bear it as a settled point in their minds, that it is at once to be denounced as false and abhorred as accursed. Instead, therefore, of Muhammadanism "laying the foundations of Christianity," it has torn up every stone of the fabric, and dug away the very ground on which that fabric is reared. Instead of its "reflecting, like a ruffled stream, the great truths of the gospel, glorious though disfigured," it is a dark abyss which absorbs all, and reflects nothing. Instead of "opening to us more cheering views of the future prospects of the world" and "affording us ground for hope, that the exertions of Christian societies to effect the moral and religious regeneration of the eastern world, may be at no distant period crowned with success," it does, as far as itself is concerned, shut up every prospect, and forbid every hope.

We cannot believe that the man, who could say that it would "require little addition, and still less alteration, to reconcile pure Islamism with pure Christianity," knew what "pure Christianity" was. What "addition" or "alteration" would it require to reconcile falsehood with truth, fickleness with immutability, iniquity with justice, impurity with holiness, a moral government, full of inconsistencies and ruinous errors, with one consistent with itself, and perfect in all its operations and effects? In other words, what "addition" or "alteration" would it require to reconcile the very opposite of God with God himself, and the very opposite of His administration with that administration itself? No less "addition" or "alteration" would it "require to reconcile pure Islamism with pure Christianity." Our doubts of our author's knowledge of Christianity are confirmed by his bold asseveration, that the system of Muhammad "approached nearer the pure simplicity of the gospel than any of the systems with which it had primarily to contend," being "free from the insane philosophy of the East, and the senseless idolatry of the West." Our author, then, would have rather been a worshipper with Muhammad in a mosque, than with a Syrian or Latin Christian in a church. We, for our parts, would not; and our simple reason is this, that the "insane philosophy of the East, and the senseless idolatry of the West," did not directly deny or dismiss the doctrine of a Divine Atonement and of the Divine holiness and love necessarily connected with it; whereas Muhammad's pure and simple system did. We would rather be guilty of "insane philosophy" and "senseless idolatry," than of an enlightened and deliberate attack against the Divine holiness. We would rather stand where the characters of that holiness are sadly obscured, but may nevertheless be read, than where they are so erased that not a line or trace of them can be discovered. For "senseless idolatry" the Jews were in captivity seventy years; for spiritual opposition to the Divine holiness and love, as manifested in a Divine Atonement, they have been in captivity eighteen hundred years. Some members at least of the corrupt churches of the East and West in the darkest times have seen and acknowledged the Divine holiness and love, and have lived under the influence of them: no Mu-

hammadan, denying as he does a Divine Atonement, can ever see or acknowledge them, or live under their influence.

When our author calls Abú Bakr and Hassan (the father-in-law and grandson of Muhammad) "pious" men, and when he tells us that the success of Muhammadanism has "sometimes shaded with doubt the mind of the true believer," he lets us still further into the painful evidence of his ignorance of piety and true belief. (pp. 166, 200, 1.) But we are most of all astonished at the following exposure which he makes of his sentiments in regard to the canon of scripture.

"His (Enoch's) treatises are said to have been thirty in number; but of them only one, called emphatically the book of Enoch, still remains. The great authority attributed to this apocryphal work by the Orientals, appears from its being quoted by the apostle Jude."—(p. 15.)

Does Mr. Taylor, then, really believe that the apostle Jude quoted the prophecy of Enoch, of which he speaks, out of the *apocryphal* book of Enoch? Does he think that he quoted a false prophecy out of a false book, or wrote down a true prophecy as a quotation from a false book? If he thinks or believes either the one or the other, he distinctly surrenders Jude's inspiration, and merely mocks him when he calls him "apostle."*

Our author's work is published under the sanction of the "Society for Promoting Christian Knowledge." Their "committee of general literature and education," no doubt, saw much useful information, and a great deal of lively and entertaining reading, in the "History of Muhammadanism." We see the same, and we cheerfully acknowledge it. But is that any reason for giving a book to the world full of false positions and misrepresentations on the most important of all subjects? The committee should have cut out all that was objectionable in Mr. Taylor's work; or, if he refused to let them have it on such terms, they ought to have refused to publish it, and thus shown that they were ready to sacrifice the interests of "general literature and education," however great the interests to be sacrificed might appear, to the one and paramount object of "promoting christian knowledge." They ought, at the same time, to bear it in mind, that a book which undermines the very citadel of Truth, can never ultimately promote "general literature or education."

As our author has erred in the views he has given us of Muhammadanism, so has he, we think, in the views he gives us of Muhammad *himself*, and of the Saracens generally.

"He (Muhammad) was probably a sincere inquirer after truth; but, when monastic legends were presented to him instead of the Gospel, and Talmudic tales in the place of what was spoken by the prophets, his naturally strong mind discovered that true religion must be something more pure and simple than the speculations of dreaming monastics, whether Jew or Christian. Had he enjoyed an opportunity of discovering the simple evangelical truth, abstracted from the addditions made to it by human craft or human folly, he might have received it as a solution of all his difficulties; but there is good reason to believe, that he never saw the Bible in its simple purity, and was only acquainted with the forged imitations and countless perversions of the sacred text. Solitary meditation is the parent of a *regulated enthusiasm*; not the fierce flame which a breath can kindle, and a breath extinguish, but that sober, steady, determination, which presses on to a definite object, using every means for its accomplishment that prudence or wisdom may dictate. It is not unusual for the mind in solitude to embody as it were the phantasms of imagination, and mistake its own creations for absolute existences. Inexplicable visions have appeared to men of the strongest intellect; nay, such men are peculiarly liable to these deceptions; the gigantic figure that foretold

* The prophecy of Enoch was probably traditional; and the apostle Jude was directed by the Spirit to cite it in his epistle.

Cromwell's greatness, and the ghost of Cæsar in the tent of Brutus, were the creations of powerful intellect under high excitement. We do not, therefore, stigmatize Muhammad as a liar, for saying that the angel Gabriel commanded him to undertake the prophetic mission: it is very possible, nay, it is highly probable, that a vivid imagination imposed upon his senses, and that he really believed himself divinely commissioned."—(pp. 100, 101.)

In addition to these remarks let us hear Muhammad's own account of his divine commission.

"By the star when it setteth, [it is God that is represented as thus swearing] your companion (Muhammad) erreth not; nor is he led astray: neither doth he speak of his own will. It is no other than a revelation which hath been revealed unto him: and he appeared in the highest part of the horizon. Afterwards he approached, and came near, until he was at the distance of two bows' length, or yet nearer: and he revealed unto his servant that which he revealed. The heart (of Muhammad) did not falsely represent that which he saw. Will ye, therefore, dispute with him concerning that which he saw? He also saw him another time by the lote-tree beyond which there is no passing: near it is the garden of eternal abode. When the lote-tree covered that which it covered, his (Muhammad's) eyesight turned not aside, neither did it wander: and he really beheld some of the greatest signs of his Lord." (Chapter 53d, at the beginning.)

There is here a constant caution, and guarding, and propping up, which are quite inconsistent with warm-hearted, and open-minded, and confident, enthusiasm. The cases adduced by Mr. Taylor are not at all parallel. Muhammad saw Gabriel in his proper shape and splendor twice, and he saw him in an ordinary manner at least as many times as there are chapters in the Koran, that is to say, a hundred and fourteen times. He heard him distinctly speak every word of the Koran, and repeated it as distinctly after him. He saw him at the door of his house in Mecca,—went with him from Mecca to Jerusalem,—and accompanied him from Jerusalem to the first, and finally to the seventh, heaven. He returned with him by the same route, and again parted with him at Mecca. Our author thinks he might have been "honest" up to the time that he became secure of the aid of the inhabitants of Medina; but it was before that period, and not after it, that the greatest and the most of the wonders and revelations, mentioned or alluded to in the Koran, took place. But our author's opinions with respect to Muhammad's character are rather confused. Let us bring them into one point of view, and see what their general import is.

Muhammad an honest, though deluded, enthusiast.—"It is highly probable, that a vivid imagination imposed upon his senses, and he really believed himself divinely commissioned."—(p. 101.)

Muhammad an honest reformer till the Medinese proffered their assistance.—"Up to the moment that the Medinese asked the question, 'Art thou the Messiah?'—it is possible that Muhammad might have been an honest reformer, and animated by the noblest motives. But his first step in imposture was fatal in its consequences: it tainted at once, and for ever, his entire system." (p. 107.)

Muhammad dishonest from the beginning.—"His (Muhammad's) first object was to substitute a pure religion for the idolatry that prevailed in Mecca, and with this was probably mingled the meaner, but still not the unworthy, design of uniting the Arabian tribes into one people, and establishing the independence of the peninsula. His first step in imposture was probably what is mischievously termed 'a pious fraud'; but success led him to repeat the artifice, and he soon learned to place his chief reliance on deception. Yet the consciousness of original good intentions seems never to have deserted him. ..... The union of fanaticism and cunning is by no means rare; but, when they meet in the same individual, they are so closely intertwined, that the best mental analyst is unable to separate them."—(p. 127.)

We have not the smallest doubt that Muhammad was generally successful in persuading himself that his "intentions were good," and that his conduct, upon the whole, was not only proper, but praise-worthy; but we have just as little doubt that he knew from the beginning that he was uttering many egregious lies and practising a wholesale system of deceit. If men of the present day can believe that the end sanctifies the means, and that a "fraud" may, in some cases, be appropriately denominated "pious," why may not Muhammad have attained to, and cherished, the same persuasion? "Thou hast done much for God: thou hast destroyed the idols that robbed Him of his worship; and thou hast brought Him a large revenue of fasts and penances, prayers and praises; be not, then, alarmed at any part of thy conduct: God will not punish—He must reward, thee." This, we have no doubt, was the salvo which the Great Deceiver of souls applied to the conscience of the impostor; and, although it were certain that he died in peace, the fact would neither perplex nor astonish us.

"The hour of death would have shaken one who was wholly an impostor; we have seen that Muhammad met it with courage and confidence."—(p. 127.)

But what can we know of his death-bed, if it was guarded with the care which the following extracts would appear to disclose?

"Assembling his wives together, he requested that Ayesha, on whose prudence he could rely, should be his only attendant during his sickness; for he feared that, in some paroxysm of disease, he might make some indiscreet avowal, fatal to his pretensions.—(p. 122.)

"When several of his friends were together in an apartment, he demanded pen and ink, for the purpose of writing a new Koran. The proposal gave rise to a scene of unseemly contention, some insisting that his desires should be gratified, others asserting that the Koran they had already was sufficient. With some difficulty the room was cleared; and no strangers were again admitted."—(p. 124.)

Muhammad perfectly innocent of the narrative of the night-journey to heaven.—"The narrative of the night-journey to heaven has been placed in the Appendix; for of this monstrous fable I believe Muhammad himself to have been perfectly innocent."—(p. viii.)

Muhammad guilty of a pretty full outline of the narrative of the night-journey to heaven.—"It would be unfair to blame Muhammad for the whole of this monstrous legend. . . . . Muhammad had a singular dream, which made a strong impression on his mind,—so strong that he spoke of it as a proof of his mission. The asseverations of Abú Bakr induced some of the early Mussalmans to receive it as such; and Muhammad, having discovered the use to which the tale could be applied, frequently repeated it to his followers, occasionally adding some new circumstances to enhance his authority."—(p. 377.)

"We find him (Muhammad.) in all the authorized traditions, directly asserting the reality of his journey, and generally adding some new circumstance every time he repeated the story."—(p. 368.)

"Muhammad now made a decisive advance in imposture, and published the narrative, at once ludicrously absurd and daringly blasphemous, of his journey to the highest heavens with the angel Gabriel, and his personal interview with God. Several of his disciples were shocked by this monstrous tale; and probably the whole system of Muhammadanism would have fallen to pieces on the instant, had not Abú-Bakr, with ready zeal, attested by oath the veracity of the prophet." (p. 105.)

Our author represents Muhammad as setting out with a dream, and ending with a narrative of facts. In the last quotation, however, it would appear that the story must have been given as a narrative of facts from the first; else why should those who heard it have been shocked by the recital of it?

In his chapter on "the effect of the Muhammadan religion on science,

literature, and civilization," Mr. Taylor gives a very flattering account of the Saracenic princes, and government, and of Saracenic learning and arts.

"We regard the rapid career and wondrous victories of the Saracens as among the causes of the existing European civilization." (p. 343.)—"There was necessarily much suffering inflicted, but there was also much evil removed. The Saracens were more generous enemies, and more lenient rulers, than the Greeks and the Persians. The provincials of Northern Africa, crushed and degraded by the galling tyranny of the Byzantine court, hailed the Saracens as liberators; and even the Spaniards found the Moorish yoke more tolerable than that of their Gothic sovereigns." (p. 345.)—"In the Byzantine and Persian empires, justice was openly bought and sold; corruption was not merely tolerated, but avowed; bribes were offered and accepted in public. On the contrary, the Saracens established a rigid administration of law; and so strict was their system of criminal justice, that the sovereign, for many years, had not the power of pardoning a man whom the judges had condemned." (p. 351.)—"The Arabs gave every encouragement to labour and commerce. The countries that they subdued were long free from the fatal influence of feudalism. . . .In consequence of the protection and patronage granted to industry by the Saracenic monarchs, especially in Spain, agriculture and manufactures flourished, and commercial communications were formed, which extended from the extreme east of Asia to the extreme west of Europe." (p. 351, 352.)—"The charge, commonly urged against the Muhammadan religion, of being adverse to knowledge and civilization, is a groundless calumny." —(p. 360.)

It is curious that our author brings this charge against it himself.

"There is reason to believe that many of the chapters (of the Koran) contain passages which did not originally belong to them, and that the complete disentanglement is reserved for some future critic, if such a being could exist in a Muhammadan country."—(p. 383.)

From the many benefits conferred on the eastern and western world by the Saracenic Empire, one would be led to regard its rise and progress and continuance as forming one of the richest blessings of divine providence. Let us see, then, in what light the Scriptures represent the founder of that empire and the empire itself.

"Out of one of them (the four divisions of the Macedonian Empire: the part of Arabia, in which Muhammadanism commenced, was a province both of the empire of Alexander and of the kingdom of the Ptolemies) came forth a little horn which waxed exceeding great, toward the south, and toward the east, and towards the pleasant land: and it waxed great, even to the host of heaven; and it cast down of the host and of the stars to the ground, and stamped upon them . . . . . and it cast down the truth to the ground, and it practised and prospered."—"In the latter time of their kingdom, when the trangressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand." —(Daniel viii. 9, 10, 12, 23—25.)

"He (the star that fell from heaven) opened the bottomless pit; and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their

foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter. And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Revelation ix. 2—6, 11, 12, 20, 21.)

The Saracens, together with the founder of their empire, are by Daniel described as, from remarkable littleness, becoming "exceeding great,"—as stretching their dominion southward, and eastward, in the direction of Palestine,—as casting down the highest principalities, and trampling them under foot,—as destroying the truth, and prospering in the work of destruction,—as doing all this against the Prince of princes,—and as doing it because of transgression, and because "the transgressors had come to the full." It is, at the same time, intimated that their dominion should be founded on pretended inspiration, and propagated by the fiercest means, and that by craft and policy they should effect the destruction of nations living in a state of peace and security. In the Revelation the Saracens are represented as arising from the bottomless pit, and as having the angel of the bottomless pit as their king. The conquests, both of Saracens and of Turks, are represented as "woes." The former are represented as grievously tormenting, but not killing; the latter as actually slaying "the third part of men." Idolatry, murders, sorceries, fornication, and thefts, are set forth as the sins of which the sufferers were guilty; and the punishment inflicted on them is stated to have failed of the effect of bringing the survivors to repentance. Muhammad and his successors are thus represented as dreadful scourges of an idolatrous and wicked church,—a church, too, which remains impenitent notwithstanding all the chastisement it endures. There is not the name of blessing, or the shadow of a blessing, connected with either their religion or their reign. Darkness and torment, destruction and death, woes and plagues, are the leading terms which designate their character, and power, and operation.

But will our author admit the applicability of these prophecies to Muhammad and his successors? Though he "will not say that Muhammad was the commissioned scourge of the world," yet he confesses that "rarely has a period occurred in the annals of mankind, when the prevalence of iniquity required the application of so sharp a remedy." (p. 67.) By a reference to history it might easily be shown that, while the extensive conquests of the Saracens made them and their cities very rich, they rendered the people generally, over whom their sway extended, poor and wretched in the extreme.

We extract Mr. Taylor's account of the "dark side" of Muhammad's character.

"He was the slave of licentious passions, which seemed to strengthen with his age: notwithstanding the number of his wives and concubines, he was intensely jealous, and even devised a revelation, forbidding intrusions on his privacy: nay, his jealousy passed the bounds of mortal fate, for the Koran expressly prohibits his wives from marrying after his decease. Vindictive as the Arabs are, Muhammad's vengeful spirit could scarcely be paralleled in the peninsula: he never forgave an offence, unless when the indulgence of revenge would have been impolitic. Once an Arab, who had incurred his displeasure, knelt before him, entreating pardon: Muhammad remained silent, hoping that his attendants would, by a speedy assassination of the suppliant,

save him from the shame of a refusal. None of them stirred; and the man was dismissed in safety. After his departure, Muhammad reproved them for not having slain one whose pardon was not granted on the instant: they answered that he had made no sign; to which he angrily replied, 'It should not be necessary for a prophet to make a sign.'"—(p. 129.)

We have already alluded to the favorable prospects held out to Muhammad by the inhabitants of Medina. It was decidedly their taking part with him, that prevented him and his religion from being crushed at a very early period. An interesting hypothesis, as to their motive in favouring his cause, is given us by our author from a passage in the chronicle of Thabari, as extracted by M. Reinaud.

"Yatreb (Medina) was occupied by two tribes, one of idolatrous Arabs, and one of Jews. A fierce war arose between the rival races: it terminated in the conquest of the Jews, who were reduced to slavery. Amid their sufferings they were frequently heard to exclaim, 'Oh! if the appointed time of the Messiah had arrived, we would seek Him, and He would deliver us from this tyranny.' When the Medinese pilgrims heard the account of the new prophet at Mecca, they said to one another, 'Can this be the Messiah of whom the Jews are constantly speaking? Let us find him out, and gain him over to our interests.' Muhammad at once saw what an advantage he had gained by such a prepossession; he declared that he was the person whom the Jews expected, but that his mission was not confined to a single people; for all who believed in God and his prophet should share its advantages."—(pp. 104, 105.)

Mr. Taylor's remarks, in chapter 2d, on the religious history of central and western Asia, as connected with that of the Persian empire, appear to us both excellent and appropriate. His speculations regarding the religions of Zoroaster and of the Magi, as well as Buddhism and Brahmanism, are worthy of notice.

"Internal evidence connects together the religion of Zerdusht (Zoroaster) and that of Buddha.... Both were designed to overthrow the domination of a priestly caste, and establish monarchs in absolute authority: both were reforms of an old creed: both occasioned fierce civil war. In the obscurity of ancient Persian history, we find the Kaiänian Dynasty, to which Cyrus and Cymbyses belong, conspicuous for their hostility to idolatry,—their race set aside by a priestly usurper, the Magian Smerdis,—the line of ancient monarchs restored in the person of Gushtap (Darius Hystaspes), who claimed descent from Jemsheed (Achæmenes),—the priestly caste of the Magi persecuted by the new sovereign,—and the Magian name covered with contempt and detestation. The war of the Buddhists against the Brahmans, in Hindustan, originated in the same motives, but was not conducted to a similarly successful issue."—(pp. 52, 53.)

Mr. Taylor "regards the ancient Hindu Mythology as the source of most oriental corruptions" of truth. (p. 267.) He is even "convinced that it contains the germ of those speculations that led to the idealism of the Alexandrian school." (p. vi.) "The speculations of the Gnostics," he remarks, "have been traced by ecclesiastical historians to Persia and Egypt; and it would require very little research to show that both these countries obtained them from India." (p. 300.) "The Sufean philosophy," (a native of Persia,) he again observes, "is borrowed from that of the Indian sages." (p. 321.) Again:—"We have established at least a probability, that Zoroaster derived no small portion of his creed from Indian sources." (p. 341.) And yet again:—"India is the parent of these monstrous combinations of animals; they were adopted in Persia, as appears by the sculptured remains of Persepolis." (p. 369.)

India, then, is the unhappy parent of Gnosticism, Alexandrian Idealism, Sufiism, Zoroasterism, and almost all other monstrous combinations of ideas;

she is at the same time the mother of a multitude of monstrous combinations of animals. The only reason, we conceive, why India is charged with having given birth to all these things, is, that she contains them all, either in a matured state or in embryo. But because London contains all the productions of the world, is that any reason for concluding that London is the birth-place of all these productions? If we may believe the Brahmans, who always trace their own origin and the origin of their religion to the mountainous regions to the north of Hindustan, and, if we may give credit to scripture with respect to the first abode of the human family after the flood, we shall be inclined to make Persia, rather than any other country, the source of religious and philosophical opinion. The religions of the ancient Persians, of the Thibetians, and of the Hindus, contain internal evidence of having been originally one and the same. It is not perhaps generally known that the Brahman's principal divinity (we merely translate his own words) is Fire, and that his sacred books are merely a copy of the Persian ones on the subject of the division of caste, and of the castes themselves.

Though we have had much to say against our author on the subject of religion, we would speak, in any thing but disparaging terms, of his critical and philosophical speculations; and of his historical talent we can scarcely speak in terms too high. He bears us along the stream of time and of events with all the ease and vigour of Robertson: all his sentences and paragraphs flow smoothly and swiftly along: every little anecdote, or fact, comes in its appropriate place, and adds to the light and liveliness which pervade the whole. Such insignificant things many writers would be obliged to stow away in notes or appendices; but our author has learned to make a better use of them, and to employ them in giving a firmer consistency and a fairer complexion to the text. We have only to copy out the table of contents to show how much scope he has for his peculiar talent, and what, notwithstanding his grievous misrepresentations of religious doctrine, he has provided in the way of an intellectual feast. "Muhammadan Traditions respecting the Personages who have preceded their Prophet in preaching the true Faith"; "Religious and Political state of the East before the coming of Muhammad"; "State of Arabia before and at the time of Muhammad's birth"; "The Promulgation of Islam by Muhammad"; "The Muhammadan Creed" (with copious and valuable notes); "The first four Khaliphs"; "The Family of Ali.—The Twelve Imams"; "The Sect of the Ismaelians.—Origin and History of the Assassins"; "The Druses"; "The Wahabees"; "The Four Orthodox Sects"; "The Monastic Orders of Islamism"; "The History of Muhammadanism in India"; "The Effect of the Muhammadan Religion on Science, Literature and Civilization"; "The Muhammadan Accounts of Alexander the Great, under the name of Dhulkharnein (the Two-horned)"; "Muhammad's Night Journey to Heaven"; "The Nature and Style of the Koran."

With the inhabitants of Bombay Muhammadanism is not a subject of mere speculation. It is one of practical and pressing importance; and it becomes every Christian among us to be well acquainted with its nature, its present operations, and its probable future effects. We hope we have said enough to show its direct and total hostility to the honour of God and to the best interests of man, and to excite a feeling of deeper abhorrence against its it, and of livelier and stronger compassion towards the victims of evil and destructive power. Let our conduct prove the existence and the strength of these feelings in our hearts. Let our prayerfulness and diligence,—our zeal and patience,—our gentleness, decision, and perseverance,—our liberality, self-denial, and unwearied good-will, in the pursuit of the great object of bringing the deluded followers of Muhammad to the knowledge and belief of the truth as it is in Jesus, evince our love to Him who hath loved us, and "hath washed us from our sins in his own blood, and hath made us kings and priests unto God."

R. N.

RELIGIOUS INTELLIGENCE.

1. *English School of the General Assembly's Mission at Puná.* Puna, 10th April, 1837. My Dear Sir—In submitting to you a short account of the first annual examination of the General Assembly's English school at this station, together with a statement of the accounts of the institution, I would take the liberty of making a few general observations.

Although it was first opened in the month of March, 1836, it made comparatively little progress for about four months, owing to the want of a fixed teacher. I am in the habit, when at home, of spending a portion of each day in the school myself, instructing some of the classes, and directing the operations of the seminary generally. With the zeal and diligence of the teacher, Mr. W. Taylor, I have every reason to be satisfied, and doubt not that he will continue to give satisfaction. It will be seen from the following distribution of the classes, that the present number of children in attendance is upwards of eighty, and, I am happy to say, that the daily average number is upwards of seventy. The house which I built for the school, cannot comfortably accommodate a greater number than is now upon the roll. Should therefore applications for admission continue to be made, I shall shortly be under the necessity of enlarging it. The examination took place on the 7th instant, in the mission chapel; at which the Rev. E. Mainwaring, chaplain of the station, kindly presided, and presented the prize books, provided for the occasion, to twenty-one of the most distinguished of the boys.

It gives me much pleasure to be able to introduce the programme of the examination by an extract from a note subsequently addressed to me by the Rev. Chairman:—"I have much pleasure in expressing my humble approbation both of the plan and progress of your mission English school. The efficiency of the scholars, in all the branches in which they were examined, was much greater than could have been expected from the short time the school has been established. The reading, answers in geography and arithmetic, were extremely good; particularly by the boys in the first class. My attendance at the examination afforded me much gratification." The other gentlemen who were present also expressed themselves much satisfied.

Precis of the examination of the English School of the General Assembly of the Church of Scotland, at Puna, 7th April, 1837.

SEVENTH CLASS. 10.

Reading. First Instructor, commencement.

FIFTH CLASS. 8.

Reading. Second Instructor, 11 pages.

FOURTH CLASS. 14.

Reading. Second Instructor, 22 pages.

Arithmetic. Addition.

THIRD CLASS. 13.

Reading. Scripture Narratives, 30 pages.

Grammar. Parts of speech.

Arithmetic. Simple Addition and Subtraction.

SIXTH CLASS. 9.

Reading. First Instructor, 20 pages.

SECOND CLASS. 31.

Reading. New Testament--Gospel of Matthew.

Grammar. Parts of speech, and simple tenses of verbs.

Arithmetic. Simple Rules.

Geography. General principles.

FIRST CLASS. 13.

Reading. The Elements of Reading, 120 pages.

Grammar. General principles—derivation.

Arithmetic. Rule of Three, &c.

Geography. General principles, Europe, Asia and India in particular.

All the classes are instructed without reserve in the doctrines and duties of Christianity.

I am sorry that there was not time fully to examine all the classes. The 1st, 2d, and 4th classes were, however, examined at considerable length in the various branches of study above mentioned. All the classes have a knowledge of the history, doctrines, and duties, of Christianity, and have, according to their standing, made as much progress, as perhaps could have been expected. In this department of knowledge, the books, which are read in the several classes, supply the grounds for the instructions communicated. In order to afford further opportunity, to those who desire it, of requiring such knowledge, Mr. Taylor keeps a Sabbath school, at which most of the Christian boys of various denominations, who attend the school, are usually present and commit to memory portions of scripture, hymns, and the Assembly's shorter catechism, both with and without the scripture proofs.

Our great object in the school, is not merely to make the pupils good scholars, but to make them good men, and upright and virtuous members of society. Hence, all our instructions are based on religion; as we feel most thoroughly convinced that, in every system of tuition in which a different course is pursued, the attainment of these objects is not to be expected.

I have now, in conclusion, to recommend the institution to the prayers, as well as to the liberality, of the public; and to return to those who, by their subscriptions or donations, have enabled me to commence, and so far carry on, this good work, my most grateful thanks.

I am, yours very faithfully,
JAMES MITCHELL, Missionary, Church of Scotland.

P. S. It will be observed from the account that the balance in my hands, for meeting the expenses of the current year, is very small; that, in fact, the subscriptions and donations, received during the past year, have barely covered the outlay; and that, if any thing now remains, it is entirely owing to money, which I carried to the account from the former year. As no provision has yet been made for this school by the Committee of the General Assembly, I hope the friends of the cause will not fail to continue to us their aid.

As I wish to form, in connexion with the school, a library of such books as may tend to cherish in the boys a taste for reading, and communicate to them correct and useful information, any donations of books, of a suitable description, will be thankfully received and acknowledged.

2. *Second Half-yearly Report of the German Missionaries in Tinnevelly, to the end of* 1836. There are now four missionary families, in which are ten children. We have continued, as noticed in our last report, to travel about every month, among the people, endeavouring to build up the congregations, and to call the heathen to the light of the Gospel. Besides our monthly assemblies with the catechists and schoolmasters, we have, since March last, set apart Friday evening for a weekly meeting among ourselves, for prayer and consultation. The Lord has often been with us on these occasions. With little exception, our health has been preserved to us. In every way has our covenant God been pleased to help and to bless us, and to carry us safely through both good and evil report, showing that we are not labouring to serve ourselves or a party, but Him and his sacred cause. And we give Him praise that our humble efforts to serve Him in the gospel of his Son, become more and more our delight.

II.—CONGREGATION.

	Families.	Souls.	Villages.
Our last half yearly report stated the total at the end of June 1836, to be	1,835	6,356	129

At the end of December, it is as the annexed summary shows.	2,071	7,005	205
Increase therefore during the last six months . .	236	649	16
The increase in the former half year was . . .	274	775	35
Total increase in the whole year.	510	1,424	51

Of the last half yearly increase, the people of 4 congregations only had previously made a profession of Christianity; the rest are all from among the heathen. It is gratifying to reflect, that during the year no less than 51 heathen villages have come under Christian instruction, which were at this time last year still in the darkness of heathenism. In a few places the people have gone back, and from some of the old congregations that were divided, a few families have rejoined the Church Mission Society.

In some of the new villages, the Nadakel (or head men) were formerly much opposed to the Gospel, and hindered many people in the neighbouring villages from embracing it. Now, they have given up their opposition, have themselves cast their idols away, and are under Christian instruction.

Baptisms have been 59 during the last six months, viz. 29 men; 9 women; and 21 children—in the whole year, 166 souls. We are careful to baptize no adults but such as we can reasonably hope are converted persons. They are mostly all of long standing in the congregation, and we have often been delighted with beholding the evidences of grace manifested by them.

The Lord's Supper has been administered here monthly as usual; and occasionally also in the country. We feel considerable difficulty in introducing it throughout our congregations, because of the great expense which the purchase of wine occasions.

With respect to *the state of the congregations*, we request our friends particularly to observe, that, though the people are called Christians for the sake of brevity, yet they are not all real Christians, as the annexed summary shows. A large number are not yet baptized, but they have all forsaken idolatry and are under Christian instruction, as candidates for baptism. We are not hasty to administer this sacred rite to them, desiring to see some fruit of their faith before we do so. It may be, we are too scrupulous on the subject; but as by administering baptism we give our testimony that we consider them to be true believers in Christ, we feel no small difficulty in the matter, as we might, by doing so rashly, be the means of deceiving the people. Some of themselves hesitate to receive the sacred rite, thinking, like Constantine of old, that after baptism they cannot sin any more, to which they still feel inclined. This is a mistaken notion which we endeavour to rectify; but we are not very anxious about it, well aware that baptism does not save the soul. We rather press them to a practical acquaintance with Christ Jesus, as their Saviour, and as their great pattern for imitation. This great and arduous work, the glorious end of all mission labour, proceeds but slowly, owing to the corruption of human nature, to inveterate evil habits peculiar among the natives, and to the strong influence of "the course of this world." It is our heart's desire that they may become genuine disciples of the Lord Jesus Christ: but to effect this, we find ourselves utterly impotent; "not by might, nor by power, but by my Spirit, saith the Lord."

III.—Catechists.

In June last, there were 96 native labourers employed in teaching the people the principles of Christianity, reading to them the Holy Scriptures, and preaching. Now there are 104, an increase therefore of 8, which the accession of new congregations from among the heathen required. Seve-

ral of the new congregations are still to be provided with teachers. The monthly assemblies at Palamcottah have been regularly kept up for their instruction and edification. The increase of congregations and catechists has obliged us to augment the number of *head catechists*, of which there are now 5 more than in June last. The congregations are now divided into 9 districts. The head catechists travel about in their respective districts, counselling the catechists, and helping them in the various concerns of the congregations. The duties of catechists and head catechists have been more particularly defined, and things go on now more regularly, and we trust more usefully. Whilst teaching, they are also learning. During this half year, they have continued committing to memory a portion of Scripture, and hearing an exposition of it. They have also studied at home the contents of the Epistles to the Romans and the Corinthians, on which they are examined at the monthly assemblies. Their spiritual improvement is a great object with us, and we are happy to say, that they themselves also desire it, and on that account prize these monthly meetings very highly. We have found it necessary to dismiss 3 assistant catechists for irregular conduct.

The salary of one head catechist is 12 Rupees; of three other head catechists, 10 Rupees each; of the other five head catechists, 7 Rupees each; that of the Catechists, from 4 to 7 Rupees each. This difference arises chiefly from their different circumstances; some being married, others not; some having large families, others small.

IV.—Schools.

This department is under the superintendence of Mr. Schaffter. At the end of June last we had 68 schools, now there are 76, therefore 8 more. Of them, 54 are under regular schoolmasters; the rest are conducted by catechists who have spare time for the purpose. The number of scholars in all the schools was in June last.....2093
At the end of December.....2583

Increase during the last 9 months.....490

Of these 2,583 Scholars, 413 are Christian boys, 67 Roman Catholics, 27 Bramhans, 1859 other castes, 103 Muhammadans, and 114 girls.

All our schools, even those under heathen masters (of which there are 43 are strictly Christian schools; that is, nothing but Christian books are taught in them. The whole arrangement is such as to ensure their really teaching these books. Four headmasters continually travel about, and examine each boy once a month, whose progress is noted in a book, and when we visit them, we catechize the scholars and convince ourselves of their being fully instructed in Scriptural truth.

Objections have often been made to employing heathens as schoolmasters; but in the absence of sufficiently able Christian men for the purpose, and in the present state of the country, where Christian masters would not be received in heathen places, we have employed heathen masters and found them answer our purpose remarkably well. The desired result depends, under God, chiefly on the preparation and management of the masters. Here every man who is to be employed, attends two or three months the preparandi class, and the daily services in the church; they are instructed pretty largely in the nature and principles of Christianity, and in the mode of conducting a Christian school. At the commencement they are usually very shy, but we have found with pleasure that their minds gradually expand, and that they are not only pleased, but also in many instances impressed, with the truth of the Gospel. Then they are appointed to the heathen town or village in which the inhabitants have applied for a Christian school.

All the schoolmasters continue to assemble here every month with the catechists, when they attend our divine services during the days they stay

here. They are further instructed in Christianity; the books which they teach the boys, are gone minutely through with them; the necessity of faith in the Lord Jesus Christ for salvation is constantly pressed upon them; the truth of Christianity and the sinfulness and vanity of idolatry are brought before their minds, and thus they all grow, if not in grace, in knowledge. But grace is also often visible. They become more free in teaching the truth from a degree of conviction that Christianity is truly good, and thus far avow themselves on its side. They being mostly of high caste, it is not a little difficult for them to break it off, and openly to embrace Christianity. This difficulty ought not to be overlooked or underrated by us, else we shall mistake in many the fear of man for hypocrisy, and not show that forbearance which their case requires. There is a schoolmaster, who has been employed in this mission for more than 8 years, and who is, according to our best knowledge of him, an upright man, with high veneration for the Lord Jesus Christ and his Gospel. He is often pressed in his own mind to profess him by receiving baptism, yet he has not done so: the fear of man keeps him in bondage. And such are many more of the schoolmasters. However, every year witnesses some of them breaking through all difficulties, and receiving baptism. This year we have had two such instances. One of them is the head schoolmaster, Timothy, noticed in our last report. Two of the other head masters (one of whom is a Bramhan) have been tried men for a long period, and, in conduct, such as we could wish them to be; but they cannot yet overcome their difficulties of caste. They wait for an opportunity.

Under these circumstances, we consider the schools as a suitable and powerful means, which the Lord has placed in our hands to spread the knowledge of Jesus Christ in heathen places, which otherwise would be deprived of its wholesome influence.

The desire for schools is very great among the heathen, and we could have established about 50 more this year; but, from unbelief or little faith, (we freely confess it) we have forborne doing so. We have commenced also another plan with new applicants, viz. to defray only half of the master's salary ourselves, and let the inhabitants provide the other half. In two instances this is actually going on. But whether this plan will answer our purpose or not, time will show.

The salary of schoolmaster is from 3 to 5½ Rupees per month each. It must also be observed, that the inhabitants of a heathen place applying for a school must, themselves, build the school-room.

Female Education. We have now 3 girls' schools. One is in our compound, where 27 girls are fed, clothed and instructed, under the superintendence of Mrs. Schaffter. The other is a day-school in Naganapuram, under Mrs. Muller, and has 11 girls; the third is in the town of Tinnevelly lately put under the care of Mrs. Lechler in which are 22 girls. Besides these schools, there are 54 girls attending here and there, our boys' schools in the country, as noticed before; the total number of girls is 114. All these, with few exceptions, are Christian girls. The school under Mrs. Schaffter, is supported from a separate fund, which will be found noticed in the appendix. Our object and labour is to make them capable of reading and writing, and to give them a knowledge of the Holy Scriptures, without attempting any thing which would even tend to disqualify them from the duties belonging to their relations and accustomed circumstances in life. Many of them get on remarkably well. In the Tinnevelly school there are now several girls who read the Scriptures to their parents when out of school; and some of the girls both there and in the compound school, discover signs of a work of grace in their souls. Those in the compound school learn to knit and sew.

V.—Seminary.

It has continued to consist of 25 youths of various ages; lately two of them have left the school. Mr. Lechler has the charge of it; and a German friend who arrived in July from England, and who resides with us for a limited period in order to prosecute the study of the Tamil language, has rendered valuable assistance in the instruction of the boys, particularly in Greek and geography. The boys are divided into 4 classes.

The *first* consists of 8 boys, who have continued to be instructed in the Evidences of Christianity, in the Bible, in English Grammar, Tamil Grammar, in Greek, Geography, History, and the Mathematics. Of the latter, they have come, in Geometry, to the 4th book of Euclid; they have some practical acquaintance with mensuration, of superficies and solids; in Algebra, they have learned the definitions, addition, subtraction, and multiplication, and also the first principles of Trigonometry, and the solution of questions by Geometrical constructions.

The *second* class consists of 5 boys, who are instructed in the Evidences of Christianity, in the Bible, in Geography and History, in Tamil and English Grammar, and in European arithmetic, in which they have come to reduction

The *third* class consists of 7 boys, who are instructed in the Evidences of Christianity, in the Bible, Geography, Tamil Grammar, English reading and writing, Tamil and European arithmetic.

The *fourth* class consists of 3 boys and 4 day-scholars (heathen) who learn the catechisms, Tamil reading and cyphering, and English spelling.

In English, the boys have not yet made such progress as we could wish, owing to the want of a permanent and proper English teacher. The mathematical lessons are given by Sirkunnen Winfriend, who continues to give us satisfaction. He and another young man study Hebrew and Greek with the German brother before mentioned.

The expense of the seminary is on an average 72 Rupees per month, including the salary of Sarkunnen, which is 7 Rupees per month, and of an assistant, which is 2 Rupees.

VI.—Preparandi Class.

Since our last Report, 17 persons have been in this class, preparing for immediate service both among the congregations and schools. Since July last, 11 of them have been sent out as Assistant Catechists, and six as schoolmasters. They have gone through the principles of Christianity, and an introduction to the Scriptures; they have learnt by heart the greater part of St. Matthew's Gospel, and the Epistle to the Romans; and are now in the Epistle to the Ephesians. They attend also the daily evening lectures, and Sunday services in the Church; they frequently accompany us on our journeys through the country, where they observe our work among the people, and do all the good they can, by privately speaking with them in their houses, reading tracts to them, &c., and inquiring into the state of their minds. The monthly expense of the preparandi is 2 rupees to unmarried, and 3½ rupees to married persons.

VII.—Finances.

The statement at the close of this report exhibits the income and expenditure of this mission in 1836.

The income has been	Rs. 34,997 8 5
The expenditure	" 23,290 2 8
Balance	Rs. 11,707 5 9

1. As to the *income*. After much deliberation we have followed the advice of some of our friends to abstain, under present circumstances, from giving a list of subscribers and donors, and give only the total of income from each Presidency, and from England and Germany. We are aware that we do not hereby meet the wishes of many of our supporters; but we trust they will kindly excuse it, and believe that we have seen it best to suit the present state of things. Should any one of them desire a more particular account, we shall, on application, gladly furnish him therewith. The largeness of the amount contributed shows the great interest which the people of God have taken in our affairs, and we bless Him for having inclined their hearts to do so. He has thereby fulfilled our humble prayers, and his precious promises. He knows that we are here solely to preach his word, to lead souls to the Saviour, and to extend his kingdom. Among the donors we cannot but notice two native gentlemen of Tinnevelly, who have favoured us, the one with 50 Rupees, and the other with 30 Rupees; likewise a Mohammedan, part-proprietor of the house and ground on which we live, who freely relinquished the portion of the rent which falls to his share.

We beg to observe that the balance stated above is not actually in hand; a portion of it has already been expended, though we could not bring it into the account, *those* accounts not being yet settled. Such are, for instance, £ 20 sent to England for books; and the advances made for the new mission establishment we are forming in the south, and which we shall presently mention more particularly.

2. As to the *expenditure*. It will not be necessary to make any extensive remarks on the items contained in the statement. We have endeavoured to view all the money received from our supporters as from the Lord, and to expend it as under his eye. It has been our aim, on the one hand, to spend nothing in a way which He cannot approve, and which was not directly or indirectly for the welfare of his kingdom; nor have we, on the other hand, cramped our efficiency by apprehensions of future want, so as not to do what appeared necessary for his cause. Such apprehensions we think unworthy of the position in which we stand, as servants of Christ who ought to live, and act by faith in Him as our ruling Master, even in these externals, considering that he is rich above all, and able to supply all our wants. Hitherto our faith has not been disappointed, and we earnestly pray God to preserve and establish it in us more and more.

The special contributions for paying the fines exacted from the people in the late complaints, and for building prayer houses and catechist dwellings, are included in the total of the income. Prayer houses have been erected in 73 places; the average expense is somewhat more than 9 Rupees each, from which it will be seen, that they are buildings fit only to screen the people from wind and weather, and the heat of the sun; in some even this is not the case. We could not expect the people to contribute any thing towards these temporary buildings, as they had to suffer the loss of their former chapels. However, here and there, the people have lent a helping hand. Catechist houses have been erected in 44 places; the average of of each is nearly 3 rupees. The catechists themselves have assisted in building them. Much remains still to be done in providing proper places of worship for the people and we hope we shall have to erect many more chapels in new places during the next year.

We have purchased small pieces of land in various directions to form new Christian villages; such are now 7; viz: Annandapuram, (the village of joy.) Magirtchipuram, (the village of delight.) Perinbapuram, (the village of much pleasure.) Ngnanapuram, (the village of wisdom.) Porumeipuram, the village of patience.) Sagayapuram, (the village of help.) Nganasoundirapuram (the village of spiritual beauty.) Of these some were purchased for those of our people who were not permitted to dwell in the Church Mis-

sion villages. Besides, we have purchased two old Christian villages, viz. Dharmanagarum and Aubinnagaram. A third village, Sundavilei, was made a present to the mission by the owner. We have therefore in all 10 Christ villages, as the property of the mission. We have assisted some of the settlers with a trifle to erect houses. From these villages there will hereafter be a small annual income derived, which will help to defray the expenses of each village. The primary object of these villages is, to remove the Christians from the collision into which they must frequently come when dwelling together with the heathen, and from the temptations to which they are exposed by the constantly occurring idolatrous practices; to exercise a discipline over them, which we cannot do in heathen villages; in short, to carry on all things more according to Christian principles, which we are precluded from doing in heathen places. On account of these objects, such Christian villages are of great importance in the mission. There are certain rules for the inhabitants, and none are allowed to settle but those who desire to learn the word of God, and to walk according to it.

Among the purchases of lands, there is also one for a burial ground in Murugenkuritchy; and another for a mission establishment in the country, of which we shall presently give more information.

VIII.—Miscellaneous Observations.

1. We have been desirous of forming mission establishments in the country. Accordingly we resolved lately at our weekly conference to form one at Podiruppu, about 30 miles South of Palamcottah, where David Pilley, the owner of the village, readily granted us, as a gift to the mission, as much land as will be required for the building of 2 bungalows, and for the settlement of a Christian village, which is to be called Soviseshapuram, i. e. the Gospel-village. It is situated nearly in the middle of the southern point, between the Ghauts on the west, and the Sea in the east. Near it, and particularly to the south and east, there are many congregations; and in the west, there are still many heathen places which have not yet heard the Gospel. When the bungalows are finished, two of our number will reside there, when the numerous congregations thereabouts will have the benefit of more close superintendence, and the heathen also of hearing the Gospel more frequently. We are thankful to the Lord for disposing the hearts of some of our friends to give us the necessary means for the erection of the bungalows, which we intend to build as humbly and as little expensively as possible.

Editorial Notes.

"Proposal regarding Monuments for the Dead"; "W. S. J."; "N."; "Amator Justitiae"; The Appeal on behalf of the Belgaum Poor's House, &c., have been received, and will be inserted.—Some of the communications which we noticed last month have been unavoidably delayed. We shall in our next insert some of the valuable papers of the late Mr. D.

The Bombay Gazette takes the following notice of the remarks contained in our last number, with regard to the Government Countenance of Idolatry and Superstition.

"We have no desire to carry on a warfare with the *O. C. S.*, and now that his and our views are before our respective readers, we shall leave them to judge which of us has reason on our side.

"From the *O. C. S.* of last month we learn that the Government have ordered certain "idolatrous ceremonies" performed in certain courts in this Presidency on certain occasions to be dispensed with in time to come.

"The inscription of Shri in Government public documents has also been

abolished in the Chief Secretary's Office, the Court of Sadar Adálat, and the Court at Poona.

"With either of these acts of the Government no fault can be found; the absurdity of introducing or practising in institutions peculiarly their own a form which derives its origin from those whom we affect to call a heathen and uncivilized people, was too palpable, and by abolishing the practice they but prove that they are not as rank slaves to custom as those whose superstitions they condemn."

The other objects prayed for in the memorial are just as unobjectionable as those here referred to. There is a growing feeling in the European community in India that this is a fact.

The Commander-in-Chief's orders for the withdrawment of signatures, we have heard, extend to all the military and medical gentlemen placed under his authority.

We have been requested to insert the following advertisement.

Rev. Joseph Wolff.

RECEIVED.		EXPENDED.			
Received from Friends for the prosecution of his missionary enterprize, and for passage to America.....Rs.	1315	To make up the amount due on account passage money por Hugh Lindsay from Red Sea.....	27	10	6
Sale of Journal.....	119	Passage to America.....	700	0	0
Do. Do.....	16	Money taken in hand by Mr. Wolff.....	303	12	0
		Sundries provided at Bombay.	50	6	0
	1450		1081	12	9
		Balance.....	368	3	3
		Rs.	1450	0	0

Note.—Rs. 100 subscribed remain to be paid.

Mr. Wolff having embarked before this amount was realized, and the account closed, it is proposed to apply the balance to the maintenance of two interesting Christian youths, sons of an Abyssinian Chief, brought by their Father Warké to Bombay, on the recommendation of Mr. Wolff, for education. They are placed with Dr. Wilson.

29th April, 1837.

THE ORIENTAL CHRISTIAN SPECTATOR.

JUNE, M,DCCC,XXXVII.

I.—THE GENERAL ASSEMBLY'S PASTORAL LETTER TO THE PEOPLE OF SCOTLAND, ON FAMILY WORSHIP.*

[Read before the Congregation of the Scotch Church, Bombay, on Sabbath, the 7th of May, 1837.]

The General Assembly of the Church of Scotland, To our dearly beloved People: Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

On your behalf, brethren, we thank God, whom we serve with our spirit in the Gospel of His Son, that your faith and devotion have long been spoken of throughout the world; and we are bound always to have remembrance of you in our prayers night and day, greatly desiring that, like your forefathers in times of clearest light, you may continue stedfastly in the fear of the Lord, and in the comfort of the Holy Ghost, abounding in the exercises of that unfeigned godliness, which is profitable unto all things, having promise of the life that now is, and of that which is to come.

In compliance with the solicitations of many who watch for your souls, and are jealous over you with godly jealousy, we have resolved to issue this brotherly exhortation on the sacred and indispensable duty of Family Worship—not as if we had any recent ground for apprehending that it is likely to fall into more extensive neglect, but because we know too well that it is by no means universally practised, and because even the purest minds require to be stirred up, by way of remembrance, that, while they hold fast the profession of their own faith without wavering, they may consider one another to provoke and encourage, by good counsel and good example, to the love of truth and holiness, and to the habitual and serious observance of those offices of piety, whereby, as surely as the body is nourished and refreshed by its daily bread and its nightly rest, the soul of man, through the nurture and admonition of the Lord, is progressively matured in excellence and strength, till it is advanced to the perfection and glory of its immortal existence.

In calling your attention to this momentous topic, we think it superfluous to enlarge on the high obligations by which the duty is enforced—obligations which are involved in the very constitution of our frail and dependent being, and impressed on the understanding and the heart by the persuasive voice of

* *Edinburgh, May* 30, 1836.—The General Assembly having considered and approved the Overtures recommending a renewed Admonition for the purpose of stirring up the people of this land to the faithful and regular observance of the Worship of God in their Families, did, and hereby do, require the following Pastoral Letter to be read by all the Ministers of this Church, from their several pulpits, on the first convenient Lord's Day after it shall come into their hands. JOHN LEE, *Cl. Eccl. Scot.*

scriptural authority, opening the ears of men, and sealing the instruction, by which God speaketh, not once or twice, but at sundry times, and in divers manners, adding line upon line, precept upon precept, promise upon promise, and threatening upon threatening, so as to bring perpetually to remembrance both the blessings which are multiplied to them that fear the Lord, and the fury which is poured out on the families which call not on his name. The appointment of the reasonable service of bowing down at the domestic altar before the Lord our Maker, that, in waiting for the promised effusion of the spirit of grace and supplication, we may be filled with the fruits of righteousness, has ever been regarded by all men of sound mind and Christian experience, not as the imposition of an irksome yoke, but as the conveyance of an inestimable privilege; for as often as we mark the tokens of God's power and presence in making the outgoings of the morning and evening to rejoice, must every enlightened and purified heart, lifting up its affections to the Father of Spirits, acknowledge, with triumphant satisfaction, that it is a good thing to shew forth his loving-kindness in the morning, and his faithfulness every night.

To those only who have tasted and seen it, can we speak intelligibly of the tranquil delight which is awakened and sustained by such periodical acts of household worship, as are not a mere formal ceremony in which the members join with reluctant or cold compliance, but the fervent utterance of lips, which, out of the abundance of the heart, in which the love of God is shed abroad, are, by the influence of that unquenchable affection, most pleasingly constrained to celebrate the mercies which are new every morning, and to offer up the spiritual incense of prayer with as unceasing regularity, as from the sanctuary of Israel the smoke of the evening sacrifice arose, or as the early dew of Hermon descended on the mountains of Sion, when there the Lord commanded the blessing—even life for evermore.

Without all controversy, the benefits produced by this hallowed exercise are ineffably precious. It is not enough to say that thus are devout and grateful emotions awakened—thus is faith in the superintending providence and holy promises of God confirmed—thus are the graces of humility, resignation, and patience, nourished and increased, while, with the contemplation of the infinite excellence, the unwearied beneficence, and the everlasting strength of the Lord Jehovah, we contrast the instability, deceitfulness, and desperate wickedness of the heart of man. By the infallible testimony of Heaven, we are authorised to affirm constantly that there is an efficacy in the prayer of faith, which, though inexplicable by our feeble understandings, must, through all ages, continue to avail as much as it did in the days of those patriarchs, prophets, and righteous men, who, as princes, had power with God, when, receiving a kingdom which cannot be moved, they had grace to serve him acceptably with reverence and godly fear. The Lord is ever nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit, when, taking with them the words which inspired wisdom has taught them to utter, they lift up their desires at his footstool, not seeking great things for themselves, or panting after the dust of the earth, or sighing for the vain delights of the sons of men, but thirsting and longing for the blessedness of the man whose transgression is forgiven, and who, being justified by faith, has peace with God, through our Lord Jesus Christ. We have no encouragement to hope that, by taking thought for temporal satisfactions, we shall find grace in the sight of the Lord; but if we aspire after the best gifts which are the heritage of the faithful, seeking first the kingdom of God, and his righteousness, we believe and are sure that his divine power will give us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Though our Father in the heavens knoweth what things we have need of before we ask them, and though the purposes of his everlasting kindness are often fulfilled more substantially by withholding than by

granting the desires which we naturally cherish, it is only to them who worship him in spirit and in truth, that he has promised to do exceeding abundantly above all that they ask or think; and we have no more solid ground to expect that we shall receive without asking, or that we shall find without seeking, than the husbandman has to look for an abundant harvest springing up in the fields which he has neither planted nor watered, or than the merchant has to calculate on receiving his own with usury, for the talent which has been tied up in a napkin, or buried in the earth.

It is not for us to unfold the laws of the spiritual world, so as to demonstrate why and how it is that the communications of heavenly influence and favour are in any degree suspended on the frequency and fervency of our supplications. But this we know, that, as in old time, the father of the faithful commanded his children, and his household after him, to unite with him in the exercises of a holy life, that the Lord might bring upon Abraham that which he had spoken of him—even so, in all generations, may the willing and obedient hope, that, while seeking unto God, and committing their cause to him who doeth great things and unsearchable, they place their confidence, not in their own importunity, or their own efforts, but in the exalted merit and prevalent intercession of the Mediator of the New Covenant, they cannot fail to be made partakers of that abundant grace which ought to be the chief object of all our prayers, and which is never denied to the humble. We know assuredly that our heavenly Father giveth his Holy Spirit to them who ask him; and if, for the sake of his beloved Son, he *is* pleased to bestow this unspeakable gift in answer to the prayer of the believing soul, why should we hesitate to admit that it *is* of the Lord's mercies, that by the eternal ordination of divine wisdom, prayer has been rendered one of the sure and sufficient means of transmitting to the faithful every other good and perfect gift which cometh down from the Father of lights, with whom is no variableness, neither shadow of turning?

To the duties of social prayer and thanksgiving, accompanied with that instruction in righteousness which the reading of the Scriptures is calculated to impart, let the benefits thus conferred on your several domestic circles operate as a strong incitement. It is not, indeed, within the compass of human ability to infuse grace into the souls which are most tenderly beloved. But great will probably be the influence of a pious example on those who confide in your affection, and have cause to revere your worth. If your children and dependents perceive, that, while you are not slothful in the business of time, you are also fervent in spirit serving the Lord, and that, while you provide for your own the food and the raiment which are obtained by the blessing of God on the hand of the diligent, you ask for them that bread of heaven which strengtheneth the heart, may you not hope that they will be stirred up both to pray and to labour for the meat which endureth to life everlasting, and that they will learn to regard the favour of God as a better portion than the abundance of corn and wine? May you not hope, that while your own minds are elevated by contemplating the works of creation, providence, and redemption, and by reflecting on the dignified and endearing relation to which you have been raised in having "received the spirit of adoption, whereby you cry Abba, Father," they who look up to you for guidance and protection will take pleasure in approaching to God, and, through the experience of the peace of walking with the wise, will be taught to abhor the enticements of sinners, and to hold fast that which is good? And even in the case of those who, through perversity of heart, and the snares of an evil world, have forsaken the path of integrity and truth, may it not be hoped that the wise counsels which they have for a season forgotten, and the devotional habits which they have long failed to imitate, will, like the bread cast upon the waters, be found after many days? Small must have been your experience of the discipline of providence, if you have never known so much as one who had wandered so far from the way of peace as to disappoint the

earnest expectations of his father, and to turn the joy of her who bare him into bitterness, but who, after his own wickedness had corrected him, and his backslidings reproved him, has been awakened to new obedience, by recalling to his agonized mind, with reverential awe, the solemn image of the parental guide, in whose quiet habitation the daily exercises of prayer and praise hallowed every pursuit, lightened every care, soothed every sorrow, and seasoned every enjoyment, so as to render the voice of rejoicing and salvation in the tabernacles of the righteous, a lively type of the blessed conversation of heaven, and a delicious foretaste of the fellowship of the saints in light.

If ye know these things by your own experience, or by the incontrovertible testimony of them who have tasted that the Lord is gracious, happy are ye if ye do them. Nor can you have peace and safety if, knowing what is good, you leave it undone.

And while you present your supplications for yourselves and your families, forget not the eternal concerns of the families which call not on the name of God. If it be, as it ought to be, your heart's desire, that they may be brought to the obedience of the Gospel, brethren, pray for us, and for all the ministers of the truth, that the word of the Lord may have free course and be glorified, even as it is with you. Such an intercession as this will assuredly prove efficacious towards the enlargement of the household of faith, if all of you, both small and great, not only in the congregations of the upright, who in heaviness of heart sigh for the abounding of iniquity and the failing of truth, but in your families apart, and in your unseen retirements, prostrate yourselves at the footstool of your Father in heaven, who seeth in secret, and pour out your desires before him in that effectual fervent importunity which, like the long and patient waiting of the husbandman for the precious fruit of the earth, will, according to the sure word of promise, issue in plenteous showers of blessings, not confined to any favoured spot, or any privileged community, but dropping down fertility far and wide over fields co-extensive with the inhabited world, filled as it shall be in that evening-time of light with the knowledge of the glory of the Lord, as the waters cover the sea: And thus the God of the whole earth, in remembrance of his holy covenant, and in fulfilment of the good pleasure of his goodness, will arise and have mercy not only on the mountain of holiness in which he had his dwelling in time past, but on all in every place who call on the name of Jesus Christ our Lord; so that, while he clothes his priests with salvation, and makes his people shout for joy, the ways of Zion, which have mourned because few came to the solemn feasts, shall be thronged with the multitudes who keep the holy day with thanksgiving in their hearts, and the high praises of God in their mouths,—wisdom and knowledge shall be the stability of those times of refreshing from the presence of the Lord, when his works shall appear before the face of his servants and his glory to their children; and they that fear the Lord, being all replenished with the riches of grace, shall take that sweet counsel together which revives the inward part, and knits the brotherhood of Christians in the unity of the faith and the holy bond of perfectness. "Then shall the offering of his people be pleasant unto the Lord as in the days of old, and as in former years." "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence."

II.—Preaching and Praying.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—Preaching and praying have degenerated from primitive simplicity and power. From the mixture of the world with the church, the splendor and

glory of Christianity is bedimmed by the false dazzle of worldly professors, who in numbers have obtained an assumed ascendancy. Preaching has degenerated into a species of oratory. Ere a man is fitted to discharge its high functions, scholastic acquirements are not demanded merely, but the whole mental energy of the candidate is devoted to the attainment of them. On his scholarship rest his hopes of admittance into the sacred ministry. A general notion of what is termed divinity constitutes his religion. The functionary appointed to examine his pretensions rests satisfied if he can discover the evidences and characteristics of an educated man, joined to a readiness to subscribe to articles and confessions.

Congregations, that have been ministered to by such, delight in those who give them a very lovely song, and have a pleasant voice, and can play well upon an instrument. The ministrations of the humble fishermen of Galilee would offend the taste and feelings of an educated, polished, and fashionable, congregation. Should a simple child of God, a good man full of the Holy Ghost and of faith, stand up in the name of the Lord, and, in the face of such, taking the plain word of God, declare the simple truth, that such are likened in the parable to the seed that fell upon the rock or among the thorns—the one class having no root, the other choked by the cares, the riches, and pleasures of life—or, in plain language, that their state and condition was that of condemned sinners; what an uproar would be occasioned among our fashionables! How each and all would exclaim, Oh what a sermon we have heard to-day! How uncharitable, fanatical, and presumptuous! Or, should the good man, in his honest endeavour to rescue his fellowmen from their awful and perilous position, let drop a few such sentences as these—"Ye are of your father the devil. Ye are unconverted. Ye are enemies to God. Ye live in opposition to Him, His cause, and His people. Your whole life is an offence to your Maker. You are polluted and hell-deserving sinners, children of the wicked one, and, living and dying in such a state, ye cannot enter the kingdom of God;"—I think this would increase their opposition and rage. But now suppose, without mincing the matter, without slightly adverting to such subjects, or introducing them embodied in a fine flowing composition that delighted the ear by its soft and pleasing harmony, its well arranged periods, soothing and winning by all that is beautiful in imagery and persuasive in eloquence, (but still on such a theme such beauteous drapery can but serve to conceal the truth,)—suppose the preacher should cast such helps to the wind, and, with earnestness and affection, broadly, simply, and unflinchingly, declare the naked truth disrobed of its gorgeous apparel, what would such a congregation say? The word of God leads us to solve the difficulty. As it was of old, so is it now. When such old fashioned preaching was in vogue, it was said—"Some mocked, and others said, We will hear thee again of this matter."

This place has lately been visited by such a servant of the Lord. He has spoken plain truth. Many are offended; many are pleased; and, thanks be to God, many are blessing the Lord for having sent him among us. This servant of the Lord never forgot his high and holy vocation, whether in the pulpit, in the drawing room, on the road side, or within the barrack. He was always one and the same person. The morning visitor in him proved to be a morning preacher. The dear man would commence and carry on some such conversation as this.—

Minister. How is it with you this morning?

Peter. Oh, I am very well, thank you, Sir.

Minister. Yes, how well you look. What a noble man you are. You people above the Ghàts have such blooming health, look so handsome and fine. But how is it with your immortal soul?

Peter. Oh, Sir, I do not know.

Minister. My dear friend, do not know! I beseech you, consider, what

is this body! Dust, that soon must be laid aside in the grave; but the soul never dies.

Peter. Yes, Sir, I know that; but, perhaps, this is not a fit time or place to talk of these matters.

Minister. Ah; let not Satan deceive you. When is the fit time, if the present is not that fit time? Here am I, a servant of the Lord, sent to this place to speak to you English about your souls, and you tell me it is not a fit time. I tell you that is a lie, and it comes from the Father of Lies, whose you are; and I am come in the name of the Lord to open your eyes, and show you how you may become children of God.

Peter. Really, Sir, I am not at all disposed to enter into a polemical discussion with you, nor can I allow you to take the confessional chair. I have no doubt your motive is good; but I would rather speak at present on some other topic.

Minister. Now, my dear friend, I do beseech you, consider. The blessed Saviour has shed his blood for such as you. He has procured for such as you forgiveness of sins. He is exalted a Prince and a Saviour to give repentance unto Israel. Tell me in the sight of God no lie; speak truth from your heart. Have you forgiveness of sins?

Peter. No, Sir, indeed I am not so presumptuous as to imagine any thing of the sort.

Minister. Now, dear friend, pardon me; I am your friend, and speak the truth; I speak no lie; I speak in the sight of God. Dear friend, I tell you you are in darkness; you are ignorant; you know nothing of the glorious gospel of Jesus Christ. You have no hope, no peace, no pardon. You are, dear friend, no Christian.

Peter. Indeed, Sir, you take a great deal upon yourself. I do not know what church you belong to. I am a lay-member of the Church of England. You take upon yourself to determine my character in a very off-hand manner. Our acquaintance is very short; and really, Sir, I do not consider this either a fit time or opportunity to enter upon such nice points of doctrine as those to which you allude.

Minister. Now hear me while I speak to you in the name of the Lord. I tell you, friend, you are a sinner—a damned sinner; and, living and dying in the neglect of the gospel, you cannot be saved. I tell you the Holy Saviour has died for sinners. If you look to Him and believe, you shall be saved. If you will do so this instant, He will send His Holy Spirit to change your heart, to open your eyes, to make you a new creature, and deliver you from the snare of the devil. Now, I say, if you will accept this great salvation, it shall be well with you. Do, dear friend, think of your immortal soul. Now, my good people, all of you, I will read you from the word. (Takes his Testament from his pocket, and reads a chapter.) Now may the Lord bless this word to you, dear friends. Let us kneel down, and ask our gracious Lord to bless this word to our souls for His holy name's sake. The whole party of morning visitors are on their knees before a throne of grace supplicating for mercy. [Takes a friendly leave of each individual, and quits the party.]

Charles. That is an extraordinary man. I never met such a man. How beautiful is his conduct! Does it not display the meaning of that expression in the Psalms, "the beauty of holiness"?

David. Yes. But do you not think he goes a little too far? If he had but a little prudence!

Charles. His object is one, to do good; and I take shame to myself that I cannot go and do likewise.

Peter. Oh, there's no doubt but the man means well; but he is too enthusiastic.

Edward. Well, it would be good for us all, if we had a little of his enthusiasm.

David. I have no doubt but he is an excellent man. But what are we to think of his telling respectable people that they are the children of the devil? That is certainly going too far.

Charles. The truth is, none of us have sufficiently studied the character of Satan. It is a solemn subject. Perhaps some of us much question whether such a mighty Spirit exists. It is one of his devices to persuade people that there is no devil. My idea of Satan is this. He loves murder, rapine, adultery, fornication, drunkenness. When he gets people into these sins, he rejoices: but his success, great as it is, does not reach to this extent with all; but he is so wily that he endeavours to do as much mischief as he can. He transforms himself into an Angel of Light, and leaves no artifice untried whereby he can entrap us. We are only safe when we cast ourselves upon the Lord Jesus: by His strength and grace we are able to resist the Devil, and he flees from us. Now if any man is not a child of God; has not fled for refuge to the Lord Jesus; rejects the provision made in the Gospel; is not sensible that he has passed from darkness into light, and from the power of Satan into the kingdom of God; he is still under the power of the devil, or, in the honest language of our dear minister, he is a child of the devil.

Peter. Yes, I see his meaning now. But the idea conveyed to my mind by a person being the child of the devil, was that such a one must be an extraordinary wicked person. However, this is a very awful subject: I find my mind has been set at work.

Charles. And I trust it will find no rest till it lights on the Rock of Ages.

David. Why, I must confess there are but two ways spoken of in the Bible, and two places to which those ways respectively lead; and, as a minister of God, he is right in maintaining that simple position. Did you hear him preach last Sunday?

Charles. Yes, I did; he preached at the missionary chapel.

David. Well, come, tell us something about it.

Charles. Why, he commenced his sermon by saying, there was a heaven, and there was a hell! All who are now before me are either on the road to heaven, or on the road to hell. Ask your hearts, good people, where you are going: they will tell you. My gracious Lord says, 'Come unto me;' but you will not come. You say, 'No; if I come to you, I must give up the ball, and I like going to the ball; and so I wont come to you.' I tell you in the name of the Lord, that a ball is not to be found in the pathway to heaven; we find nothing about balls in the Bible, and therefore balls are not on the road to heaven: they are on the road to hell. I am no deceiver; I speak truth.

David. But you do mean to say that he went on in that way in the pulpit?

Charles. Indeed, he did: the words he used were very simple. But the manner in which he spake them made them very impressive. We all saw that he had not sufficient command of the English language to communicate freely his ideas. He was bursting with matter, but prevented giving it utterance.

David. Well, I will go and hear him next Sunday.

But, dropping the conversational, allow me, Sir, to inform your readers that the mode of preaching above described was that of an appeal that came from the heart and went to the heart. A parable, a narrative, a considerable portion of the word, was the foundation of discourse—not a text taken by way of motto for a sermon or oration. The word was brought forward, carefully read, and explained sentence by sentence—then some doctrine was established upon it, and a powerful application made, close, particular, and awakening. But the great beauty of this preacher was that, under all his diversified preachings, he always held up the Lord Jesus as the way, the truth, and the life.

I must now betake myself to a few observations on Praying.

With respect to public worship, the liturgy of the Church of England stands high in the estimation of all Christians, as a specimen of what the devotional services of a congregation ought to be. The minister, however, ought to have liberty to use, and to alter, according to the occasion and circumstances of the congregation. With such liberty the prayers are admirably adapted for general reception and usage. They have been a great blessing to the world, and, taken as a whole, are a form of sound words England does well to hold fast. But, in doing so, let extremes be avoided.

The great fault of extemporary prayer is the habit of preaching instead of praying. In prayer the Lord is often informed what the individual's opinions on justification, sanctification, and other doctrines, are. A word sometimes will turn the current of a whole prayer, bringing a text of scripture to memory, which is recited, and then succeeded by another and another, till the worshipper is quite at a loss where next to betake himself. He attempts to close his prayer, but fails from a fresh idea striking the mind, which he considers it necessary to follow out. Now, all this may be avoided by taking a little care. Nothing is to be attained without pains and labor. Accustom your mind to observe some order in prayer. Do not confound the various heads of prayer, adoration, confession, intercession, thanksgiving, and praise. Look at the instances of prayer recorded in the Bible. See how holy men of old approached God:—The Lord, the Lord God, Jehovah, the God of the whole earth, the God and Father of the Lord Jesus Christ. Write out the various scripture examples of prayer under their different heads. Brethren are sure to understand, and sympathize with, scripture expressions in prayer. Avoid all such phrases as, Dear Lord, Dearest Father, and any thing approaching to a high-flown expression, which may have delighted you in the course of your reading. Realize what prayer is. It is the act of a sinner approaching that God in whose sight the heavens are not clean, yet approaching with acceptance and filial confidence. Be honest in prayer, be simple, be short. Approach God always in Trinity in Unity. Address the Father through the Son, and by the influences of the Holy Spirit. In a word, prayer must be the voice of the Holy Spirit praying in the sinner's heart.

I will close this article by transcribing a prayer of Mr. Baxter's. It evidently flows from the heart, and I trust it may be useful and acceptable.

"Unto thee, the eternal Holy Spirit, proceeding from the Father and the Son, the communicative love who condescendest to make perfect the elect of God, do I deliver up this dark, imperfect soul to be further renewed, confirmed, and perfected, according to thy holy covenant. Refuse not to bless it with thy in-dwelling operations; quicken it with thy life; irradiate it with thy light; sanctify it by thy love; actuate it purely, powerfully, and constantly, by thy holy motions. And though the way of this thy sacred influence be beyond the reach of human apprehension, yet let me know the reality and saving power of it by the happy effects. Thou art more to souls than souls to bodies, than light to eyes. O leave not my soul as a corpse destitute of thy life; nor its eyes as useless, destitute of thy light; nor leave it as a senseless block without thy motion. Alas! I feel, I daily feel, that I am dead to all good, and all that is good is dead to me, if thou be not the life of all. Teachings and reproofs, mercies and corrections, yea, the gospel itself, and all the loveliest books and sermons, are dead to me, because I am dead to them. Yea, God is as no God to me, and heaven as no heaven, and Christ as no Christ; and the clearest evidences of Scripture verity are as no proofs at all, if thou represent them not with light and power to my soul. O thou, who hast begun and given me those heavenly intimations and desires which flesh and blood could never give me, suffer not my folly to quench these sparks, nor this brutish flesh to prevail against thee, nor the powers of hell to stifle and kill such heavenly seed. O pardon the folly and wilfulness which have too often, too obdurately, and too unthank-

fully, striven against thy grace, and depart not from my unkind, unthankful, and sinful, soul. I remember with grief and shame how I wilfully bore down thy motions; punish it not with desertion, and give me not over to myself. Art not thou in covenant with me, as my sanctifier, and confirmer, and comforter? I never undertook to do these things for myself; but I consent that thou shouldest work them on me; as thou art the Agent and Advocate of Jesus my Lord. O plead His cause effectually in my soul against the suggestions of Satan and my unbelief, and finish His saving, healing, work; and let not the flesh and the world prevail. Be in me the resident witness of my LORD, the author of my prayers, the spirit of adoption, the seal of God, and the earnest of my inheritance. Let not my night be so long, nor my days so short, nor sin eclipse those beams which have often illuminated my soul. Without thee books are senseless scrawls, studies are dreams, learning a glow worm, and wit is but wantonness, impertinence, and folly. Transcribe those sacred precepts on my heart, which, by thy dictates and inspirations, are recorded in thy word. I refuse not thy help for tears and groans; but oh! shed abroad that love upon my heart, which may keep it in a continued life of love; and teach me the work which I must do in heaven. Refresh my soul with the delights of holiness and the joys which arise from the believing hopes of the everlasting joys. Exercise my heart and tongue in the holy praises of my LORD. Strengthen me in sufferings, and conquer the terrors of death and hell. Make me the more heavenly by how much the faster I am hastening to heaven; and let my thoughts, works, and words, on earth, be likest to those which shall be my first in the state of glorious immortality, when the kingdom is delivered up to the Father, and God will be all and in all, of whom, and through whom, and to whom, are all things; to whom be glory for ever. Amen."

May these blessings be ours. May our God be pleased graciously to own our humble exertions to spread abroad the glories of His grace, that our hearts may be joyful in Him. That our lives may preach, and that they may preach effectually, may they be lives of prayer; and then, Sir, shall we know what preaching and praying are.* Yours truly,

PAROIKOS.

III.—LATE ACCOUNTS FROM IRELAND.—POPERY AND PROTESTANTISM.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—I send for insertion in your miscellany, a correspondence between a Roman Catholic Priest and a Protestant Clergyman, in the hope that it may further the cause of the Bible amongst the Catholics.

Should you consider it calculated to form a useful tract for their emancipation from the bondage of the ignorance of such teachers as Priest Grace, and the proposal to publish it in a separate form meet with your approbation, I shall be prepared to take a hundred copies. Yours, N.

TO THE EDITOR OF THE RECORD.

Sir—As a matter of JUSTICE TO IRELAND, I take it for granted that you will insert in your next number an important article appearing in the *Dublin Record* of the 31st ult., containing the letter of Priest Grace to the Rev. Wilberforce Caulfeild, and his reply.

To express the feelings that overpowered me on reading those documents, is as impossible as it is to resist the temptation of adding thereto a few remarks, which in Ireland would be superfluous, but in England, perhaps, not. Mr. Caulfeild is a young man; a faithful and zealous minister of the everlast-

* So much for the *theory* of preaching. Our readers will feel much interest in having, next month, an example of the *practice* of it by the same author.—*Edit.*

ing gospel; his father, so scoffingly alluded to by the miserable priest, is a veteran in the same glorious service. Called among the first who were so honoured among the clergy of Ireland to testify of Jesus, he has, for many years, been found doing the work of an evangelist, not only among the benighted people of his own village cure, but in the pulpit of Kilkenny cathedral, where his rotatory duties as a prebendary afford him the opportunity of declaring, that he is "not ashamed of the Gospel of Christ;" forward in every good work; glowing with love for the souls that lie perishing around him; active in using the influence that his character gives him among even them, for the furtherance, as well of their temporal as spiritual good; the benefactor, the counsellor, the peace-maker of the sphere wherein he moves; ruling his own household in the fear of the Lord, and so beloved in the domestic relationship, that it was the remark of one who almost dwelt there, "A jarring note was never heard under his roof:" this, Sir, is the man—this the father—against whom Priest Grace has levelled his jibing taunts, to wound the bosom of a most attached and duteous son; thereby, if it might so be, to irritate the feelings, which on this point are most vulnerable.

Of the temper in which Mr. Wilberforce Caulfeild has met this attack let every reader judge; and, after weighing the matter impartially, let them draw their own inference from these invaluable samples of the two bodies which they respectively represent. Far be it from me to lift the veil which their own high principled delicacy draws over privations and sufferings endured by those of the Irish clergy, who cannot, or will not, appeal to the laws for redress, but I implore you not to pass over in silence that passage of the priest's letter which Mr. Caulfeild has left altogether unnoticed. It speaks volumes; that unmanly, savage, taunt, exposing the fact that, through the persecuting malevolence of such men as Priest Grace, this young minister has been deprived of his chaise, of his servant, and, far harder than these, of the sacred privilege of rendering back to his "dear father" some of the advantages so freely bestowed on him through childhood, boyhood, and youth. Oh, Sir, can you fail to recognize and to magnify the grace of God, in subduing the most powerful of our nature's impulses—aye, and the most laudable too, where it might have ruffled the calm flow of Christian charity towards a mocking infidel? Such an answer to SUCH a letter discloses the secret of that unmoved endurance with which our dear brethren suffer the loss of all things. Like their Master, *they have meat to eat that we* * *know not of.* To do that Master's will, in gathering into His fold the straying sheep that shall yet be brought in, is their meat, their drink, their clothing, their all.

I beg leave, Sir, to propose to your readers, that they replenish the chest at Kilmanagh, concerning which Priest Grace takes so lively an interest, with Bibles. Kilmanagh is a village a few miles from Kilkenny, beautifully situated half way up a mountain; and there stands the Glebe House of "St. Hans," perched like an eagle's nest, but tenanted like a dove's—the dove of peace is there. I have some recollection of the old chest; it will hold a very good supply of Bibles, and, thanks be to God, it will not hold them long. Let us, therefore, contribute. I send the price of one to your office with this letter; and if the confessions of Father Grace do not stir up many more to follow the example, I can only lament that so little of the spirit of our blessed Reformers is to be found among their descendants. But I am persuaded better things of my Christian brethren.

Yours, most respectfully,

Nov. 4. CHARLOTTE ELIZABETH.

A PRIEST'S LETTER.

A controversy has lately taken place in Kilkenny, respecting a Mrs. Calback, to whom the priests lay claim as a convert to Romanism, she having

* Does not the *writer* know what the meat is?—*Edit.*

been visited by a priest whilst labouring under the effects of intoxication and extreme illness, and being in such a state, that the Protestant clergyman refused to administer the sacrament to her. The following letter was published in the *Kilkenny Journal*, a Roman Catholic paper, by one of the priests, and though in many respects ludicrous in the extreme, it is, we think, on the whole, a valuable production, as showing the barbarous ignorance of such men, and what an unsophisticated Irish country priest knows or thinks of the sacred Scriptures.

TO THE REV. WILBERFORCE CAULFEILD.

Rev. Sir—Here you are in all your *brilliancy and perfume*. I promised to have done with you, till you should have washed yourself—not white did I mean, but clean—from your dirty dabblings in the Calback discussion. Have you done so? In the introduction to that shambling and ridiculous epistle, which appeared in last Saturday's *Journal*, you are exceedingly out of humour. Your ire seems to have burst and *broken into quartos* at this gloomy reflection—"the total want of any reference to Holy Scriptures, which marks all that has been written in the columns of the *Journal*, about the late conversions to Popery, may have surprised those who are not acquainted with the doctrines of the Church of Rome, but cannot have appeared strange to any who know that one of the doctrines of that Church is, 'that the Holy Scriptures are not to be read by the people.'" *What, Sir, allow me to ask you, have the Holy Scriptures to do with a mere local occurrence? How far did the Calback question demand the use of Scriptural reading and writing?* Only look again at the points involved in that question—look at the assertions you made—at the sentiments you hazarded—and say did you meet them manfully, and in the spirit of a fair and open defence? Did you satisfy the public and your own character, that the allegations there put forth were literally true—that your *Declarators* bore you out in every line and letter of your charges, and left you no concern further than the enjoyment of a single triumph? No, Sir! In the well-known and characteristic jugglery of your school, and as a cloak for your vanity and fallen faith, you run to the Scriptures. *What a storehouse of chivalrous appeal—the Scriptures! What a shield—the Bible! What an armoury for every itinerant and scribbling unbeliever—the Word of God!* Making any charge against the Roman Catholic religion, its authority, its ministry, its hierarchy, its priesthood, its doctrine, its discipline, its morals, *you are always sure to take refuge in the Scriptures!* Are we to suppose God, in his wisdom, had for the propagation of error, and the protection of its votaries, inspired and directed the Scriptures to be compiled and handled mainly, and upon every occasion, by every dissenter from his church? One not loving truth may imagine so from the profligate use daily made of it. *As you will do all your work on that plank, caring little how the storm rages, and the vessel sinks, answer me where were these Scriptures before the art of printing was invented?* Now, Sir, printing was first introduced into England by William Caxton, in the year 1464. Where were the Scriptures till then? Who had access to them? If they were a plank in shipwreck, the main stay of life and death, what became of the children of men for nearly fifteen centuries preceding? The Protestants of Kilkenny had *hardly* fifty Bibles during these centuries, *and I am quite sure those of the good old religion, the "Romanists," had not one. The poor people were obliged to wait in Purgatory until their turn at the press*, and how jealous of your ascendancy still! Though with all the anguish and tears of a Jeremiah, you can sigh over the deserted and forlorn state of that ancient city, because there is to this day among the "Romanists" only one Bible to every fifty among the Protestants. *Ah, the priests are to blame, and the Council of Trent is to blame. They are a very set of monopolists. They will not share the luxuries of this world nor the next with their people*; and hence that gathering of the Church of Trent has, in the overbearing of its influence, with all the facili-

ties of printing and Bible-circulating, limited the good "Romanists of Kilkenny" to the use of one to every fifty the Protestants enjoy. This, in sorrow, I admit, develops that melancholy secret of the "Romanists" fast disappearing, and that latterly there are so many conversions to your church!!

Why do you not open your storehouse all at once, and dispense the word of God more copiously among 22,000 of the benighted and neglected "Romish" inhabitants within your walls? I tell you what you ought to do, in the fire and fierceness of your holy benevolence—take upon yourself, like another Moses, to emancipate these 22,000 from the Pharoah bondage of their priests, and putting in every hand a Bible (for St. Hans* can supply you, as in latter years the market fell, and there being no demand, several chests lie on his hands unopened and unlooked for,) lead them to Kilmanagh. They need no more, and, *baring desertion*, you will soon send them all to the land of cakes and comfits. The Biblicals will mind garrison till your return, when you shall find the city safe, *and the old ladies of the buskin and Bible on the ramparts watching your approach, and desperately prepared to sing*—"See the conquering Hero comes!"

Sir, it is ludicrous—it is sheer cajolery—to call upon the sacred volume as you and your Co. seem determined to do whenever you feel hard pressed, and turn the Inspired Word of the Divinity into a refuge for your bigotry and your slanders. I heed not the gathering of texts which you draw from the sacred source, and cannot sympathise with you in my want of their application to the hills of Courstown. *The rudiments of my early education were not scriptural, like yours. Our schools did not exhibit, nor our masters encourage, the use of the Bible in every hand, as I have seen in yours, where as often as I have visited them, I always felt it offensive to the Author of that divine work, even to decency, to see it in the hands of every dirty urchin, tattered and besmeared, and often thrown on the floor when he got tired of his task, to be pelted and kicked as his companions in orthodoxy and polite rearing might dictate. (!!!)* This, Sir, is one among the reasons why I don't use it so freely as you; and particularly in the civil relations of life I shall ever avoid calling in its aid.

No, Sir: I have too profound a reverence for that sacred revelation of God to handle it on every profane occasion, and in this I may be said to imitate the Mahometans in their high regard for their fabulous Koran. *When you are in jeopardy, you resort to the Bible. When you are in tribulation, you seek its comforts. When you are in distress, you appeal to its benevolence.* Why don't you look for the tithes there? perhaps this book, miraculous in its powers and effects as you think, would help the Legislature in its labours and its struggles, and leave the Lords enjoying their "*otium cum dignitate.*" Do, good Mr. Wilberforce, "search the Scriptures," and relieve our unfortunate country and its needy establishment from the pains of hunger and want of tithes.—Do it, *were it only to restore the Burnchurch Doctor his chaise with the humble appendage of a servant, and a pair of amber spectacles, not forgetting dear Father Hans.* I'll give you more of it, for I have not done with you yet.

Most truly yours,

Ballycallan, October 18, 1836. WILLIAM GRACE, P. P.

We take the following reply to the above from the *Kilkenny Moderator* of Wednesday last:—

TO THE REV. WM. GRACE.

Dear Sir—I have read the letter which you addressed to me through the *Kilkenny Journal* of October 19, with mingled feelings of joy and sorrow. I rejoice to see that the Church of Rome is going on to unmask herself and show to the public her real *unchanged* character, while I felt deep sorrow that *any* man should be found in such a state of mind as you, Sir, must have been

* The Rev. Hans Caulfeild, father of Mr. W. C.

in when writing that letter: and I now sit down to make some observations upon it, feeling, I trust, somewhat of that awful solemnity which the subject demands, and praying that you may be speedily delivered from the gross darkness and decided hostility to the word of God, which your letter manifestly shows you to be now labouring under.

I knew full well that the Church of Rome was "*hostile to the Bible*," both in *principle* and *practice*—I knew that the Council of Trent had *forbidden* Romanists to read the Bible, for proof of which see my letter of the 10th inst. —I knew that several Popes had confirmed this deadly decree in the strongest words which language could afford—but I did not know that a priest of that church would come forward, and, in defiance of all fear of God and regard for man, publicly proclaim his contempt for, and seek to pour ridicule upon, that holy word "which is able to make us wise unto salvation." What object you had in view when writing that letter, I am utterly at a loss to conjecture, but of this I am quite convinced, that by its publication you have plunged a dagger into the heart of Romanism, and done more for the cause of truth than perhaps its most zealous advocate could perform. You, Sir, shall answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, for the manner in which you have written concerning the book of God, and I must give an account of the spirit in which I now reply. May He who is "merciful and gracious" pardon, for the sake of Jesus, all that is in us contrary to his blessed will, and grant that "whatsoever we do we may do to the glory of God!"

The first passage of your letter which calls for any remark is the following:—"What, Sir, allow me to ask you, have the Holy Scriptures to do with a mere local occurrence? How far did the Calback question demand the use of Scripture reading and writing?" Now, Sir, this "mere local occurrence" was nothing less than the DEATH OF A FELLOW-CREATURE! and "the Calback question," as you designate it, was, whether this dying fellow-creature was in a fit state for receiving the Lord's Supper!! How can you dare to say that the Holy Scriptures have nothing to do with such an occurrence or such a question as these are? What! the Holy Scriptures nothing to do with the passage of an immortal soul from time into eternity!! The Holy Scriptures nothing to do with the everlasting misery or happiness of a never-dying soul!! The Holy Scriptures nothing to do with the state in which a sinner should be found when receiving the Supper of the Lord, the memorial of the death and passion of a crucified Redeemer!!! The Holy Scriptures contain "many great and precious promises" of support and consolation to the believer who is treading the valley of the shadow of death. According to your doctrine, they have been given in vain, for the Scriptures have nothing to do with such "a local occurrence" as death. Again, the Holy Scriptures give many directions as to the state of mind in which believers should receive the Lord's Supper. According to your doctrines they are useless, for such a question does not demand the use of Scripture reading or writing. Were it not, Sir, that other parts of your letter exhibit your feeling towards the word of God, I would conclude that when your hand traced the lines of the above passage, your mind was engaged in the contemplation of some other object. But when I look a little further on, I meet with these very awful expressions—"What a storehouse of chivalrous appeal—the Scriptures! What a shield—the Bible! What an armoury for every itinerant and scribbling unbeliever—the word of God!" Oh! Sir, did you not shudder when writing the above? Did you not fear lest the God of the Bible might avenge his *insulted* word? or have you never read in the 5th chapter of Isaiah and 24th verse, this terrible doom:—"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness and their blossom shall go up as dust; *because they have cast away the law of the Lord of Hosts*, AND DESPISED THE WORD *of the Holy One*

of Israel?" Let me implore you to fly for forgiveness to Him who hath said —"him that cometh to me I will in no wise cast out." (John vi. 37.)

In various parts of your letter you charge me with "*appealing to the Scriptures!*" I freely admit that I do so, and trust that I will do it more and more, for I believe the word of God to be the infallible standard by which all discussion on religious subjects should be tried. I know that God has commanded me to read, search, and appeal to the Scriptures. I find that our blessed Lord and his inspired apostles constantly appealed to the Scriptures, and I read that one mark of an *evil-doer* is, that he will *not* appeal to the Scriptures. I therefore in my letters appeal to these Scriptures, and call on you and all my readers to receive every thing which I have been, or shall be able to prove from such an unerring authority. But, Sir, you have shown that *you* would willingly appeal to the Scriptures, if you believed that they agreed with what you have written, for you went so far as to *pretend* to appeal to them, when you wrote—this is "a scriptural dogma, it is a holy and wholesome thought to pray for the dead." I was able to show that the *appeal* was a *pretence*—that the Scriptures utterly *condemn* the dogma concerning prayers for the dead, and you have not attempted to *defend* your appeal, although you promised to do so. May I request that when you again appeal to the Scriptures, you will point out *the part* on which your argument is founded.

Another accusation which you lay against me is as follows:—"Making any charge against the Roman Catholic religion, its authority, its ministry, its hierarchy, its priesthood, its doctrine, its discipline, its morals, you are always sure to take refuge in the Scriptures!" The Roman Catholic religion *professes to receive* the Bible—to be *guided* by the Bible—and to *derive its authority* from the Bible; should it then *complain* when *tried by* the Bible? How are we to discover the truth or falsehood of any religion, *but by a reference to the Bible?* Hath not God said, "*To the law* and *to the testimony:* if they speak not according to this word, it is because there is no light in them?" (Isaiah viii. 20.) I have endeavoured to prove my charges against the Church of Rome by the Scriptures—why do you not seek to *disprove* them by the same? You have made the following assertions:—First, that it is "a scriptural dogma that it is a holy and wholesome thought to pray for the dead." Secondly, that the priest can consecrate the wafer at the *altar* alone, and carry it, when consecrated, in a *Silver Pixis* alone. And, thirdly, that the Church of Rome is *the Catholic Church.* Why do you not seek to *prove* their truth by the Scriptures? You are *bound* to do so: let me *again* call on you to do it *speedily.*

Towards the conclusion of your letter, you write thus:—"When you are in jeopardy, you resort to the Bible; when you are in tribulation, you seek its healing comforts; when you are in distress, you appeal to its benevolence." You have here, Sir, given me a higher character than I would have dared to claim. May the Lord make me worthy of it! Surely you must have spoken in derision: and yet the subject is *too solemn* to admit of that, for this regard for the word of God has frequently been mentioned as a trait in the character of the Lord's people. "Thy word was unto me *the joy* and *rejoicing* of mine heart." (Jer. xv. 10.) "The law of thy mouth is *better unto me* than thousands of gold and silver."—"Thy testimonies have I taken as *an heritage for ever,* for they are the *rejoicing of my heart.*" (Ps. cxix. 72, 111.) May you soon be enabled to adopt this language!

I now pass from this subject to the *admissions* which you have made with regard to yourself and the church to which you belong: which are—

1st. That for fifteen centuries before the year 1464 the *Romanists* of Kilkenny, you are *quite sure,* had NOT ONE BIBLE!!! Oh! how gross must have been their darkness, when there was *not one Bible* amongst the Romanists of Kilkenny: and in what awful language is the state in which they lived and

died described by the Apostle St. Paul, 2 Cor. iv. 3, "*But if our* GOSPEL *be* HID, *it is hid to* THEM THAT ARE LOST."

2d. "To this day, there is among the Romanists only one Bible to every fifty among the Protestants." *I admit this*, but am happy to be able to say, from experience, that a spirit of inquiry, and an *anxiety to study* the word of God, are springing up amongst them, which proves the truth of—

3d. That "the priests are to blame, and the Council of Trent is to blame."

4th. That "the Romanists are fast disappearing." No man acquainted with the events that are occurring around us, can be blind to this truth, for priests and laymen are almost daily casting aside the false doctrines of Romanism, and embracing the pure and saving doctrines of the Gospel of Christ —are leaving that church which mixes the *works of men* with the work of God, and are receiving the grand scriptural truth, that man is justified by *faith* in CHRIST JESUS. I suppose you made this admission *ironically*, but I assure you, that it is *perfectly true*, and refer you for the evidence of its truth to Messrs. Nolan, Delany, Burke, Crotty, with many others whom it is not necessary to mention.

5th. "I heed not the gathering of texts which you draw from the sacred source." Every one who reads your letters must at once perceive that whether *you heed the texts* or not, you never attempt to answer them. Is this conduct praise-worthy? assuredly not, for it is thus written, John xii. 48, "He that rejecteth me, and *receiveth not my words*, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Satan assaulted our Lord Jesus Christ by the Scripture, and our Lord answered him by the Scripture. (See Matt. iv. 6, 7.) Our Saviour refuted the Sadducees by the Scripture. (Matt. xxii. 31, 32.) St. James quoted the Scripture that he might arrange the matter debated at Jerusalem. (Acts xv. 15, 16.) St. Paul proved from Scripture that Jesus was the Christ. (Acts xxviii. 23.) Such was the practice of our Lord and his apostles—Will you assign a reason for having acted exactly an *opposite part*?

6th. "The rudiments of my early learning were not scriptural like yours." If you made this a matter of lamentation instead of boasting, it would better suit that office which you claim as a clergyman of the Church of Christ, for St. Paul highly commends Timothy in these words, (2 Tim. iii. 15,) "*From a child* thou hast known the Holy Scriptures." But you say that in our schools the Scriptures are treated with disrespect; such a case as you represent may have occurred, but I must say that I received instruction in schools where the word of God was constantly read, and have visited schools, as a clergyman, where the Bible was freely allowed to all the scholars who could read, and I do not recollect such a case; and even allowing the truth of your charge, I *dare* not shut up the Scriptures from any person, when I read in Rev. i. 3, "*Blessed is he that readeth*, and they that hear the words of this prophecy."

I cannot say any thing to your

7th admission—"In the civil relations of life I shall ever avoid calling in its aid;" for I do not *understand it!*

I have now considered *seven* admissions which you, a priest of the Church of Rome, have made; and must say that they have filled me with astonishment; and I beg leave to call *public attention* to them, and to your whole letter.

You ask me "Where were the Scriptures till printing was invented?" I answer, IN MANUSCRIPT, where they would be still, if the Church of Rome possessed the power of abolishing the art of printing, *as is proved by your letter*, and by even a higher authority, the Encyclical letter of Leo XII., which says, "If the Scriptures be everywhere published, more *evil* than good will thence arise." I do not *quote from memory*, but from a work entitled, *Popery as Opposed to Knowledge.*

As to "supplying 22,000 Romanists with Bibles," I fear I cannot under-

take to supply so many; but I hope, as long as I possess the means of purchasing copies of the holy word of God, I will never refuse to give one to any Romanist or Protestant who asks for it, if he is not able to *purchase* it. I am sorry to say that there is *not a single chest* of Bibles at Kilmanagh; a proof of which you will find by referring to Mr. Aikenhead, who *sold* to me, *for Romanists*, within the last month, some Bibles and copies of the New Testament, for which these Romanists *paid* me.

I know that I have left some parts of your letter unnoticed; but I regret this the less, because you have promised to "give me more of it." Awaiting the fulfilment of this promise, I am, your sincere well-wisher,

Kilkenny, Oct. 24, 1836. WILBERFORCE CAULFEILD.

IV.—WHAT IS TIME?

Shortly after I had determined to come to India as a missionary of the cross, I had an interview with the late Dr. Thomas Davidson, of the Tolbooth Church, Edinburgh, and one of the most holy and devoted ministers of that highly favoured city. "I very much approve, my young friend," said he in substance, "of your intention to proceed to the East in connexion with a work so truly glorious as that to which you look forward. May the Lord Jesus himself go with you! This is my prayer for you; and I, as an old man, have only a single advice to give to you. It is—when you are engaged in the duties, exposed to the temptations, and subjected to the trials of your office, occasionally put to yourself the question, *What is time?* When you are employed, this simple query will form a call to diligence by reminding you that you ought to "work while it is called to-day, for the night cometh when no man can work;" when you are tempted, it will weaken the allurements of sin and Satan by suggesting to you a solemn judgment and a possible eternal loss; and when you are afflicted, it will remind you that your suffering is to be but for a moment, and that you have only to be "faithful unto death," not far distant, to receive from your Saviour who purchased it "a crown of life." I have frequently thought of the advice of this eminent servant of the Lord. I have found his query useful, though my own conscience tells me that I may make of it a still better improvement. Perhaps some of the readers of the Spectator may occasionally use it with reference to themselves, for it is suitable to all, and derive from it more profit than he who now affectionately recommends it to their attention.

A MISSIONARY.

V.—EDUCATION WITHOUT RELIGION.

The following passage from the charge of Lord Abinger to the Grand Jury, at the Leicester Assizes, well deserves attention:—"In looking at the calendar, he witnessed the proper descriptions of the education of the prisoners, viz., those who could read and write imperfectly, and those who could not read at all. In the list, there were only three persons who could not read and write, out of a calendar of twenty persons, and the doctrine which had been lately promulgated was, that, give the poor education and you destroy crime. This had not turned out to be the case with the calendar before the Court; for he found that most of the desperate robberies were committed by persons who are described in the calendar as reading and writing well. He certainly never would discourage educating the lower classes of society, but he would boldly affirm, that if the education was not founded on a moral and religious principle, instead of becoming a blessing to the poor, it would, in the end, turn out a curse. To give a sound education to the poor, moral

and religious instruction must accompany it,—the receiver must be well made known, not only of the moral duties he has to perform, but also the religious ones; and however a number of conscientious men may talk, and advocate the one without the other, still, he would maintain, the design and the effect intended by education would be lost, if not adhered to. Education, without religious instruction, could not control the strong passions of the human race; and he had only again to repeat, that the various calendars throughout the circuit had plainly convinced him, that it would be far better to leave the poorer classes of the community in ignorance, than to educate them, without having for the ground-work our blessed and revealed religion. Teach men their religious and moral duties in this world, and he had no hesitation in saying, that crime would not, in the end, appear so monstrous as he had witnessed in this circuit."—*Orthodox Presbyterian.* (Belfast.)

VI.—White Mandarins.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

The Missionary Gutzlaff, in his "Journal of Two Voyages along the Coast of China, in the years A.D. 1831-32," mentions, among other curious circumstances, the following: "Yang, the local literary mandarin, came. He was a Muhammadán from Szechneu province, and appeared to know a little of the doctrines of the Koran, for he was very careful *not to eat pork.* He denied that he worshipped idols, but was by no means superior to his pagan countrymen in his moral character. The Muhammadáns of China pretend to serve no idols, but, if they are officers under Government, this is almost unavoidable, for at the stated festivals every Mandarin must appear in the temple, and make his prostrations. But on such occasions they solve their scruples by the excuse that their *heart* does not partake in the abominable worship, but they externally *comply with it as a mere Government ceremony.*" (Vide Gutzlaff's Journal, p. 182.)

Again, in page 273, our Traveller says: "In avowing their belief of the immortality of the soul, they did not explain themselves, but grew *angry* when we expressed a doubt of their entertaining any serious thoughts upon so consolatory a doctrine. We never witnessed them performing any rites. *From all it appears that they are a very irreligious nation.*" The information contained in this extract, Sir, finds a curious parallel in the description of a country in the southern parts of Asia, as handed down to us by a Phœnician navigator, who appears to have rounded the Cape so early as the year B.C. 1837; thereby sufficiently refuting the pretensions of the Portuguese to the first discovery of this passage in comparatively modern times. This traveller, who hieroglyphed long before the art of writing was generally known, and much of whose style is necessarily obscure from the nature of his *orthography*, gives nevertheless some curious details of the countries through which he travelled, and of the different nations which he saw. Unfortunately for science, the wonders which he narrated obtained no credit among the people of his time, and the manuscript lay for some centuries neglected, till it attracted the notice of one of our modern literati, a man of more than ordinary acumen, who will no doubt soon print it for the public benefit. In the mean time, I have, as a favor, been allowed to extract a few passages, for the edification of your readers. The second part of the navigator's *sheep skin* * thus commences: "Having passed the southern extremity of the great continent of *Africa*, (modern names are given, to avoid obscurity, where the identity of places can be ascertained,) we, keeping the shore on our left side, steered north-east, and with various winds and weather, continued for

* The antiquity of the manuscript accounts for the use of this material, instead of paper, a luxury then unknown.

some weeks our way, till we reached the country of the Arabs. Avoiding their inhospitable shore, we steered nearly due East, being led, by information from the natives of those parts, to expect land in that direction; nor were we disappointed: for after some weeks' sail, our further course to the eastward was prevented by a bold, hilly coast running nearly North and South, and extending as far as the eye could reach. When we approached the shore, the natives came off in their canoes. They appeared an inoffensive race, in colour dark, and nearly naked. They understood our signs, however, and several of them came on board; and one, acting as our pilot, conducted our vessel up a fine river, till we arrived within sight of a large city, in front of which several ships of various nations were anchored. The commercial appearance of the port much reminded us of our beloved native land. (Here a large part of the manuscript is illegible.) The present rulers of this country appeared to be a race different in every respect from the bulk of the population. Their complexion was fair; their language unpleasantly abounding in sibilants; their manners awkward, but they were very proud withal: their dress unsightly, yet their bodies must have been more so, as from their toes to their ears they were jealously covered. In no one respect did they appear to harmonize with the people of the land, for whom, nevertheless they professed an unbounded regard. They talked much of benefiting the people over whom they ruled, yet their main object appeared to be to enrich themselves, and then to return to their own land, which they told us was an island to the westward, of which they were the hereditary Mandarins selected for their virtue and intellectual superiority among their countrymen, to benefit the inhabitants of this remote territory. I found these White Mandarins an intelligent people, though in many respects much prejudiced. Many of their habits were particularly hateful to the natives of the land. One of these was a great predilection for the flesh of the ox, an animal revered by the bulk of the population, a prejudice to which, as it interfered with their appetites, the White Mandarins paid not the slightest attention. To make up for this, however, and various things of daily occurrence, whereby they offended the feelings of the natives, the White Mandarins mingled in several of their religious ceremonies which, however, in secret they professed to despise. On one occasion in the year, the chief Mandarin of the place used to head a procession, the object of which was to propitiate the deity of the river, by throwing into it an offering of fruit. On other occasions, the natives who worshipped Diana held rejoicings at the monthly appearance of the new moon. On these occasions, the White Mandarins also jumped about, and shot their bows and arrows, to testify their joy, a practice the more absurd, inasmuch as their disbelief in the great Diana's divinity was a matter of public notoriety. On another occasion, the natives were wont to slay certain animals before images representing the Spirit of evil. Here, too, the White Mandarins were sure to be foremost in demonstrations of joy, affecting the greatest delight that these animals were slain at the lucky moment, and exposing themselves and their soldiers much to the sun, (which in this climate is no joke,) rather than miss partaking in the edifying ceremony. Once in the year, too, the natives, in the excess of their superstitious ignorance, would every man worship the implements of his trade. On this occasion the carpenter made gods of his chisel and saw; the blacksmith worshipped his forge; and the learned clerk his pen, ink, and paper. One would have thought that the White Mandarins would have held back from this absurdity, leaving the natives to indulge in it unaided. Far from it, however, they declared that on the careful preservation of this rite the permanence of their empire depended, and that to the zealous co-operation in it they mainly trusted for retaining the affections of the people. They accordingly distributed largesses to all who most figured on this occasion, and were at a considerable expense in feeing their stipendiary servants, on condition of their saying prayers to the records in the public offices. But it would be an endless work to enumerate all

the instances in which these WhiteMandarins, men well educated generally, and not insane on most worldly matters, made fools of themselves, vainly supposing that because they chose to shut their eyes, the rest of mankind would not see the light, and that the real motive of acts so glaringly inconsistent with the religious belief which they professed to hold, would not be detected by people whom it was their hope thus to cajole. Having myself no faith in these popular absurdities, which, however they may delight the vulgar, are beneath a philosopher's consideration, I frequently expostulated with the White Mandarins on the contemptible situation in which they placed themselves, by the very clumsy endeavours to acquire popularity at the expense of sincerity. Their answer always was, that they acted thus for expediency; that they worshipped neither the river nor the moon in their hearts; that they acknowledged only the Great Spirit, who made all men. In the course of conversation, they would casually admit that they had gained their present sway in the country by rather questionable means, and that they were determined to resort to every device, however exceptionable, to retain it. Now, all this while the natives who saw through all this humbug, were not a bit cajoled by it. "These dirty beef-eating, pork-eating, Mlenches, (said they,) who are guilty of a thousand polluted acts in a day, do they think to blind us by affected reverence for our gods once or twice in a year, whose mandates they every hour deliberately transgress?" Thus lay the matter between the White Mandarins, and" * * * *

Here, Mr. Editor, a large gap occurs in the manuscript; and here I will conclude, briefly drawing a contrast between the White Mandarins of those ancient times and our enlightened countrymen of the nineteenth century, who, by the high tone of their intellectual, moral, and religious characters, do so much honor to the Christian cause in this pagan land, who never stoop to expediency or to crooked policy, but hold on their steady and luminous course, carefully avoiding the wretched buffoonery of affecting to honor those degrading superstitions which reason teaches them to despise, and from which the holy religion of Christ has set them free—who, remembering the pagan darkness of their own ancestors, desire, by every legitimate means, and in a spirit of Christian forbearance and love, to make known to the inhabitants of India that gospel to which Britain owes her present elevated place among the nations. Q.

VII.—Temple at Pa'shan, near Puna.

April 22d, 1837.

My Dear Sir—Perhaps the following account of Pàshán, a village near Puna, may not be unacceptable to your readers. If you think so, it is at your service.

I had often heard of it as famous for having connected with its temple an endowment to support an *anushthán*, or Brámhanical ceremonies, for the procuring of rain. The village is about two miles to the west of Ganesha Khind, and about a mile distant from the Bombay road; pleasantly situated on the side of the Rama Nadì, and surrounded by a fine grove of trees. The temple stands in the midst of an inclosure, encircled by a high wall. It is not at all remarkable for the beauty of its architecture, and, like most of the Hindù sacred structures, it has a heavy and sombre appearance. It is surrounded by several smaller buildings of the same kind; has a large stone Nandi, and high dipmál [tower for suspending lights] in front. During the time of the late Peshwá, when it had reached its meridian splendor, about forty Brámhans lived within the inclosure, and attended to the god. There is now only one family resident, as those who performed *anushthán* are sent yearly, as will be afterwards mentioned, from Puna. From the inclosure of the temple, a flight of steps conducts to the

side of the nadí where is a bathing place, called the *chakratírtha*, which is square, and entered by steps built on the four sides. All the buildings have now much the appearance of decay, as there is no *inàm* to keep them in repair.

The legend of the place was, in substance, thus related to me by an intelligent Maráthá of the village. Previous to the reign of Sháhú Rájá there was no temple here: all around was thick jungle. The only house near was that of a Dhangar. This man possessed a cow, which was daily allowed to graze in the jungle. After a time, she habitually came home in the evening entirely robbed of her milk. At this the Dhangar was not at all pleased, and determined to find out the cause of the evil. He, accordingly, one day watched the cow, and found that, before she directed her steps towards home, she went to a certain place of the wood, where was a large Wàrùla, (anthill) whence immediately a large snake issued forth, turned himself round one of the cow's legs, applied his mouth to the teats, and soon emptied the distended udder. The shepherd was, as may well be conceived, enraged, and vowed vengeance against the possessor of the Wárùla. In order to be revenged, and to rid himself of such a troublesome neighbour, home he went, and armed himself, and some other members of his household, with all the proper implements he could find, and soon had the Wárùla turned upside down; but, to his surprise and disappointment, he could find no snake. However, continuing his labour, he soon discovered five beautiful Lings (Páncha Linge), each giving out abundance of water from an orifice at the top. He was now horror-struck at his impiety. He beheld before him the most sacred emblem of the deity, and, that too, proving its divinity by a wonderful miracle! He desisted, recognized the serpent in the god, fell down, and adored. He made known abroad the whole circumstance, and soon he had the pleasure of seeing his wilderness transformed into a place of public resort; and, no doubt, found that his discovery was fully rewarded by the donations of the various visitors. Over the place he had, at first, erected a rude kind of building; and, I believe, for a time, continued himself to be the high priest of the newly discovered god —Páncha Linge!

All this did not long escape the notice of a certain Bráhman, who seemed to think that it would be more honorable to the *Páncha Linge* to be served by his purer hands: of course he had no view to the loaves and fishes. He accordingly felt all his zeal enkindled to obtain a better habitation for the objects of his holy regard, than the one erected by the poor Dhangar; and he was not long in succeeding in his object. By his representions of the name and merit which such a deed would secure, he induced the wife of the king to give him 40,000 rupees to build a temple, and consecrate an image. The original Lings, if ever they were seen by any but the happy Dhangar, are now said to be buried in the earth, under a huge emblem of the same description but of more earthly mould. She also bestowed on him a village in the Konkan, the revenue of which was to support him, or any one he would appoint, whilst performing Pújá at the temple. The village is still in possession of the descendants of that person, who allow a salary of five rupees a month to the Bráhman who is here to do the duty. Nothing further occurred till the days of Nànà Bháwá to establish the reputation of the Páncha Linge. Some time during the reign of that Peshwá, however, there happened to be a great want of rain, and it was suggested to him that, if he would at this place establish an anushthán, he would have drought no longer in his dominions. He complied, and immediately appointed some Bràhmans to proceed to the temple, and to commence their repetitions of mantras, &c.; at the same time appropriating rupees 3,300 for their use. No sooner had they commenced to chant their verses, than clouds overcast the clear sky, which had been as brass, and showers fell so as soon to soften the ground, which had before been like iron; the husbandman yoked his steers to the plough, prepared the soil, and cast in

the grain: when in due time there was an abundant harvest. In order to secure this blessing in time to come, the donation was continued year after year. Whether or not this anushthàn has been the cause of keeping the evil of drought far from the land, or what has been its use, I must leave your readers to judge.

In the days of Báji Ráo, perhaps, as a substitute for his virtue, and a price for liberty to murder and commit other crimes, the allowance to this temple was increased to about 30,000 rupees a year, and service was conducted in it, instead of four months only, all the year round, and, as noticed, by a greater number of Bráhmans. On the fall of this prince, the English, in making the settlement of the country, reduced the allowance to the original status—3300 rupees, 11 Bràhmans, and 4 months! And so it continues.

The Government has appointed a certain pandit of Puna as the manager of the concern for them. He selects the Bráhmans, and pays them and other persons who attend here in the rains. The whole establishment for that season, besides the Bráhmans, is as follows:— one A'chàrì, or cook; one Pánákaya, water-bearer; one clerk, to keep accounts; one Kotwál, store-keeper; one Shishya, man of all works; one Rámoshi, as guard; one Kamàthi, and one sepoy. This is necessary, as the Bràhmans are boarded and lodged at the public expense. The manager does not keep the same Bráhmans employed longer than eleven days at a time, when they receive each rupees 16 2 for their service, and are succeeded by others. They begin their mantras in the morning, and continue till dinner is ready, about 11 o'clock A. M.; and, as my informant significantly said, eat and sleep all the afternoon, which, you know, is the supreme happiness of a Bhùdewa [terrestrial god.] My informant, who seemed really to have very little faith in the good of thus feeding Bráhmans and encouraging idleness, hinted that the money might be better employed; and, as he complained of the want of a school to teach the children to read, &c. I suggested to him that it would be a good plan to petition Government, instead of sending the Bràhmans here to eat and sleep, that they might be sent to all the surrounding villages, as far at least as the 3300 rupees would suffice, to teach the young the usual branches of education. He seemed delighted at the idea; but, I fear, will not have nerve enough to do so, as he might not like to expose himself to the enmity of those who now enjoy the *otium cum dignitate.* But were Government, of their own good pleasure and choice, to do in this case the needful, they would conciliate thousands for the few they would displease. It is all folly to think that such largesses to Bràhmans conciliate the affections of the people at large. No such thing; the distinction thus made is rather displeasing to them. It is also very impolitic. The more the Bráhmans are thus supported, the more are we nourishing discontent, and perhaps preparing the instruments of our own punishment. Were there any disturbance in the country, it would be found that those persons whom we most liberally support would be its greatest supporters and promoters. Of all castes they are the most inimical to our Government. The poor Maráthás, were they encouraged and treated as they ought to be, and brought forward according to their merits, would feel grateful, and would rally around us in danger; even now they fill the ranks of our army, and have shed their blood in our defence; whilst there is not a fed Bràhman but would, if he could, imbrue his hands in our blood. Whilst I say this, I do not say that any thing should be taken from them, but let it be given to them in such a manner as to do some real service to the country; so as not only to support them, but so as to cause the people to feel universally that Government is interested in their welfare. In short, let all such money as this, issued from the treasury, be devoted to education; and let the endowments in the shape of lands, &c. be left in the hands of their natural guardians, who are surely not a *Christian Government.**

* Some late writers in your quarter have denied that this is a Christian Government.

If it is a sin of no ordinary magnitude for Christians, in their individual capacity, to become contributors to, and servants of, *idols*—if the God of Christians declares that all such are an abomination in his sight, and that they can never enjoy the bliss of his presence, how can their acting so in a collective and official character be pleasing in his sight? As long, then, as the people are of a faith different from our own, as sincere, as honest, as consistent men, we ought—we must—leave all that belongs to their worship to themselves. Let us give them all possible freedom to worship God in their own way, and all possible protection to their persons and property, but no co-operation, and there would be no persecution of them, no forfeiting of our own character, and no incurring of the displeasure of heaven. *O tempora! O mores!* that every consideration but the last of these is regarded as worthy of attention by so many amongst us.

Yours very truly,

AMATOR JUSTITIÆ.

VIII.—ORIGINAL POETRY.

Lines addressed to a little Foundling, who was admitted into the school in Ambrolie, Bombay, for Destitute Native Girls, in February, 1834.

Thou had'st a mother, but she loved thee not;
Her heart was petrified, and the deep fount
Of tenderness which dwells in woman's soul
Was quenched as streams in Arab's dreary waste.
She heard thine infant voice, and saw the smile
Which like a sunbeam lighted up thine eye.
She felt thy breath sweet as the lotus flower,
And in thy little face saw mirrored true
The image fair of him she once had loved.
But all was naught to her—for, O, she knew
Not God, nor his Eternal Son, whose love
Was strong as death, and deeper than the floods.
The call of mercy ne'er had reached her ear;
And purity, the Christian's fairest robe,
Was as a thing unknown, or hated most
In her dark creed. At morn, and noon, and when
The lengthened shadow told of day's decline,
Or the bright sun had sunk beneath the wave,
She turned her face to Mecca's sacred shrine,
And called upon her prophet and her God.
Allâh, Allâh, she cried; and in that word
She dreamt there lay a mystic spell, of power
To save her from her dark, impending fate.
But He who sits on his high throne in heaven,
Scorns the foul mockery of a moslem's prayer;
And deigned no answer to her proud request.
Despair awoke its turmoil in her breast;
And passion's wildest throb was felt to beat.
Again, she looked upon thine infant face;
And in thy tranquil slumbers thought she heard
The wail of future woe. T'was but a dream;
But with it came the memory of her guilt;
And thoughts of death, or dire abandonment

I should not like to join with them: but, perhaps, were we to judge by the acts and principles by which this Government has been guided, we might be induced to admit that as much of heathenism has been manifested in their proceedings as of Christianity. I believe, however, that such will no longer be the case.

Rushed on her soul, and filled it with a strange,
Mysterious joy. Her piercing dark bright eye
Glanced hellish fire; and on her curling lip
There sat a look of agony and scorn.
She pressed thee to her breast; and ere the last
Faint beam of feeling passed away, she wept,
And sung in language strange to other ears
A low and plaintive song.

SONG.

Sleep on; I will not leave thee;
Thou art beautiful and bright;
Dark shadows will come o'er thee,
Ere the sun hath set at night.

The dawn will not awake thee,
From thy long and peaceful sleep,
No traitor will allure thee
Into the treacherous deep.

Thy father will not mourn thee,
Nor ask where thy soul has fled;
No storm will rage around thee,
When thou sleepest with the dead:

Or if perchance they snatch thee
From thy dark and fatal doom,
My guilt will ne'er be told thee
Till I am laid in the tomb.

Her song had ceased; and sultry day's decline
Crimsoned the western clouds. The lulling sound
Of waters met the ear; and, through the gloom
Of palm and citron shades, the fire-fly's glance
Was seen. Birds with their gorgeous plumes
Had sunk to rest, and voices strange were heard
Among the woods, or through the deserts wild;
The crescent moon was high in the blue heaven;
And stars came forth, as if to keep their watch,
When thou in helpless loneliness wert laid,
Near a bright stream, to perish and to die.
A stranger found thee in thy lone retreat,
And bore thee thence, through woods and tangled wilds,
Where oft did meet his view the tiger's den,
And serpent's deadly glance, and frolic ape
That loves to mimic man. He took thee thence
Unto a city famed of old 'mong Brahmá's sons
For temples and for gods. The city lay
'Mongst streams and tanks, where idol-worshippers
Were ever seen descending marble steps;
Or at the water's edge performing vain
Ablutions, in the hope of winning heaven.
The banian and the plantain's grateful shade
Sheltered the little hut where thou didst dwell;
And near it a fair plant its blossoms spread
Before the rising sun, and was adored
As God.
"Thy young affections would have run to waste,"
And thou hadst learnt to worship stocks and stones,

And all insensate things, had not the God,
Who in one mighty plan embraces all
Th' events of mortal life, had thoughts of love
To thee a helpless and a homeless child.
Now thou hast found a home, with gentle friends,
Where the true God is honoured and adored.
O Jesus, hear us when we pray to thee
On her behalf. Defend her from all ill,
And guide her by the footsteps of thy flock
To shady streams and meadows evergreen.
Conduct her through the slippery paths of youth;
And when the troubled dream of life is o'er
Receive her to thy mansion in the skies;
Where she will stand around thy glorious throne,
Tuning her golden harp to angel songs;
Or, on celestial pinions borne, become
A messenger of grace to distant worlds.

Malabar Hill, 24th June, 1834. M. W.

REVIEWS.

Report upon Captain T. B. Jervis's Universal Standard of Weights and Measures. Submitted to the Bombay Government by the late T. M. Dickinson, Esq., Secretary to the Bombay Branch of the Royal Asiatic Society.

In our number for December 1835, there will be found a short review of the ingenious work of Captain Jervis, which forms a sufficient introduction to the following able critique, with which we have been lately favoured, and which we have much pleasure in publishing.

To W. H. Wathen Esq., Chief Secretary to Government, Bombay.

Sir—In compliance with the instructions conveyed in your letter No. 2673 of 1835, I have the honor to submit the following statement of my opinions of the several points discussed in Captain Jervis' Essay "on the Primitive Universal Standard of Weights and Measures," and on its subserviency to the equalization and adjustment of the systems of British India.

In submitting this report for the consideration of the Right Honorable the Governor in Council, I beg you will express my extreme regret at the imperfect state in which it is presented. The facts and principles discussed by Captain Jervis involve calculations and questions of a historical and political nature, which have long engaged the attention of the most celebrated mathematicians and civilians of the civilized world; and as, notwithstanding, they are still subjects of controversy and doubt, I should not presume to offer an opinion of my own on the matter, were it not that I am anxious to evince that I have not been negligent and altogether unmindful of the instructions of Government, but have done all that lay in my power towards meeting its wishes, as conveyed in your letter above alluded to.

In treating of this subject, I trust I may be excused if I deviate, in some instances, from the sole consideration of the questions to which you have drawn my attention; for, as it is of a varied and complicated nature, it requires to be viewed in all its bearings, as they refer in any manner to its general truth and practical applicability; and as my object is solely to give perspicuity and strength to my arguments, and to exhibit the grounds upon which my conclusions and opinions are formed, whereby others may judge of their validity or insufficiency, I am induced to hope that these deviations may not be considered as foreign from the subject, or viewed in the light of idle speculations, or useless superfluities.

I. With reference to the first question* proposed for my consideration, I may venture to observe, that the fundamental calculations adopted by Captain Jervis appear to me sufficiently correct for every purpose for which they are intended. With regard to that part of Captain Jervis' theory which supposes the Hebrews to have been the possessors of an invariable standard of weight and measure, the point is so obscure, from the want of all positive testimony in history, that nothing can be pronounced with certainty regarding it. The opinion is not by any means new that there subsists a very remarkable conformity between the several systems of antiquity, which cannot be accounted for but by the supposition that they have all been derived from some common original. If such be the case, as there are certainly good grounds for supposing, I think it far more easy to imagine that the knowledge of such a standard was originally imparted to man by his Creator, than to maintain that, in those early ages of the world, mankind had attained to a higher degree of scientific advancement than has hitherto been reached by all the efforts of modern science.† The question, however, is purely

* "The verifications of the fundamental calculations."

† In questions of a nature so dark and speculative as the one before us, where there is nothing certain to guide our steps in our search for truth, we may often find that reason, acting on its experience of the natural and observed course of events, will lead to conclusions which, although not sufficient to establish of themselves the truth of a proposition otherwise unsupported, are very satisfactory as arguments in support of a theory based and raised on other foundations. If, then, we may be allowed, from our small knowledge of the ways of the Deity, to form an opinion as to the probability of such a theory as that which Captain Jervis has advanced, we may find in it, in my opinion, a strong argument in favor of its truth. That language was imparted to man by his Creator in a state as perfect as the rest of his works, is an argument which I think cannot be fairly and successfully controverted. For I consider that the opinion of Stewart, H. Tooke, Kelt, and others who oppose such an hypothesis, are not satisfactory, as the languages on the analysis and examination of which their opinions are formed are all liable to the suspicion of having been affected by conquest and by civilization to such an extent as to invalidate their claims to being original and uncorrupted. I have not, I confess, examined the structure of any of those languages of known antiquity, which may lay the best claims to being pure and original, sufficiently to venture an opinion on the subject, excepting only in the case of the Arabic; and this alone I consider sufficient to bear me out in my opinion, and to authorize my maintaining, in the words of Plato in Cratylus, "that language, or the determining of names and things, is to be ascribed to the agency of a power greater than that of man." It surely seems strange, when we are told that, immediately after the creation, the Deity entered into personal communication with the man whom he had created, and this too in such a manner as is recorded in the 2d chapter of Genesis;—it surely is strange to maintain with Kelt, "that it is not necessary to suppose that the Creator inspired the parents of mankind with any particular, and original, and primitive language, but that he made them fully sensible of the power with which they were endowed of forming articulate sounds, gave them an impulse to exert it, and left the arbitrary impositions of the words to their own choice." To use the words of an opponent of my opinion, "it is a position which will bear vigorous examination that the accuracy of human thought, and the extent of human intellect, generally proceed in equal steps, with the accuracy and extent of language." "Without artificial language," says Smellie, "what a humiliating figure would the human species represent!" Are we then to suppose that Adam, in a state of innocence and perfection, was a being without intellect, till he learnt to talk? that he exhibited a "humiliating and contemptible figure," before he learnt to make use of his tongue? Is it not far more natural to suppose that God did not leave him so strangely incomplete? that when he breathed into him the breath of life, he enriched his mind with that knowledge which was essentially necessary to his happiness and dignity? that he enabled him to comprehend the extent of His greatness—taught him to praise and to glorify His name, and made him, in short, a creature as perfect in all the attributes of mind and body, as it was His pleasure that man should ever be? If then such was the case, as many will allow to be highly probable, it is on the same grounds no less probable that, with a mind to perceive certain modes of extension, and words to represent the ideas thus acquired, the Deity should have adjusted and determined these ideas to some fixed measure of quantity, and not have left them to have been determined at random, by a reference to a measure so uncertain as the length of parts of the human body;

speculative, and our views regarding it are likely to be taken with reference to our general impressions and opinions on the several subjects with which it is connected, rather than from any direct argument by which we can be satisfied of its truth or incorrectness. It is evident, however, that an objection, formed upon such grounds only, is nothing more than mere matter of opinion. It cannot be shown that any thing which Captain Jervis has assumed and worked upon may not have been as he supposes; and there are many curious facts in his favor. It is true that it is not free from objections; but these are merely on matters of opinion, and are not sufficient to warrant our setting aside and rejecting a theory which cannot be shewn to be incorrect: and it cannot be argued that, by admitting this question to be speculative and conjectural, I virtually ackowledge it to be insufficient and defective. The origin and antiquity is one part of the subject; its general fitness and applicability is another: and if it is apparent that the former is probable, as Captain Jervis supposes, and that the latter is certain, as far as can be judged from our experience of the past, this is surely as much as can possibly be asserted on a subject of this nature, and quite sufficient to entitle it to a patient and an attentive consideration. I have detailed at some length, in an appendix which I have attached to this report, the grounds upon which I have adopted the opinions here expressed. In which place also I have taken a brief notice of some other points discussed by Captain Jervis, and have offered a few remarks and observations, which I thought might possibly be found of use towards the attainment of a clear and comprehensive view of the subject in the several branches to which it extends, and on which it depends materially for its support; and which I have preferred to attach in the form of an appendix, rather than in the body of this report, as they refer more to what may be considered as speculative and conjectural, than to the practical applicability of the system before us.

With regard to the second question * proposed in your letter, I do not hesitate to say, with reference to the equalization and adjustment of the systems of British India, that "I do consider that the most unobjectionable standard appears to be, as Captain Jervis represents, the length of the second's pendulum taken at a medium throughout the world, or in latitude 45,° adjusted to the temperature of the maximum density of water." But as this opinion may appear to be at variance with that expressed by the Select Committee on Weights and Measures as submitted by it to the House of Commons in 1821, and opposed moreover to the result of experiment as shewn in France, as ordered by Law of 18th Germinal, 1796, I trust I may be excused if I enter somewhat fully into an exposition of the reasons which have led me to form and to express an opinion apparently at variance with such decisive authority.

Whatever may be the antiquity of the discovery and application of a fixed and invariable standard from nature, whether, as is supposed by Bailly and Pancton, the Egyptians were possessed of such standard, derived from the measurement of an arc on the meridian, or whether the idea of the ingenious Huygens of applying a pendulum for such a purpose was actually as new as it was original and unknown, it is certain that nothing was ever done in Europe towards carrying such a measure into practical operation before the lat-

and as human science has hitherto failed to discover any fixed standard of measure, except the pendulum and an arc of the meridian, (supposing these could be accurately determined,) it surely is not saying too much to assert that it is reasonable to suppose that Captain Jervis' system, in which both these measures are introduced, is more nearly allied to what would be our idea of a perfect system, than any which has hitherto been offered to the world?

* "Whether the most unobjectionable standard appears to be, as Captain Jervis represents, the length of the second's Pendulum, taken at a mean throughout the globe or in latitude 45° adjusted to the temperature of the maximum density of water; or if all or any of these points be matter of doubt."

ter end of the eighteenth century. In 1758, a Select Committee was appointed by the House of Commons to examine into and report upon the original standard of weights and measures of the British empire. The result of their labours, from which it appeared that there was a considerable discrepancy in the several standards of the country which much needed reform, was the recommendation of a standard yard constructed by Mr. Bird, and of a Pound Troy constructed by Mr. Harris, as the standard weight and measure of England. These standards are still preserved, and recent experiments have borne testimony to the skill with which they were originally constructed. About 20 years after this, the Society for the encouragement of Arts and Sciences offered a reward of a hundred guineas to any person "who would propose an improved method of obtaining an invariable standard of weight and measure communicable at all times and to all nations." This gave rise to a number of interesting and highly valuable experiments and speculations on the part of Messrs. Hutton, Whitehurst, Leslie, Graham, Sir George Shuckburgh, Evelyn, and other able mathematicians and mechanicians. In 1789, Sir John R. Miller moved for a Committee of the House of Commons "to investigate and report on the best means of securing an uniformity of weights and measures," proposing, at the same time, the adoption of the pendulum for such a purpose; but nothing further was done at the time, and the subject was not brought forward at the following sessions. In the mean time, the French were still more active in their endeavours to determine an invariable standard of weight and measure. At first it was proposed that the length of a pendulum, which would vibrate seconds in the latitude of Paris 48° 50 N., should be made the standard of linear measure, and the latitude 45° was afterwards proposed (the mean between the Equator and the Poles) as more likely to ensure the general adoption of the French standard throughout the other countries of the civilized world.* The measurements to determine the length

* The outline of the new metrical system of France and the reasons which led to the adoption of a part of the arc of the Meridian, as the standard of measure, are thus set forth by Count La Place.

"We cannot reflect on the prodigious number of measures in use not only among different nations, but even in the same country, their capricious and inconvenient divisions; the difficulty of determining and comparing them, the embarrassment and the frauds which they occasion in commerce, without regarding as one of the greatest benefits, that the improvements of the sciences and the ordinances of civil Governments can render to mankind, the adoption of a system of measures, of which the division, being uniform, may be easily employed in calculations, and which may be derived in a manner the least arbitrary from a fundamental magnitude indicated by nature itself. A nation that would introduce such a system of measures would unite to the advantage of reaping the first fruits of the improvement, the pleasure of seeing its example followed by other countries, of which it would thus become the benefactor; for the slow but irresistible empire of reason must, at length, prevail over national jealousies, and over all other obstacles that are opposed to a measure of which the convenience is universally felt. Such were the motives that determined the Constituent Assembly to entrust the Academy of Sciences with this important charge. The new system of weights and measures is the result of the labors of the Committee, seconded by the zeal and information of several members of the national representation.

"The decimal division was adopted without hesitation, and, in order to preserve the uniformity of the whole system, it was resolved to deduce every thing from one and the same linear measure and its decimal divisions. The question was then reduced to the choice of this universal measure, to which the name of *metre* was to be given.

"The length of the pendulum, and that of a meridian of the earth, are the two principal standards that nature affords us for fixing the unit of linear measure; both of these being independent of moral revolutions, they cannot experience a sensible alteration without very great changes in the physical constitution of the earth. The first method, which is of very easy execution, has the inconvenience of making the measure of length depend on two elements heterogeneous with respect to that measure and to each other, gravitation and time: besides that, the divisions of time into small portions is wholly arbitrary. It was resolved therefore to employ the method, which appears to be of very

of such a Pendulum were entrusted to a committee of six members of the Academy of Sciences of Paris, and the co-operation of the Royal Society of London was also requested to insure the greatest possible degree of correctness. Whether it was that the reckless spirit of change and novelty which broke out so fearfully at the time of which we are treating in the French revolution, had infected the learned members of the Academy, or whether the idea of having the earth for his national standard was sufficient to pervert the better judgment of a Frenchman, it is certain that a committee of the first mathematicians of France and of Europe, composed of Lagrange, Laplace, Lalande, Borga, Monge and Condorcet, rejected the simple contrivance of the pendulum, and recommended in its stead a standard from a measurement of an arc of the meridian. The execution of this important undertaking was entrusted to the superintendance of Mechani and Delambre, and the result, which was established by Law on the 18th Germinal, 1795, gave for the quadrant of the meridian 5130740 toises, which divided by 10,000,000 gave 443.2959 French lines, =39.371 inches English nearly, as the standard of measure for the French nation. Now it is a singular fact in the history of this standard, that, although the chief recommendation of the standard or metre, as set forth in the statute by which it was enacted, as also by Brillat, Brisson, Tarbe, and other writers on the metrical system, is this, that should it ever be altered or lost it might easily be restored to its original quantity, still the means which were proposed in case of such derangement was not a remeasurement of an arc of the meridian, but actually a recurrence to the length of the pendulum, which may fairly be regarded as tantamount to an acknowledgment of the superiority of the pendulum for determining a standard of weight and measure. The fate of the French system is well known, supported as it was by the authority of the first mathematicians in Europe; introduced, too, at a time of such general subversion, that every thing that was established, or which savoured of antiquity, was thought a fit subject for reform and improvement: although it was upheld by the strong arm of power, and peculiarly adapted to the nationality of the French character, it failed most signally, and its failure afforded an useful illustration of the difficulty of eradicating old and established usages and customs, which have shown themselves sufficient for the wants of a people, and adequate for the purposes for which they are intended.

Notwithstanding the failure of the experiment in France, so attractive was the prospect of an invariable standard, and so simple and admirably adapted for the purpose did the pendulum appear, that the attention of the most eminent scientific men, both in England and in France, was long directed, by their respective Governments, towards determining the exact length of the second's pendulum, with a view to its application as a general standard of weight and measure. It had already been recommended, as above stated, in France by M. Taleyrand, then Bishop of Autun, and also in America by Mr. Jefferson, whose plans were approved of by the House of Representatives, but never actually carried into effect; when in 1814, Sir G. Clerk moved for a Select Committee of the House of Commons to take the matter again into consideration. The Committee not being satisfied with the experiments which had hitherto been made on the pendulum, referred the subject to the Royal Society. The result of this reference was a series of experiments, conducted by a Select Committee of that learned body, * which must

high antiquity; so natural is it to man to refer measures of distance to the dimensions of the globe which he inhabits."

On this Dr. Kelly has well observed, "that as to its depending on two elements heterogeneous to each other, it is of no consequence if such be uniform in itself, which uniformity cannot be doubted. But all these learned authors make one acknowledgement, which indeed settles the question of superiority. They mention as a recommendation of the metre, that should it ever be lost, it may be easily recovered, by means of the pendulum. Thus they allow the latter to be, in reality, the true standard and ultimate criterion." *Kelly's Metrology.*

* Dr. Wollaston, Dr. Young, Captain Kater, Mr. Troughton.

ever stand forth amongst the most elaborate and most beautiful operations of modern science. In the report of this Select Committee, which was submitted to the House of Commons, and ordered to be printed 28th May 1821, it was stated that "the Committee concur entirely in opinion with the Commissioners on Weights and Measures as to the inexpediency of changing any standard either of length, superficies, capacity, or of weight, which already exists in a state of acknowledged accuracy. They therefore recommend that the parliamentary brass standard of 3 feet, made by Mr. Bird in 1760, then in possession of the House of Commons, should be considered as the authentic legal standard of length of the British empire; which standard they defined as being in length to the pendulum, vibrating seconds at London, as 36 to 39. 1393." They also recommended that the standard brass weight of two pounds, also in possession of the House of Commons, and made in 1758, be considered as authentic; that one half thereof as gravitating in air at the mean height of the barometer, and with the thermometer at 62° be henceforth the legal Troy pound of the British Empire, containing 5760 grains, and that 7000 grains Troy be declared to constitute a pound avoirdupois. With regard to the standard measure of capacity, they recommend that it should be adjusted according to the standard of weight; the gallon being made such that it would contain ten pounds avoirdupois of distilled water, weighed in air, to which all other measures of capacity were to be adjusted." Agreeably to these suggestions, a Bill was passed in 1834 accordingly for adjusting the weights and measures of England to the standard proposed by the Select Committee, which has been in operation since 1st May 1835. Now this system is open to many objections. Some of the principal and most obvious defects are well set forth in an article, No. 3, of the Westminster Review of January 1832. Among these, the most prominent is the absence of all connexion between the measures of length and of capacity, so that (to use the words of the Reviewer) if a gauger "measures the length, the breadth, and the depth, of mat upon a floor, and from these dimensions computes its cubical contents in feet and inches, he still has to apply as much calculation to reduce this content to the corn measure of Britain as he would have to reduce it to the corn measure of Turkey." Another equally serious defect is the want of a connexion between the measures of length and of weight; for the casual circumstance of a cubic foot of water at 62° of Fahrenheit, weighing sixty-two pounds and a half avoirdupois, cannot be considered as deserving of the name of a connexion between the standards of weight and of length. The only connexion is that between the standards of capacity and of weight, where the gallon is made to contain ten pounds of water, whereby the natural connexion between measures of length and measures of capacity—that is, between lines and their cubes, is entirely disregarded for the sake of what is comparatively of little practical utility.

It is easy to understand why the Royal Commissioners concurred in opinion as to the *inexpediency* of altering any standards of acknowledged accuracy. They had to consider a system which was firmly established by long use and custom in the greatest commercial nation in the world. "But if" (and here I revert to the words of the Reviewer above alluded to) "we had only to consider what system would be best, we might easily come to a conclusion. The foundation of such a system is generally allowed to be, in substance, as follows. Some fixed length (such, for example, as the English foot) is taken as the unit of linear measure. The square of this length becomes the unit of superficial measure, and the cube the unit of solid measure; with this cube weights are connected, and conversedly with weight liquid measures. Thus the unit of weight (call it a pound) might be such that the cubical unit would hold of water one hundred pounds; and if a liquid measure like the gallon were defined to contain ten pounds of water, then would this liquid measure be also simply related to the solid measure, being the tenth part

of the cubical unit. The weights thus connected with measures may further be connected with coins. The subdivisions of our supposed pound might, for example, correspond in weight with some known coin. Thus would measures linear, superficial, solid or liquid, be connected with weights, and weights with coins. Such in outline is the foundation of that system of weight and measure which in speculation is held to be best."

And such, in a highly complete state, is the system which Captain Jervis proposes for India, which he shews may be adopted with all the advantages which it so obviously offers, based on an invariable standard of nature without the occurrence of any of those obstacles and objections which have prevented the introduction of any such system into England, and have opposed the experiments hitherto made on a far less perfect plan in France. He proposes no change in an established system: for the simple adjustment, which is all that he requires, cannot properly be called a change; and that which he proposes to simplify and to adjust does not, in its present state, deserve the name of a system. The small amount of the alteration recommended will be seen by reference to the following table, in which several weights and measures, as derived from Captain Jervis' proposed standard, are compared with those actually existing, which are found, by experiments made in different parts of the country, to exhibit the greatest appearance of uniformity; and may, consequently, be regarded as the best adapted for the purpose of a comparison, as being the best standards of their respective species.

TABLE showing the alteration necessary for the adjustment of the existing weights and measures of India, as found from an average of several experiments, to the standard proposed by Captain Jervis, equal in length to the second's pendulum in latitude 45°=39.09785 inches English.

Denominations of Weights and Measures.	Value with reference to the Standard.	Present values found by experiment.	Proposed Adjustment.
1. Length and Square Measure Hat or Cubit.....	$\frac{S}{2}$	19.4 In. En.	19,548 In. Eng.
2. Capacity Candy.....	$\frac{S^3}{2}$	30.000 Cub. In.	29.893 Cub. In.
3. Weight and Coin Massa	$\frac{S^3 W.}{067680.}$	15,706 Grs. Tr.	15,625 Grs. Tr.
Where W. signifies the weight in grains of distilled water at 39.5° Fahrenheit.			

I have dwelt at what may seem an unnecessary length on this part of the subject, because I felt desirous of showing—

1st. That a fixed and invariable standard of weight and measure has long been considered a great desideratum, and that it has long engaged the serious attention of the Legislative Assemblies of the most enlightened nations of the old and new world.

2d. That the introduction of such a fixed and invariable standard has been prevented, or has failed, solely where it was opposed by long established systems of weights and measures, which could not be changed or set aside.

3d, That those objections which have hitherto prevented its general adoption do not exist in India; but that, on the contrary, a small adjustment is all that is requisite to adapt what may be called the Indian system to the univer-

sal standard proposed by Captain Jervis, from which it may be inferred that, as far as we are able to judge from the past, we are justified in supposing that Captain Jervis' system may be introduced and carried into effect in India.*

III. With regard to the principles of the British and French metrical and monetary systems,† and the other points alluded to in the concluding paragraph of your letter, I beg to observe, that I have but little to offer, in illustration of this part of the subject, beyond what I have already stated. The British system is founded on no principle whatever. The standards are unconnected and professedly arbitrary, and pretend to no authority save that of prescription. The French system in theory is far preferable. The standard or metre is the 10,000,000th part of a quadrant of the meridian = 39.37100 inches English, and this is the element of the linear measures. The square of 10 metres is called the Arc, and this is the element of all superficial measures. The metre cubed is the Stere, which is the element of solid measures. The tenth part of the metre cubed is called the Litre, which is the element of all measures of capacity, and the weight in distilled water of the hundredth part of the metre cubed is the Gramme, from which all weights are derived. The whole system is arranged on the decimal scale. "A new vocabulary (I avail myself of the words of Dr. Kelly on the subject) was adopted from the Greek and Latin languages, and expectations were formed that other enlightened nations would follow the example, by rejecting barbarous and inconvenient systems. But none of these hopes have been realized. On the contrary, the new system met with such opposition, and was productive of so much trouble and confusion, that, in 1801, the Government allowed the people to resume their ancient vocabulary of names, applying them to the new weights and mensures; and, in 1812, a further concession was made, by which the binary, instead of the decimal, division was introduced—that is, retaining the established standards, but dividing them by 2,4,8, &c., and the long measures duodecimally; the units thus divided were called by the ancient names, with the term Usuelle attached, as the Livre Usuelle, Puite Usuelle, &c. Thus, after 20 years of trouble, mystery, and litigation, no advances are made, except that of having one common standard. But in other respects the confusion is increased. As there are now three systems to be studied, the metrical of 1795, the usuel of 1812, and the ancient system, which is constantly compared with the others, and which is still retained in road measures, and, in many places, by labourers and mechanics." ‡

There is, moreover, in my opinion another great defect in the French in common with all the systems of Europe, in the absence of an immediate and simple connexion between weights and coins. For if weights are of such great importance to every member of a civilized community, as they are universally admitted to be, it must also be admitted that the more convenient

* In a country of such vast extent as India, which has been for many centuries subject to continual anarchy and revolution, it is probable that there may be found several districts in which abuses have grown into custom, where the ordinary current weights and measures may not be found so easily referrible to the universal standard as they appear to be on an average taken throughout the country; and in such cases it may become a question, whether the existing weights and measures should be entirely set aside, or modified only and adjusted to the standard. Thus, for instance, in the Deccan, where the seer of 72 tolas is the measure in common use, the question would be, Should this be entirely set aside for the standard seer of 28 tolas, or made = $2\frac{1}{2}$ seer measure = 70 tolas? These, however, are minor details, which should be left to the consideration of a carefully selected committee, after the adoption of the general plan has been decided on.

† "Such account of the principles of the British and French metrical and monetary systems, and their defects or advantages, as you may have it in your power to afford, and as may appear to you useful in illustration of the present subject."

‡ Kelly's Metrology.

and tangible they are, the better they are adapted for the purposes for which they are intended; and as nothing is so general in its use as money, a system cannot be reckoned complete, unless there is a simple and a direct connexion between the series of coins and of weights; and also, I would say, of coins and of linear measures—all of which may be effected with, I think, the greatest benefit in British India, if Captain Jervis' system be adopted.

To sum up the foregoing remarks. I am of opinion that Captain Jervis' system is correct and excellent; that in theory it is the most perfect and most unexceptionable, that has ever been submitted to public consideration; that it may be introduced into practical operation with the greatest benefit throughout British India, without the occurrence of those obstacles which alone have prevented the introduction of a similar, though less perfect, system into countries where it has long been considered and sought for as a great desideratum.

There are, however, some seeming objections which may be advanced with apparent reason against both the theory and the practical application of the system proposed by Captain Jervis, on which I would offer a few remarks before taking leave of the subject. In the first place, it is certain that the standard of this system = 39.09785 inches English, which Captain Jervis has assumed to be the true length of the second's pendulum in latitude 45°, does not agree exactly with the result of any experiments actually made in that parallel of latitude, nor with the product resulting from any calculations computed from several series of experiments, for determining the length of the second's pendulum in any latitude, it being a few thousandth parts of an inch in defect of the result of all such experiments: and it may be asked, "Why (supposing the system to be otherwise approved of) should not the standard be adjusted according to the result of repeated observations and actual experiments on the pendulum, rather than according to a measure so imaginary as that proposed by Captain Jervis?" With reference to such a question, it must be borne in mind—first, that we are not able, from any experiments hitherto made, to determine the exact length of a standard pendulum; for we see that no two separate series of experiments have ever produced the same result: that ten years after Captain Kater had exhausted, to all appearance, all that modern science and art could effect towards attaining the object of his numerous and elaborate experiments of the pendulum, it was "demonstrated by Mr. Francis Baily,* that certain imperfections and discordances exist in the apparatus employed by previous experimenters, which point out the absolute necessity of fresh inquiries being instituted, ere we can pretend to be possessed of accurate estimations either of measure or of weight." And secondly, that there cannot be actually such a thing as a pendulum which shall exhibit uniform vibrations in every place in a given latitude; for the power whereby the pendulum is influenced is affected in a slight, but very perceptible, degree, by local peculiarities in the density of the bodies in its immediate vicinity. Hence it is clear that a pendulum would be subject to a different power, if exposed to the influence of deep and extensive masses of granite, from that whereby we may suppose it would be affected, could an experiment be made, in the midst of the pacific, with a thousand fathoms of water below. If then we suppose that a complete series of trials could be made in every part of a given latitude, it is certain that the result of any experiments hitherto made would be somewhat in excess of the average of such a com-

* See the address of the President of the Astronomical Society at the annual meeting of 1830, (Mem. Astro. Society, vol. iv, p. 660,) and Mr. Baily's paper "on the correction of a Pendulum for the reduction to a Vacuum, together with remarks on some anomalies observed in pendulum experiments read before the Royal Society, 7th June 1832, in which he shows the insufficiency of all experiments hitherto made for determining the exact length of a pendulum.

plete series; for all experiments have been of necessity confined to the land, where the power of gravitation is perhaps universally greater than it is any where at sea: and hence I am induced to regard the circumstance of Captain Jervis' standard pendulum being somewhat below the measure to be assigned, from actual experiment, as an argument decidedly in favour of the supposition that it is a more correct measure of the average power of gravitation, operating throughout the whole of the 45 degree of latitude, than can be deduced from actual experiment, and therefore preferable, in point of theory, for being used as the universal standard of measure.

Another, and a more obvious and pertinent, objection may be urged against the practical application of the system. It is generally admitted that the systems of India require a thorough and immediate adjustment; but why, it may be asked, since India has become a portion of the British empire, the standard of which has lately been adjusted by reference to the length of the second's pendulum in the latitude of London=39.13929 inches English—why should not the system of British India be adjusted according to the same standard, which would answer as well as that proposed by Captain Jervis for the purposes required in all cases of practical application, with this advantage that it would afford a ready rule for the comparison of Indian measures with their English equivalents, from their being both referable to the same standard? But the objections and advantages supposed in this argument will be found to be far more specious than real. If the object be to obtain a ready means of comparison between the weights and measures of England and of India, it is obvious that, in consequence of the total and fundamental difference between the two systems, this object could not be satisfactorily obtained without an entire change in one system or the other. The Indian cubit might perhaps be made equal to the English half yard, the seer to the pound, and the pylee to the gallon, without any great difficulty or inconvenience; but this would be productive of little benefit, so long as the several subdivisions and multiples of these units of measure continue to be arranged in series so different as those of the English and Indian systems. But if it be proposed to leave the system, as recommended by Captain Jervis, with this alteration that it be adjusted to the length of the second's pendulum in London, instead of in latitude 45°, I do not see what object is gained, nor what advantage is to be expected, either in theory or in practice, in having the relation of the Indian measure to that of England as 39.13929, rather than as 39.09785 to 36.* The question then appears to be resolved into this, which may perhaps be termed a choice of evils. Either the entire English systems of weights and measures must be introduced in India—a measure which, I think, would be attended with considerable difficulty and inconvenience—with a remote, and not certain, prospect of success; or the systems of the two countries must re-

* I have taken the opinion of merchants and practical men on this subject, and they seem to be generally agreed in opinion—1st. That a very serious inconvenience is experienced from the variety of ill-defined systems current in India. 2d. That a very great benefit would be derived from the adoption of some one and well-defined system, to apply to every part of the country. 3d. That it would be most convenient for them, to adopt, were the system adopted, that of England. On this last point my own opinion is, that it would be found as difficult, as it would be unfair, to force upon India a system so imperfect and confessedly objectionable as that of England. There are many other points connected with this subject which I do not notice, as I consider them to be so doubtful and uncertain, that the further they are pursued, the more they are lost in speculation and conjecture. It may, perhaps, be argued that, when the tide of education and intellect has poured over India the arts, and sciences, and literature, of Great Britain, the adoption of her system of weight and measure will then be found necessary, as an essential part of her arts and sciences. If this should be the case, (and experience only can answer the question,) we may trust to the age in which it occurs to take such measures for its own benefit and convenience, as may then appear expedient and necessary; and may avoid the occasion of exposing a great and ancient nation to immediate inconvenience for the sake of a remote, and perhaps, after all, an unattainable, object.

main, at present, totally distinct, unless it is found that the system proposed by Captain Jervis is thought worthy of being introduced into England, either entire or partially modified. In this case it would be highly desirable that the metrical systems of the two countries should be adjusted together, by the co-operation of scientific men from India well acquainted with the several systems of the country with those to whom the consideration of the subject may be entrusted by the people of England—a measure by which, and which alone, I conceive that a due regard would be secured to the interests and convenience of the Natives of India, and the great and desirable object effected of rendering their system of weight and measure, not only perfect in itself, but conveniently adapted for an increased, and more general, intercourse with England.

I have the honour to be, Sir, your most obedient servant,

Bombay, March 1836. F. M. D.

An Account of an Eighteen Months' Residence at the Cape of Good Hope, in 1835-6. By John Fawcett, H. E. I. C.'s Military Service. Capetown, pp. 98, 8vo.

Captain Fawcett informs us, that, after a residence of nearly sixteen years in India, he was visited by a severe attack of fever, from which, by the goodness of God, he recovered. With a view to the strengthening of his constitution, however, he embarked for the Cape in January 1835, and, after a pleasant and rapid voyage, reached Table Bay in safety. Of what he saw, and what he said, in South Africa, the volume now before us is the brief, but interesting, record.

He had not long remained in Capetown, before he heard of that "distinguished and honored servant of the Lord, the Rev. Dr. Philip;" and he resolved to make his acquaintance. He formed the highest opinion of his talents, his principles, and his exertions; and during his future residence in the Colony, he sought to vindicate his character from unjust aspersions. We deeply regret the state of feeling which rendered such attempts necessary, though we do not much wonder at it. Those who set themselves strenuously to oppose the course of iniquity, and to promote the cause of God, must expect to have their motives misrepresented, and their most charitable and commendable endeavours depreciated by those whom they reprove. The memory of Dr. Philip, one of the greatest friends of liberty in South Africa, will yet be sacred, where his presence is now felt as a public nuisance.

Captain Fawcett seems to have taken up his abode for eight months at Wynberg, about eight miles distant from Capetown, which had been pointed out to him as likely to afford him opportunities of making himself useful. During his residence there, that village was without any regular resident English minister; and, at the request of Mr. B. Shaw, he was induced occasionally to exhort the people from the word of God, and publicly to lead their devotional exercises. "Had I, however, then known," he says, "what manner of people the Wesleyans are, I should have hesitated, and been more careful how I committed myself to act in concert with a section of the church, which, to say the least, is not sound in the faith, nor built on the grand foundation of doctrine on which the churches of the reformation stand. That many of their preachers and members are humble, pious men, and that they often declare saving truth, and pray according to it, is not to be denied; but these things are so, not in consequence of the system, but in spite of it." We cannot but think that he thus passes an over-severe judgment. The Wesleyans, notwithstanding their errors in doctrine respecting the divine sovereignty, the constitution of the covenant of grace, the effectual call and operations of the Spirit, and th e perseverance of the saints in the path of eternal life and holiness, admit the grand essentials of Christianity, and look for

justification through faith in Christ, and consider the sanctification of the soul by the Holy Ghost as a necessary preparative to the enjoyment of salvation. The treatment which Captain Fawcett may have received from some of their representatives may have been disgraceful and ungenerous; but his general condemnation of their sect is, in our opinion, rather too unqualified.

After residing at Wynberg for the period mentioned by us, Captain Fawcett resolved to "take a trip" into the interior. We shall allow him to narrate in his own words the most important occurrences of his journey, and to describe the most interesting scenes which he witnessed. The petty circumstantials of his movements, he declines entering upon.

"My arrangements were completed by the middle of October; and I started with my friend, Mr. C. F. Thomson, of the Bengal Civil Service, a gentleman who, to high literary and classical attainments, joined a suavity of manners, and a kindness and disinterestedness, that constituted him an agreeable and intelligent companion, and made even his uncouth bullock waggon and bell-tent scenes of comfort, as well as abodes of independence.

"The first place of any importance we reached was *Genadendal*, a Moravian Hottentot settlement, which has been so frequently described, and whose localities are so well known, that I feel it unnecessary to say more than that the statements before the public are generally correct.

"There is always in my mind a great reluctance to speak of a place like Genadendal, unless the delightful task is to speak a word of recommendation. There is indeed much to approve and love in this quiet retired nook far away from the bustle of an angry world; and the scenes of comfort, which the industry of the missionaries and the inhabitants of the village has planted, are of a very pleasing character. Yet we expect something far beyond this; and I looked for that spirituality that elsewhere was conspicuous, without being struck by its existence here. I attribute this, in a great measure, to the system of the Moravians, and to their omission, in their services, of the important exercise of prayer, which forms but a very slight portion of their religious services generally, and in some of them is omitted altogether."

From Genadendal, Captain Fawcett and his companion preceded to *Swellendam*. "It is a quiet retired village," he says, "of considerable extent, and contains many respectable houses. It is at present blessed with a faithful and active minister of the gospel, who not only labours in the village, but exercises a very vigilant superintendence over the immense tract of country committed to his pastoral care. Mr. Thomson, of the Bengal Civil Service, with myself, remarked among the Swellendam farmers a general steadiness of character, a respect for religion, and, among some, an interest in its truths, which it would have delighted us to have found prevalent wherever we travelled. May the blessing of God rest upon Mr. Robertson; and may he, and the church over which he presides, partake abundantly of that grace, by which alone they will be able to show forth the loving-kindness of the Lord."

Mr. Robertson, a licentiate of the Church of Scotland, is a minister of the Dutch Reformed Church, which is the established Church of the Colony. He was lately grossly attacked in that illiberal newspaper the Zuid Afrikaan, for attempting to put in force, in his congregation, the simplest principles of Scriptural discipline; and even our Indian newspapers joined in the outcry against him!

We find our travellers next at *Zuurbraak*, or the Caledon Institution of the London Missionary Society. "Mr. Helm," says Captain Fawcett, "the pious, humble pastor of the people of this place, appears well adapted for his situation. He has collected a church of about sixty members, and so far has ground of encouragement; and it is to be hoped that, by their example and counsel, most of the evils, whose existence we now deplore, will be removed. Many of the Hottentots were living in miserable huts; and hording together in such

places cannot be looked upon but as highly prejudicial to their moral improvement. By the unceasing exertions of Mr. Helm, the walls of about twenty houses are built, and four or five houses completed, and inhabited. They are built in regular order, and, occupying a considerable space, give the appearance of a respectable looking street."

Pacaltsdorp was the next institution visited. "The first thing that attracts attention in approaching it is the church, which is a very respectable stone building surmounted by a tower. The school rooms here are good; and both the upper school and the infants' school are conducted in a very creditable manner, and the children evidence much liveliness and intelligence.

"Mr. Anderson, the missionary in charge of this institution, is the oldest of the London Missionary Society's agents in South Africa. He is now between sixty and seventy years of age, but manifests all the life and energy of a man of forty. He is a servant of the Lord who has endured, in the discharge of his ministry, many trials and privations, and who seems only to have profited the more from all that he has done and suffered in his Master's cause. He has likewise a church of sixty members, among whom are to be found some very lively and active Christians. I preached repeatedly to them, and felt great delight in doing so. Besides their intrinsic worth and excellence, I felt drawn to love and befriend them, from the very contempt in which it was evident that Europeans held them."

Of George Town, Captain F. says—"It is here 'like priest like people;' and folly and dissipation, accordingly, are very apparent. I repeatedly held religious services in the infants' school-room of this town; and the people attended in considerable numbers. On these occasions, I endeavoured faithfully to point out to them their vices, and particularly that of drunkenness, which had reached a very alarming height in the town.

"Leaving George Town, I passed over the Cradock mountain, and found it about as insurmountable a hill as ever a four-wheel drag had to ascend. I felt thankful when I saw the difficulties the wagons which I passed had to contend with, that I was not encumbered with one. On reaching the other side of the mountain, I entered the Long Kloof. It is about two hundred miles in length, and not even the widest part more than two miles broad. The road lies in the middle; and the two mountains on each side presented a tiresome sameness for the five or six days it took me to travel through it. The farmers in this district are civil, and moderate in their charges. Most of them are respectable men; and they seem willing to attend to religious instruction. They are dreadfully neglected, however, in this matter; and I felt very much oppressed that it was out of my power to converse with them. I could only minister to their spiritual necessities by distributing tracts among them, which, I am happy to say, were always thankfully received.

"After quitting the Kloof and the Kromme River, as the stream is called, over which he has frequently to pass, the traveller enters the district of Uitenhage. He is now liberated from the tedious and confined prospect between the two long mountains of the Kloof, and he finds himself again in a country that is open, and occasionally pretty. A little beyond the Chamtoo's River, (which, sixty years ago, was the boundary of the colony,) in the midst of a beautiful green plain covered with mimosa bush, on a little eminence, there bursts upon the view the missionary station of *Hankey*. The pleasing impression, that rested on my mind, of the progress Christianity had made among the Hottentots, was confirmed and enhanced by finding myself once more at another missionary institution. Here I had an opportunity of observing that a work of grace upon the soul of man is always, and only, to be discovered by the infallible sign of its making him a new creature, giving him new principles to guide him, new hopes to cheer him, new associates to sympathize with and to love, and a new and spiritual world in which to live and rejoice.

"I was received with great kindness and cordiality by Mr. and Mrs. Melville, who, having been made aware of my approach, had made every preparation in their power to welcome me to their hospitable and Christian habitation. I found Mr. Melville in a very delicate state of health. He had been suffering long from personal affliction, and was, in a great measure, laid aside from his work. No exertion on his part is wanting to attend to his charge; but his debilitated body is unequal to meet the anxious desires of his ardent mind.

"Hankey is prettily situated; and a fine flowing stream, that winds through a contiguous valley, passes close by the gardens of the Hottentots. This stream, while it adds to the beauty of the station, is of the greatest importance to its comfort and maintenance. Its waters are led out from some distance for the purposes of irrigation. Mr. Melville had laid down plans, and commenced operations, for extending and increasing the supply of water by fresh aqueducts, in making which the people of this station had been employed for a considerable time. This work for the present *is* at a stand, in consequence of the absence of a large proportion of the inhabitants in Kafferland. The cottages of the Hottentots at this station are more regularly built, more neatly kept, and altogether more comfortable, than at any other missionary station. I observed among the men considerable manliness of conduct, and freedom in expressing their opinions, that I had not before observed. In their remarks upon the proceedings that had taken place during the war, they were not very choice, nor particular, in their mode of expressing themselves, and exhibited feelings which I regretted to observe, and which I endeavoured to restrain. The colonist is not aware surely how sensitive these people are to their scorn and contempt, or some measures would be adopted to prevent their feelings being so constantly wounded and distressed. They consider, and very deservedly and justly, that Dr. Philip is their friend, and they never peruse a newspaper except Mr. Fairbairn's, in which they do not discover that their friend is vilified and abused. A worm will turn when it is trod upon; and the colonist would do well to reflect whether he ought any longer to pursue a line of conduct so detrimental to his own interests, and so contrary to every sound sentiment of wisdom and humanity.

"The schools at this institution, both upper and infant, are conducted in the Dutch language. This appeared to me very unadvisable; for, were the Hottentots taught to read and write English, (the acquisition of which *is* of the greatest importance, both as it affects our political and their individual welfare,) they would not only be able to communicate with the English settler, with whom they have constant dealings, but would, in the course of two or three months, be able to read and write Dutch too."

As to the propriety of teaching English in the manner here proposed, we have not the slightest doubt. Not only ought the Hottentots to be thoroughly instructed in it, but it ought to be made the medium of communicating, to the most intelligent of them, an extensive knowledge of science and literature. Let them stand forth in the strength of sound Christian principle, and liberal education, and the colonists will not be able either to despise or oppress them. Had proper means been used for their general instruction, we might have seen many of them, distinguished as they are for piety, long ere this able ministers of the New Testament. The opinion which we now express, we stated, when on our way to India, in the end of 1828, to one of the Moravian missionaries at Groenekloof. He was so much amused with it, that he could scarcely recover himself from the fit of laughter into which it threw him. It would now meet, we are persuaded, with greater indulgence, and particularly in India, where the system which it recommends is actually acted upon, to a great extent, in reference to the Hindús. The Serampore College, Bishop's College, at Calcutta, the General Assembly's Institutions, at the

three Presidencies, and the American School at Jafna, are exactly such seminaries as we should wish to see in South Africa.

From Hankey, Captain Fawcett proceeded to *Bethelsdorp*, which is distant a day's journey. Of the moral aspect of this place, he writes in terms of high gratulation.

"Mr. Kitchingman, the Senior Missionary, is admirably adapted for the charge committed to him; and there exists a reciprocal feeling of love and confidence between minister and people. He has a church consisting of nearly two hundred members, with whom I had the privilege of holding communion in the ordinance of the Lord's Supper; and I was much cheered by being a witness to what the grace of God has here effected.

"I happened to enter the church on Sabbath morning in time to join in the service with which the adult school was dismissed. A Hottentot was engaged in addressing the people. The solemnity, the self-possession, and feeling, with which he spoke, and the marked attention and seriousness with which he was listened to, evidenced the importance and value they attached to instruction, as did the devotion, with which they engaged in prayer and praise to God, evidence the spirituality and "reasonableness" of the service they were rendering to their Maker.

"The infants' school I found in a very creditable state; and the greatest praise is due to Miss Kitchingman, to whose unremitting and devoted labors the school owes the high rank it has attained among the infants' schools of this colony. The children were taught, and appeared perfectly acquainted with, the leading truths of Christianity. If inquired of as to their state before God, they would at once inform you that they were lost and ruined children, who could hope for salvation only by the free mercy and love of God through the atonement the Saviour had made for sinners on the cross, and that, without the gracious and almighty influences of the Holy Spirit, they could not love and serve God. They answered very readily any questions, of a simple nature, regarding the narratives of the New Testament, and had their minds stored with many precious texts of scripture, which they repeated with readiness, accuracy, and sweetness.

"In geography they had made creditable, and to my mind surprising, advances. They were able to tell, without the least hesitation, the name of each county, with that of its capital, when pointed to on the map of England and Wales. They knew also the names of the principal rivers. They were learning the geography of Africa, and were nearly perfect in it. They were quite at home in their multiplication and addition tables. The whole exhibition, indeed, was such as did the highest credit to Miss Kitchingman, and such as must have delighted every well-wisher of the colony to witness.

"The upper school appeared deficient in life; and the children read in a low indistinct manner. Their writing and ciphering books, however, were clean and neat. The ready manner in which they answered questions that stood in connexion with the subjects in which they had been instructed, evinced the diligent pains Mr. Atkinson had taken with them."

How much is it to be regretted that for all the interesting operations here going on, such a wretched place as Bethelsdorp should have been chosen!

"The country about Bethelsdorp is arid and sterile. Not a single natural advantage presents itself as pointing it out as a suitable spot for the establishment of an institution: even the supply of water is most scanty; and the water itself is far from excellent. How the missionaries, with all these disadvantages staring them in the face, could decidedly and steadily turn their backs upon the many attractive and inviting spots that abound in the district of Uitenhage, and select the site of Bethelsdorp for their proposed institution, is one of those absurd and extraordinarily perverse proceedings, which we sometimes see realized, but cannot account for. Indeed so miserable is the pasturage for cattle on the down of Bethelsdorp, that, in the years 1828

and 1829, the Hottentots lost seven thousand rix-dollars' (upwards of five hundred pounds') worth of cattle."

The following detached extracts continue Captain Fawcett's narrative.

"*Uitenhage* is a quiet respectable town, is well watered, and affords, in many particulars, a desirable residence for families and gentlemen from India. It is about twenty miles from Port Elizabeth, where constant opportunities are offering for obtaining passages to Cape Town by the vessels that trade between Algoa and Table Bay. The climate of Uitenhage is preferable to that of Cape Town; and the country around is superior: but, in all other respects, Cape Town has the advantage.

"There are two ministers of the gospel resident in Uitenhage. One is the minister of the district, an excellent man, and one whose friendly and vigilant superintendence over the schools, the jails, and the place in general, has rendered him much respected and esteemed. On Sabbath days he conducts two services in the church, one in the morning in Dutch, and another in the afternoon in English. He has, besides, two week evening lectures, one for each congregation. The other minister is a missionary of the London Society, whose labours are chiefly confined to the colored classes. I am happy, however, to say that Uitenhage, as well as Swellendam, has set a good example to the rest of the colony, and that the commissioner and his family, and many other of the European inhabitants, are frequently to be found, on Sabbath evening, worshipping with Mr. Messer's Hottentot congregation. Regarding this congregation I am able to say but little. What occurred under my observation during their attendance at public worship, left no very pleasing impression.

"*Port Elizabeth.* This town exhibits a melancholy and almost hopeless exhibition of drunkenness and immorality. The canteens and the canteen-keepers are a disgrace to humanity.

"There is little or no profession of religion among the people; though there are two ministers, one of the Church of England, who is well known, and whose proceedings have not failed of bringing about the very effect which alone they were calculated to produce; the other a missionary belonging to the London Society's Mission, whose habits of study, whose disposition and taste, point him out as an individual more fitted to minister to a European, than to a poor despised Hottentot, congregation.

"The school of the London Society's Mission contained children both of Europeans and natives. It was a pleasing sight to see them learning together, and inspires a hope that the day is not distant when the feelings against the colored population shall be subdued, and when, as "God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation," so they may all cast away the sad prejudices which have hitherto prevailed, and with one heart and one soul "seek the Lord, if haply they may feel after Him, and find Him, though He be not far from every one of them; for in Him they live, and move, and have their being."

"The country from Algoa Bay to Graham's Town calls for no particular notice. Between Sunday's and Bushman's river the country is at times pretty; but, as you approach the eastern capital of the colony, the country assumes a peculiarly hard, rugged, barren, surface—no trees, no bush, and no rivers, to enliven its dreariness, or afford associations of fertility. A great broad road winding away over the dull interminably monotonous country, with here and there a wagon creeping along at a most melancholy pace, is all that meets the wearied eye of the traveller, as he passes over this terrible ninety miles of his journey. On reaching the eminence of a ridge of hills that form a sort of amphitheatre, Graham's Town at last suddenly bursts upon the view. It is situated in the centre of the amphitheatre referred to, and, from

this position, has certainly an imposing appearance. It had so particularly to me, who had not seen a British town for so long a period, and I felt deeply interested in the place. Its church standing in the centre, its several chapels, and its general appearance, formed a view that was striking, and one that surpassed my expectations. 'There lies a British town,' was the reflexion that struck across my heart: 'it contains not foreigners and heathens, among whom you have so long sojourned, but your countrymen. It has lately been the seat of war; sorrow and distress have been the portion of many of its inhabitants; and, now that peace has been restored, it has not repented, nor learnt righteousness, though the judgments of God have visited it for its transgressions.' I felt willing and desirous to cast myself into the midst of them; and if, by my humble instrumentality, I could in any measure subserve their best interests, I anticipated much joy in being so employed. On entering the town, though at first a feeling of disappointment took possession of my mind, as I found, on inspection, that the town, which from the surrounding height looked so imposing, was but a straggling village, yet I rejoiced to see life, activity, and business, prevading its streets and dwellings.

"There are several places for public worship in this town. The church, though an ugly building, is inside a handsome, commodious, and comfortable, place of worship. The Wesleyans have two chapels, one a very handsome one, where the white men say their prayers, and an old one which does very well for the colored population. The London and Baptist Missionary Societies have likewise each a chapel for their respective congregation. On a Sabbath all these places of worship are well attended, and the day is observed with becoming outward respect.

"The Wesleyan Methodists are the most numerous body of religionists in Graham's Town. The vicious tendency of their system is lamentably demonstrated in the narrow sectarian time-serving spirit that has been manifested in their conduct. If John Wesley could rise from his grave, and see the mischief he has done, he would tell all his followers to haste back to mother church, ere they fell into still greater errors; for, to his quick apprehensions, it would be very evident that the body were 'going on towards Rome.' There is an overweening intolerant conceit about this people that is really pitiable. I got into hot water with the whole fry before I knew what I was about. One of their ministers asked me to give him my opinion officially, and in writing, on the eligibility of a certain spot as a missionary station. Common honesty demanded of me, in the course of my letter, to let drop some unpalatable truths which their insufferable pride and intolerance could not brook. Out of such simple elements did these dissemblers make out a famous garbled statement, and heap upon me all manner of abuse in the jesuitical journal of the place, which is entirely under their guidance and control.

"It was my intention to have paid but a short visit to Graham's Town; but, finding myself in the midst of a fight, I could never think of a flight, and, therefore, protracted my stay a fortnight longer than I at first intended. It was quite amusing to observe the people as I walked the streets: they looked at me as if I had been some monster that had dared to speak a word against the holy conclave. I invariably kept a steady look at those persons who thought proper to stare at me; and constantly were my ears accosted with 'That's him'—'There he goes.' On Sabbath days and Wednesday evenings I addressed large and attentive congregations with great comfort and composure; and I trust a Divine blessing followed what was spoken. The town was in a perfect uproar regarding me. I had the whole nest of the Wesleyans upon me: but the Lord stood by me and supported me; and all their anger and wrath called from me no other feeling or habit of mind but that of pity for them, and of prayer for their welfare.

"The great feature of Graham's Town is the religious profession that exists;

but, notwithstanding this, the town vies with Port Elizabeth in canteens, drunkenness, and immorality. Ask what the effects of this religious profession are—ask if it has made them all of one mind—ask if they are living together as brethren; and 'the very reverse' is the distressing answer which almost all persons and things return. I am not at all surprised that the ungodly scoff at religion; the exhibition of it in the conduct of those making the greatest profession, is more than enough to disgust them. Men pretending to holiness cheat in their shops—sit in the seat of the scornful—and are full of bitterness against all who differ in opinion with them. The editor of that scurrilous newspaper, 'The Graham's Town Journal,' is a class leader, and a Sabbath school teacher; and is, as I was told by a Wesleyan Minister, considered a child of God. The task of unmasking these poor, unfortunate, self-deluded, infatuated, men, is truly painful; but, having set myself to the work, I could not look back.

"The services of the Baptist missionary are placed entirely at the disposal of his countrymen. I fear the Arminian heresy is on the ascendant among the Baptists at Graham's Town.

"The missionary of the London Society has two large congregations worshipping at his chapel. On Sabbath he holds two services for the European, and one for the native, congregation. Though, as is usually the case, the claims of the former thus preponderate over the latter, yet the natives have in Mr. Monro a kind pastor, willing to assist them on all occasions. He is a devoted zealous minister of Christ, and enjoys the respect and affection of his people.

"The colored population in Graham's Town are generally in a very degraded state. Their predilection for brandy is notorious. The accursed poison has become a principal source of trade to the town, of revenue to the colony, and, alas! of crime, misery, and demoralization, to the people.

"*Bathurst.* Immediately on leaving Graham's Town, the way to Bathurst is enlivened by some respectable-looking houses on the road side; and the cottages which are scattered about, being built in the English style, have a pleasing effect. These scenes soon give way to others of ruin and desolation occasioned by the late war.

"Bathurst, though entirely deserted and in the hands of the enemy for some time, escaped destruction. The inhabitants attribute this to a predilection Macomo had for the village. He is stated to have signified his intention of making it his future residence.

"*Theopolis.* In point of local advantage, this is the most valuable of the London Missionary Society's institutions. It is situated about forty miles from Graham's Town, twelve from Bathurst, and about four from the sea-side.

"Mr. Barker, the senior missionary in charge when I visited Theopolis, is an active, lively, intelligent, servant of the Lord; and he appears to have instilled as much life into the place as the condition and circumstances of the people will admit of. I was able only to make a very short visit here, but was pleased and refreshed by seeing the work of the Lord prospering.

"This was the only institution of the London Society within the colony that suffered during the late war; and this, too, was the only place on the frontier which was not evacuated by the inhabitants for Graham's Town on the approach of the enemy. Mr. Barker, with his large family, consisting either of boys or of females—the other mission families residing at the station—and the rest of the inhabitants of Theopolis, remained where they were; and they not only stood their ground against an enemy that almost surrounded the institution, and threatened an attack for several days, but afforded protection to the flocks and herds of the surrounding farms. I heard Colonel Smith speak in terms of admiration of the noble stand made at this institution. Great praise is due to Mr. Barker for the faith he exercised in the protection of the Almighty, and the confidence he inspired in those by whom he was surround-

ed. He was enabled to say, what none but a Christian can say—'The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.'

"The infants' school of this institution is the best in the colony, and, notwithstanding all that I had heard of it, it surpassed my expectations.

"The English language is more cultivated among the Hottentots at this institution than at any of the others. The missionaries on the Sabbath have one of the services entirely in English; and, as Mr. Barker informed me that the people were accustomed to sermons in that language, I had much pleasure in acceding to his request in addressing them without an interpreter. This was one of the few occasions in which I enjoyed an opportunity of making a direct address to the Hottentots. The people of this station, being surrounded by English settlers, are necessitated to speak English; and there is every probability of its soon becoming the language of all the Hottentots in Albany; and the sooner the better.

"The country from Graham's Town to King William's Town differs greatly from that within the colony. It is open, varied, and fertile, and presents extensive vales, hills, and mountains of diversified formation and appearance. The road now, at last, becomes interesting, and a lively and pretty prospect opens to view on gaining the summit of each succeeding hill. At first, it lies along a ridge of hills, which divides Albany from the Fish River bush, and which commands a fine and extensive prospect of the country on both sides. On the western side I saw the ruins of many of the settler's farms, and the bare and desolate sites of some of the villages and other places of the district. The Kaffer roads wind away over the country on both the eastern and western sides. They are of sufficient breadth only to admit of one person walking in them at a time; they are, however, well defined and known, and lead to vast distances. The Fish River bush is of immense extent and density. At first sight it appears an impregnable hiding place for the Kaffer. That regular troops should reach or dislodge such an enemy, appears impracticable; and it was well that, in this case, they had the assistance of colonial troops. Their fine discipline and determined purpose, combined with the local knowledge and habits of the Burgher force, gave a character of great decision and efficiency to all their movements. When I speak of Burghers, I include Hottentots, as well as Englishmen and Dutchmen; and I would refer more particularly to the former, as it was they who rendered the most essential aid in hunting the enemy from one intricate hiding-place to another, contending with him in close combat, and finally compelling him to retire.

"The Fish River is a rapid muddy stream that often swells suddenly, and remains impassable for days together. It forms the boundary between the colony and a fine pasture country, called the Neutral Territory. This territory is about forty miles in width, and is divided from Kafferland by the Keiskamah River. The Keiskamah, though not flowing through such an extent of country as the Fish River, is a much finer stream. It is equally broad: its waters are clear and transparent; and they proceed onwards at an easy and majestic pace.

"Ascending the banks of the Keiskamah River, the new province of Queen Adelaide or Kaffraria is discovered smiling in her beautiful green mantle. Desolation, the necessary feature of a country without inhabitants, vanishes. Cheerfulness assumes her ascendancy, and the natives are seen in all the activity of business, or placidity of simple and domestic enjoyment. Some are travelling, some are tending their flocks, and others are sitting at the door of their huts surrounded by their families. These features give a country an

interest and beauty, which it cannot for many ages recover if denuded of its ancient and rightful possessors.

"The character of the tribes, which inhabit the country on the eastern frontier of the colony, is not easily defined. Some glimpse of it may be caught by contrasting their negative qualities with their ascertained dispositions. They are not savages, though barbarous and uncivilized; they are not insensible to propriety, though naked, uncouth, and licentious; they are not insensible to kindness, though rugged in disposition; they are not unforgiving, though quickly alive to injury; they are not wanting in feelings of attachment, though their hatred is cruel and treacherous; they are not without order and discipline in war, though in peace they despise and disregard both; they are not insensible to the benefits of instruction, though perfectly uninstructed; and finally, they are not without an inclination for war, though they love peace, quietness, and repose.

"On approaching King William's Town all was bustle and activity. The natives in considerable numbers, pitched in picturesque groups in the vicinity of the camp, appeared somewhat excited, anticipating the grand meeting of their chiefs with Colonel Smith, which was fixed for the ensuing day.

"I shall never forget the kindness with which I was received and treated, at King William's Town, by Colonel and Mrs. Smith, whose hospitality to strangers, who visit their camp, is of the kindest, and most liberal, description. The Colonel is a noble-minded and straight-forward man—a distinguished and talented officer—remarkably prompt and efficient in the discharge of the delicate and difficult duties he has to perfom—and alike respected and admired by all who have the happiness of being associated with him.

"Leaving King William's Town, (or King William's Camp, for it is nothing more,) we travelled over a very sweet and lively country, till we reached *Fort Beresford.* This is a small military post, pitched on a rising and picturesque piece of ground, with a fine stream washing round its base. A detachment of Highlanders and some Hottentot Provincials were cantoned here. The commanding officer bore a very handsome testimony to the character of the latter for sobriety and order.

"*Pirie* is situated about six or eight miles from Fort Beresford, and fifteen from King William's Town. It is one of the Glasgow missionary stations. I regretted much that circumstances prevented my spending some little time with Mr. Ross, whose acquaintance I much desired on account of his well-known devoted Christian character and independent conduct. He had, with his wife and children, but lately returned to this post, which, of course, they found level with the dust. Their garden had been destroyed, not so much, however, by the ravages of time, or of the enemy, as by the depredations of those from whom better things might have been expected; of their house, chapel, and school-room, not a vestige was left; and of their people the slenderest remnant only could be collected together. This interesting mission family, however, were cheerfully and busily employed in restoring the place. Mr. Ross informed me that it was quite melancholy to look at the country. Before the war, there existed within the nearest range of hills, by which we were surrounded, about a dozen Kaffer kraals, each containing some hundred head of cattle; and life, activity, and cheerfulness, characterized the scene. Now there were but four kraals, in each of which were to be found only thirty or forty head of cattle. The Kaffers rejoiced in the peace, for they had suffered severely during the war. Mr. Ross felt satisfied in the sincerity of the assurance they gave him that the station had not been destroyed from any ill-feeling towards the mission, but from the mere necessity in which they were involved by the war; as the buildings might have afforded the colonial army cover, and enabled it to establish a position greatly to their peril and annoyance.

"*Fort White* is a military post about eight miles from Pirie. It is well situated, holds a commanding position, and possesses about the same strength as Fort Beresford. We were here joined by Jan Tzatzoe, a Kaffer chief, and an assistant missionary of the London Missionary Society. He was educated at Theopolis, and there brought to a saving knowledge of the gospel. His character and conduct have been long found consistent with his profession, and are truly praise-worthy. He accompanied me to the Kat River Settlement.

"*Fort Cox* is situated close to the Amatola Mountains on the left bank of the Keiskamah river. The bush on these mountains is more dense and impregnable, than in any other part of this district. It was in these mountains that the Amakosas made their last stand, and in their immediate vicinity that effectual and appropriate measures were adopted for obtaining the peace the colony now enjoys.

"I had here an opportunity of seeing, in private life, Tyali, as well as Macomo and his four wives. These chiefs are in the habit of frequently visiting this post; and they appeared to me to place great confidence in the Commissioner, Captain Stretch.

"Macomo's wives are fine grown, interesting-looking women. They gave me their attention while I related to them some scripture history. The narration was, doubtless, miserably tortured by bad interpretation; but they appeared pleased, and requested me to go on; Macomo tapping me on the back, and saying it was mooi, (nice.)

"Mr. Ayliff, a Wesleyan missionary, was one of my companions in my tour through the new province. Our views of men and matters differed very widely; yet I found him a benevolent and friendly companion. He was eager on all occasions to render himself useful, and allowed no opportunity to escape of assembling and preaching to his fellow-men. He held religious services for the Hottentots at the various posts that we passed, and expressed himself pleased and refreshed at witnessing the power of religion on their hearts, especially now that their religious principles were put to so trying a test, in their absence from their ministers, and from the means of grace, and in their exposure to new and multiplied temptation. A more pleasing testimony, with respect to the nature and effect of the instruction communicated to the Hottentots at the institutions, could scarcely well be produced.

"The Fingoos, formerly slaves of Hintza's people, live near Fort Thompson. They were liberated from slavery during the late war by Sir Benjamin D'Urban, and were located in these districts. Mr. Ayliff had been stationed in the country of Hintza, and naturally felt desirous of assembling these people, and giving them a religious service. He did so; and we counted three hundred and eighty persons present. I was astonished, when Mr. Ayliff gave out a hymn, to see this mass of naked human beings rise and sing it in an air of solemn and plaintive melody. It was very touching; and that man must have very little sympathy indeed in the welfare of his species who could remain unmoved by such a spectacle. They listened attentively during the whole service, and appeared to understand something of its import. Mr. Ayliff was assisted in it by Jan Tzatzoe.

"Time did not permit us to visit the Chumie Institution, as I had engaged to meet, at the Kat River, Mr. Francis Curwin Smith, of the Bengal Civil Service, from whom we parted at Fort Cox.

"The Kat River (in South Africa the most absurd names to places and rivers abound) takes its rise from the adjacent mountains. It is a fine rapid torrent, combining several streams which take their rise in different parts of the mountain range. On the borders of these streams the settlement is founded; and, as their waters are not deeply bedded in the earth, but skim over its surface, they are easily led out over the fields and gardens of the adjacent lands. The Hottentots, accordingly, have, in all their locations, a de-

lightful supply of water. When I visited the settlement, it had not recovered from the ravages of the late war. The extent of existing cultivation, however, was a refreshing sight, and bore a very distinct testimony to the industry and good character of the inhabitants. Once it could be said, 'The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing.' Every thing, however, is in a fair way of regaining its former state of prosperity. There is an independance and manliness about the Hottentots of this settlement, which are never attained by those who remain at the institutions. These qualities are the more remarkable, as they were never mixed, as far as I could see, with the slightest indication of impertinence or pride. Their independence, as genuine independence always is, was accompanied by a conduct and spirit at once gentle and respectful, kind and disinterested. They are distinguished by their hospitality, courage, and moral worth, and present all the characteristics of a free and loyal, a virtuous and happy, people.

"*Philipton* is the station of the London Missionary Society at the Kat River settlement. Mr. Reid, the missionary, was absent; the Colonial Government having refused him permission to return to his pastoral duties in connexion with the people of the station. The reason of this detention, though requested from the Government, has never been given; and I never met a person who could give one. All that I have heard is a bundle of absurd suppositions which have been promulgated in order to justify this extraordinary interference on the part of the Government with a missionary exercising his functions in a free and British colony.

"It was a pleasing sight, on a Sabbath morning, to see the Hottentots descending the surrounding heights, and coming, with their families, to the house of God, neatly dressed, and with cheerful, happy countenances, that at once bespoke the power of religion and the blessing it had diffused. The building set apart for worship was crowded; the windows were besieged; and many were obliged to remain outside the door. On the hymn being given out, at the commencement of the service, this fine congregation burst into the sweetest melody I ever heard; they sung with the voice, and with the heart likewise. This part of the service was, in the highest degree, devotional, and was calculated at once to subdue, and soften, and solemnize, the mind.

"During prayer, the suppressed sob was heard, which rose to a higher murmur when their beloved pastor was remembered before a throne of grace; and such cries and tears surely cannot fail to reach that high court, where reigns the High and Holy One, who has revealed himself, as 'the Hearer of prayer.' During the discourse that followed, deep and fixed attention was given by all present; and the word of truth fell upon good ground—into honest, humble, and grateful, hearts. They had been long deprived of the privileges of the sanctuary; and their joy was extreme in being again permitted to be partakers of the heavenly manna in the house of God. About one hundred and fifty remained to celebrate the dying love of the Saviour; and twenty-seven little children were brought to the minister to be admitted by baptism into the visible church. After the service, Mr. Ayliff told me that, from what he had seen that day, 'he was more encouraged in the work of the Lord than ever.' I mention this, merely because party spirit runs so high in the colony, that a writer, who shall speak in commendation of the London Missionary Society's labors, has not the slightest chance of being believed by the colonists generally, unless he can produce the testimony of those who are known to have no leaning in its favor.

"I here met Mr. Barker, of Theopolis. He had come over for the purpose of conducting public worship, and otherwise ministering to the spiritual necessities of the people.

"To Jan Tzatzoe, who had accompanied me from Fort White, we communicated a message from Dr. Philip; in which he proposed that Tzatzoe should accompany him to England, for the purpose of giving his evidence, before a committee of the House of Commons, on the state of affairs on the eastern frontier of the colony. Tzatzoe took three days to consider this proposal. It was no small sacrifice he was called on to make, in leaving his wife, his children, and his tribe, and going to a strange land and a strange people. The trial was one he felt in all its severity, and one which really put his principles and profession to the test. On the third day he came and intimated his resolution to accompany Dr. Philip to England.

"*Balfour* is another small village of the Kat River settlement. It is at present the place where Mr. Thomson, the established minister of the Dutch Reformed Church, resides. An appropriate church is being erected in another part of the settlement. The place at present occupied for the public worship of God, is a small building that has been temporarily fitted up for the purpose. I did not see any schools at Balfour.

"*Buxton* is another small village of the settlement. There are two schools in it belonging to the London Society; but, like those of Philipton, they were languishing for want of superintendence.

"*Fort Armstrong* is the military post, and the place where the chief part of the settlement have been encamped during the war, and have received their rations from Government.

"*Fort Beaufort* is the head quarters of the officer who commands in these districts. He was absent when we passed; but we were very kindly and hospitably received by his lady. We were happy to find her exerting herself in various ways for the good of the people of the place.

"I returned to Cape Town by sea, thankful to a kind Providence which had watched over me during my journey, and had afforded me many opportunities of speaking the word of truth, and, I trust, not in vain."

We make no apology for the length of these quotations, as we are conscious that our pages have not hitherto done justice to the missions in South Africa. The valuable information which they contain, we have no doubt, will be acceptable to most of our readers. The greatest drawback to the pleasure of perusing them, arises from the account of the conduct of the Wesleyans at Graham's Town.

Captain Fawcett, with reference to his journey, offers up this general prayer for the colony. "I pray God that He would be gracious to this colony, and that He would, in his own good time and way, cause a revolution to take place in public opinion, so *that the high and honored principles which we see every day gaining more ground in England, may supersede the low contracted tyrannical feeling which prevails here*, and which is at present destroying the peace, happiness, and comfort, both of English and Dutch, Hottentot and Amakosa." We can scarcely say Amen to it, if the following account of the state of matters in our beloved native land, drawn by him, in another of his Cape publications, be at all correct. "*And all the stars of our political hemisphere are falling; all the great, the respected, and the noble, are despised; and men of yesterday, of no name or note in the nation, are preferred and honored before the noble champions that have long stood forward in debate, and propounded law and government that has been respected and obeyed.*"

But we are not going to indulge a spirit of useless criticism. Our friend has our best thanks for his really able and interesting little volume. It concludes with a critique on the public characters and institutions of Cape Town, the judiciousness of *some* parts of which, is not to us quite apparent.

RELIGIOUS INTELLIGENCE.

1. *Baptism of Natives in connexion with the Church of Scotland's Mission.* On Sabbath the 14th of last month, two adult natives, and one native child, were baptized in Bombay by the Rev. Dr. Wilson, before a large congregation of their countrymen and Europeans. Of the adults, one is of respectable character and information. About eight months ago, he became convinced of the falsehood of the faith of his fathers, and the truth of Christianity, by the perusal of Dr. Wilson's Exposure of Hindúism, and a portion of the Scriptures, both of which, it is remarkable, he received in loan from a Gosávì; and since that time he has been regularly instructed, and made gratifying advances in knowledge and feeling. He has been admitted as a scholar into the General Assembly's Institution, with a view to his preparation for future usefulness among his countrymen. The other individual is a young woman educated in the Ladies' School for Destitute and Poor Native Girls, who is well acquainted with the principles of Christianity, and whose conduct, it is hoped, is habitually under their influence.

On the occasion referred to, Dr. Wilson preached in Maráthì on the conversion and baptism of the Philippian jailer. At the conclusion of the services, the son of one of the former converts was admitted into the church as a communicant; and *nine* natives publicly renounced idolatry, and were acknowledged as catechumens. Four of them have been educated in, or are in attendance on, the vernacular schools of the Mission; and the others are indebted to the simple preaching of the gospel, which is divinely adapted to men of every degree of capacity and attainment, for their knowledge and convictions. The prayers of our readers are requested on their behalf, that they may be enlightened and purified by the Holy Spirit, and in due time admitted to the enjoyment of the privileges which they seek to obtain.

2. *Memorial against the Government Countenance of Idolatry and Superstition.* This important document, after having had struck out from it the clauses, the prayer of which has been granted during the discussions consequent upon its publication, and that which referred to the mode of administering oaths, which a majority of the petitioners in Bombay considered as requiring longer explanations than could conveniently accompany it, but respecting which there was no change in their sentiments, has been presented to Government, and we trust will receive from the able head, and some of the other excellent members of that body, the attention which it merits. The *Bombay* signatures were the only ones ultimately attached to it; but a letter of adherence to it will be circulated at outstations. To the different topics to which it adverts, we shall continue to give our anxious attention, till a remedy is provided for the evils complained of. We intend to republish, in a separate pamphlet, *all* the papers connected with them which have appeared in our periodical since its commencement.

3. *Narrative of the late fire at Surat.* 'The late destructive fire at Surat commenced on Monday afternoon the 24th April, in the house of a Pársì, which had been accidentally set on fire by boiling pitch, or dammer, which ignited. To whatever cause its origin may be attributed, it appears that, in consequence of the difficulty of obtaining water, it was at first much neglected. A fresh northerly breeze was blowing at the time; the flames spread rapidly, and shortly after sunset exhibited a fearful extent and strength of fire. The wind in the evening decreased, but the fire was augmented, and the vast volume of dense smoke which rose in enormous masses was brilliant with the intensely fierce flame. In some of the narrow streets crowded with the spacious houses, the fire acquired a force past all endurance or descrip-

tion. The fire was so fierce, the heat so intense, the volume of flame so vast, that nothing escaped. In its progress the flame as it were licked up every thing. Walls fell in; and when the fire continued with such strength every thing was levelled with the ground. The heat and dryness of the season aided the combustion, and the conflagration was soon beyond the power of man to control. All night the fire raged fierce, and, within a few hours from its commencement, must have covered, it is stated, an area of three miles, shifting its course as the wind varied. After an interval of calm, just at daylight on Tuesday, a breeze suddenly sprung up from about S. W. and directed the fire upon a new column of buildings, and it raged the whole of Tuesday in the same awful manner as before. Many of the poor inhabitants who had removed their property to distant places of fancied safety, from which the fire had passed away, were surprised by a return there of the conflagration, and lost their all. About 2 P. M. on Tuesday it was at its height. It then reached one of the city gates, which was destroyed; and the timber which supported the road being burnt, the bridge fell in.

'The city being under the jurisdiction of the Judge, Mr. Mills, he was early on the spot, but during the evening was disabled by being thrown down in the confusion and his left shoulder dislocated. The Assistant Judge, Mr. Hibbert, and the officers of the 6th Regiment, were in the town all the night, and were most strenuous in their endeavours to save the lives and property of the inhabitants. In the quarter of the city inhabited chiefly by people of the Bora caste, there was one entrance only from the street to the houses they inhabit. All the men had left their homes to aid in extinguishing the fire, which did not then appear likely to reach this quarter. This it unfortunately afterwards did, and before they could return the only outlet was enveloped in flames, and numbers of helpless women and children perished, and the property was all destroyed. Some Boras are said to have taken refuge in one of their masjids, where, it being entirely built of stones, they fancied themselves secure with their families, and the little property they carried with them. Surrounded eventually by the fire, however, the building became so heated, the inmates were scorched to death, and all perished literally baked as it were in an oven! The loss of property to the shroffs and native bankers, whose only security for heavy sums owing to them lay in the property destroyed, has been immense, and men of wealth, up to the hour of the fire occurring, are now reduced to poverty, with little or no chance of recovering their losses.

'Corpses were discovered in such a position as to indicate that the parties had perished in the very act of escaping with money, and gold and silver ornaments found in their hands. The loss of life has been immense, and, as far as has yet been reported, no less than 500 are stated to have perished. Great numbers of cattle likewise have been burnt, and the whole scene is one of wide spread ruin and desolation.

'The number of houses destroyed is said to be upwards of 6000, and, from the dense population Surat contains, some faint idea of the misery and wretched state of the poor inhabttants may be conceived. Most of them are left without food or shelter, and life has been but preserved to sink under famine and want. Whole families have been dispersed, and parents are seeking their children, and children their natural protectors, so that, besides being deprived of all the property they possessed, numbers have to bewail the loss of their nearest and dearest relatives.

'Subscriptions for the unhappy sufferers have commenced on a most liberal scale, and a committee has been formed here for the purpose of taking such steps for their relief as may be found necessary. At a public meeting at the Town Hall of the European inhabitants of the Presidency, about Rs. 20,000 were at once subscribed; and, as the list is in circulation, it will doubtless be soon greatly augmented. Whilst the opulent natives both in Bombay and

elsewhere have also come forward in a manner that does them the highest honor; no less a sum than Rs. 1,25,000 have been subscribed by them in this island alone in the course of little more than a week.

R. T. REMINGTON, Secretary to the Committee,
for managing the Subscription for the relief of the Sufferers.

Bombay, 11th May, 1837.

To this narrative, we append an official letter, giving a statement of the loss which has been sustained by this awful visitation of Providence. Though it does it not bear out the accounts which were current for some time in Bombay, it shews that there is still a most urgent call for the aid of the benevolent, which we trust none of our readers will overlook.

To R. T. Remington, Esq., Secretary to the Committee of Management of the Bombay Subscription for the benefit of the Inhabitants of Surat.

Sir—We have the honor to acknowledge the receipt of your letter under date 9th instant, and in reply beg to state, we shall be happy to take charge of the fund to which you allude, for the relief of the sufferers from the late fire at Surat.

'2d. We think the best mode of applying the funds, is to aid in the rebuilding of the city; but of course their application must depend on a variety of circumstances, which we cannot at this early period detail. At present we are engaged in opening the different streets, and clearing away the rubbish from the sites of houses, and also in feeding and clothing those most destitute.

'3. The number of houses destroyed is 9,373, which on an average of four persons to a house give 37,492 souls burnt out.

'4. We are happy to be able to state that all the sufferers are provided with shelter in the different buildings in the city.

'5. The extent of property destroyed, we think, might average from 60 to 80 lacks of rupees.

'6. We shall be happy to aid the Committee in Bombay both by our assistance and opinion whenever required.

We have the honor to be, Sir, your most obedient servants,
J. VIBART, Principal Collector and Magistrate.
Surat, 12th May, 1837. E. B. MILLS, Acting Judge and Session Judge.

Messrs. Forbes and Co., we may mention, are treasurers to the Relief Fund. The Messrs. Fyvie of Surat, who have resided nearly twenty years in the city, and who are so well acquainted with the native language, and the circumstances of the people, should be added, we think, to the local Committee of relief.

4. *Missionary Notices regarding the Jews about Constantinople, and the Nestorians in Persia, communicated in letters to the Rev. S. B. Munger.* Constantinople, Nov. 17, 1836.—Very Dear Brother—Various circumstances have hindered me from writing to you at an earlier date, especially a visit to South Russia, upon which we set out the beginning of April last, by Steamer, and from which we returned by the same conveyance something more than a fortnight ago. The intent and purpose of that visit was to recruit my health, which was very much reduced, and that of Mrs. S., and to see whether any thing could be done there for the Jews, among whom there had been favourable indications the year previous. On our return here, we found the plague raging with a fury, such as has not been witnessed for more than twenty-five years past. Last week, nine thousand cases of death by plague were reported to the authorities, and we just hear, that Halil Pasha, the son-in-law of the Grand Seignor, who had but a few days ago become Generalissimo of his armies, was taken away by the same dreadful scourge

which is now sweeping over this devoted city.* Thus we are surrounded by death. May we be prepared to meet our Judge, and keep our loins girded about, and our lamps trimmed and burning day and night. But although the Lord has tried us sore in our late visit to South Russia, He has also blessed us.† Yea, our afflictions themselves we consider as blessings for which we can never be grateful enough, and of which we are utterly unworthy. My expectations relative to the Jews were indeed disappointed, but instead of that the Lord opened me a great and effectual door among the Germans, whom I found all around in a state of mind such as I have never seen before. Besides the regular preaching in the sanctuary, which devolved upon me a number of times, I had regularly two meetings a week, which were crowded to overflowing by people from town, Edessa, and from surrounding villages; and when I left town to preach in the country, people gathered in from all quarters, so that in one instance, the only one when our attention was particularly directed to the subject, there were people from ten different places, and some from a whole day's distance, in several directions. Nor was it curiosity which brought them together. There was the most solemn attention paid to the preached word, often attended with loud weeping, and every where the pious were worked up to renewed zeal in the service of Christ, doubting and halting minds were confirmed, and careless sinners roused up from their slumbers, arrested in their career of sin and ruin, and brought over to the side of Christ. To particularize would require an extended journal. Suffice it to say, that I have never seen any thing in Europe so much like a regular American revival. We had truly a precious and refreshing season. Besides this blessing, dear brother, it has pleased the Lord to give us blessings even here. The summer before last, I succeeded to gather Germans into a regular service. The average attendance was twenty. Four of these came to the knowledge of truth soon often the opening of the service: others mocked and cursed, but others still were at least reformed somewhat as to their morals. On returning hither from Russia, I immediately resumed my German service, and the attendance is rather larger. I now look confidently for the divine blessing this year also, for "his power and grace are still the same, and let his name have endless praise."

Among the Armenians here a great work of grace commenced some three or four years ago—all small like a grain of mustard seed, and has grown amazingly ever since....Nor can I go into the hundred details of the work here. Suffice it to say there are now multiplying among them *true converts*, as far as we can judge, of all classes in society, not excepting the rich banker, nor the bishop, nor the priest, nor the teacher of youth, nor the man of science, so far as that is found among them. And still larger numbers of the nation entertain at least enlightened views on divine truth, *all making the word of God the only and sufficient rule of faith and practice*, while even the superstitious priests and laymen are so ashamed of the corruptions of their church, that they confess it themselves, and dare not, at least professedly and openly, oppose the progress of light among them.

Among the Greeks it is otherwise. You will probably have learned by the time this reaches you, that all the Greek missionary schools in Smyrna (save one) and in Broosa are shut by ecclesiastical power. Some want of gentleness on the part of one or another missionary may have given fire to the combustibles in that denomination, but certainly those materials existed before. The Greeks are *exceedingly worldly, and exceedingly superstitious.*

* After penning this, and from good authority too, we were happy to learn, through the Pasha's doctor, that the report is unfounded, that the Pasha has not the plague, and is better to-day.

† Mr. S. refers to an afflictive providence by which he and Mrs. S., during their absence, were bereaved of their two only children, the one dying on Sabbath, and the other on the Tuesday following.

The school left open at Smyrna belongs to Brother Temple, an American Missionary.

The Turks are coming along apace, but no open step can as yet be taken to evangelize them. It is, however, the highest time they should be looked after, and we rejoice in the provision made for them by the Board. The Jews are merged in superstition, worldly-mindedness, and poverty. That part of the Lord's vineyard requires "patience and faith." I have just finished printing an edition of 3,000 copies of the Psalms in Hebrew and Hebrew Spanish (their vernacular language), and when the plague shall have passed away a little, I shall see how they receive it. I am preparing the whole Old Testament in the same languages, and a lexicon, pretty extensive and thorough, also in Hebrew and Hebrew Spanish, i. e. their Jew-Spanish spelled out in Hebrew characters.

Thus you see that we are not without plenty to do, and not without a blessing from on high. May the Lord visit his whole vineyard more and more with the abundant outpouring of his Holy Spirit! It is truly refreshing to see people turn to the Lord, and all our trials are abundantly sweetened by the precious spectacle of poor wanderers flying to Christ, as clouds, and as doves to their windows. Let us but see sinners saved, and we are happy. But a reproving thought starts up. We know that all this world will one day be evangelized and saved; and why not be happy in anticipation? Truly, I think, we may; and though our tears must and will flow for those who choose ruin, yet we can smile through our tears, and cheer our hearts by the blessed thought that the day draws nigh when all shall know Him, from the least unto the greatest. And this joy in the Lord is our strength. Pray for us, and this great, dark Europe in which we live and labour.

Yours very truly and affectionately,

WM. G. SCHAUFFLER.

Tabreez, October 1, 1836.

Since our removal to Oormiah, we have been far more encouraged in our missionary work than we had ever dared to anticipate before. The Nestorians all welcome us most cordially to our labors; and the Muhammadans are very friendly to us. We have in our families two Nestorian bishops, and three priests, engaged in teaching us their language, in translations, &c. We have also in our families two very fine Nestorian boys. These all are studying our languague. In a large room in my house, we have a teacher's school. It has been very flourishing during the past season, numbering nearly fifty scholars. I superintend this school, and spend two or three hours in it daily, teaching English. On the Sabbath I preach to the scholars, and to the Nestorians residing in our families, and some others, as plain sermons as I could preach to a congregation in America. The Nestorians know much of the Bible; but they hold its truths in *unrighteousness*. Our prayer and hope is that the Holy Spirit may condescend to visit this ancient, but corrupt church, and purify and revive it, and cause it to send forth a heavenly radiance, before which even the abominations of Muhammad around us shall be compelled to flee away. But our hope is all in God; and it is delightful, as you remark, to turn from the death shade that surrounds us, and look steadily at the promises of God. Oh, his blessed word will ultimately triumph in all the earth!

Brother M. missionary to the Muhammadans of Persia, and two German missionaries, have recently made a tour to the south of Persia, and came near being murdered at Ispahan. They rather indiscreetly distributed a great quantity of Persian books—Scriptures—there, and the high Mullâh and the people became roused to indignation. The Mullâh prepared his mob, and directed them to murder the missionaries at such an hour. The missionaries became informed of the extent of the excitement, and sent to the Mullâh, hoping to appease him by proposing to honor him with a visit. The message had the

desired effect. The Mullâh was cooled down by means of it, and he dismissed the mob. It was afterwards ascertained, that only one hour remained, when the messenger from the missionaries reached the Mullâh before the mob would have executed their commission. The preparations for the tragedy were made. It seems obvious that the time has not yet come for direct religious efforts among the Muhammadans of Persia. Bloody law, and the most determined and deadly prejudice, are arrayed against them. We can preach to the Nestorians as openly, and as plainly, as we could to Americans. But efforts for the conversion of the Muhammadans, here, must for the present be *quite indirect.*

I look upon your station, and all India, with great interest as a field of missions. There you have Government to protect you and patronize your labors. Many of its enactments are, at least indirectly, aids to your missionary work. Every thing seems alive, and improving, and civilizing, around you. Here Muhammadanism—dead Muhammadanism—still reigns.

Affectionately yours, JUSTIN PERKINS.

EDITORIAL NOTES.

Several articles of religious intelligence, including notices of some of the London Society's Missions in the Bengal and Madras Presidencies, are in type.

Aleph and H. will be inserted.

Paroikos has just come to hand.

We are much obliged to Mr. A. for the Triennial Report of the American Mission Seminary in Jaffna, which we shall duly notice.

We shall not overlook Mr. Dunlop's Drinking Usages of Scotland, and Mr. Jeffreys' Charges against Public Opinion.

THE ORIENTAL CHRISTIAN SPECTATOR.

JULY, M,DCCC,XXXVII.

I.—Consistency of geological discoveries with sacred history.

It may seem just matter of surprise, that many learned and religious men should regard with jealousy and suspicion the study of any natural phenomena, which abound with proofs of some of the highest attributes of the Deity; and should receive with distrust, or total incredulity, the announcement of conclusions, which the geologist deduces from careful and patient investigation of the facts which it is his province to explore. These doubts and difficulties result from the disclosures made by geology, respecting the lapse of very long periods of time, before the creation of man. Minds which have been long accustomed to date the origin of the universe, as well as that of the human race, from an era of about six thousand years ago, receive reluctantly any information, which, if true, demands some new modification of their present ideas of cosmogony; and as in this respect geology has shared the fate of other infant sciences, in being for a while considered hostile to revealed religion; so like them, when fully understood, it will be found a potent and consistent auxiliary to it, exalting our conviction of the power, and wisdom, and goodness, of the Creator.

No reasonable man can doubt that all the phenomena of the natural world derive their origin from God; and no one who believes the Bible to be the word of God, has cause to fear any discrepancy between this, his word, and the results of any discoveries respecting the nature of his works; but the early and deliberative stages of scientific discovery are always those of perplexity and alarm, and during these stages the human mind is naturally circumspect, and slow to admit new conclusions in any department of knowledge. The prejudiced persecutors of Galileo apprehended danger to religion, from the discoveries of science, in which a Kepler and a Newton found demonstration of the most sublime and glorious attributes of the Creator. A Herschel has pronounced that "Geology, in the magnitude and sublimity of the objects of which it treats, undoubtedly ranks in the scale of sciences next to astronomy;" and the history of the structure of our planet, when it shall be fully understood, must lead to the same great moral results that have followed the study of the mechanism of the heavens; Geology has already proved by physical evidence, that the surface of the globe has not existed in its actual state from eternity, but has advanced through a series of creative operations, succeeding one another at long and definite intervals of time; that all the actual combinations of matter have had a prior existence in some other state; and that the ultimate atoms of the material elements, through whatever changes they may have passed, are, and ever have been,

governed by laws, as regular and uniform, as those which hold the planets in their course. All these results entirely accord with the best feelings of our nature, and with our rational conviction of the greatness and goodness of the Creator of the universe; and the reluctance with which evidences, of such high importance to natural theology, have been admitted by many persons, who are sincerely zealous for the interests of religion, can only be explained by their want of accurate information in physical science, and their ungrounded fears lest natural phenomena should prove inconsistent with the account of creation in the book of Genesis.

It is argued unfairly against Geology, that because its followers are as yet agreed on no complete and incontrovertible theory of the earth, and because early opinions advanced on imperfect evidence have yielded, in succession, to more extensive discoveries, therefore nothing certain is known upon the whole subject; and that all geological deductions must be crude, unauthentic, and conjectural.

It must be candidly admitted that the season has not yet arrived when a perfect theory of the whole earth can be fixedly and finally established, since we have not yet before us all the facts on which such a theory may eventually be founded; but, in the mean while, we have abundant evidence of numerous and indisputable phenomena, each establishing important and undeniable conclusions; and the aggregate of these conclusions, as they gradually accumulate, will form the basis of future theories, each more and more nearly approximating to perfection; the first, and second, and third story of our edifice may be soundly and solidly constructed, although time must still elapse before the roof and pinnacles of the perfect building can be completed. Admitting, therefore, that we have yet much to learn, we contend that much sound knowledge has been already acquired; and we protest against the rejection of established parts, because the whole is not yet made perfect.

It was assuredly prudent, during the infancy of Geology in the immature state of those physical sciences which form its only sure foundation, not to enter upon any comparison of the Mosaic account of creation with the structure of the earth, then almost totally unknown; the time was not then come when the knowledge of natural phenomena was sufficiently advanced to admit of any profitable investigation of this question; but the discoveries of the last half century have been so extensive in this department of natural knowledge, that, whether we will or not, the subject is now forced upon our consideration, and can no longer escape discussion. The truth is, that all observers, however various may be their speculations respecting the secondary causes by which geological phenomena have been brought about, are now agreed in admitting the lapse of very long periods of time to have been an essential condition to the production of these phenomena.

It may therefore be proper, in this part of our enquiry, to consider how far the brief account of creation, contained in the Mosaic narrative, can be shewn to accord with those natural phenomena which will come under consideration in the course of my present essay. Indeed, some examination of this question seems indispensable at the very threshold of an investigation, the subject matter of which will be derived from a series of events, for the most part, long antecedent to the creation of the human species. I trust it may be shown, not only that there is no inconsistency between our interpretation of the phenomena of nature and of the Mosaic narrative, but that the results of geological enquiry throw important light on parts of this history, which are otherwise involved in much obscurity.

If the suggestions I shall venture to propose require some modification of the most commonly received and popular interpretation of the Mosaic narrative, this admission neither involves any impeachment of the authenticity of the text, nor of the judgment of those who have formerly interpreted it otherwise, in the absence of information as to facts which have but recently

been brought to light; and if, in this respect, geology should seem to require some little concession from the literal interpreter of Scripture, it may fairly be held to afford ample compensation for this demand, by the large additions it has made to the evidences of natural religion, in a department where revelation was not designed to give information.

The disappointment of those who look for a detailed account of geological phenomena in the Bible, rests on a gratuitous expectation of finding therein historical information, respecting all the operations of the Creator in times and places with which the human race has no concern; as reasonably might we object that the Mosaic history is imperfect, because it makes no specific mention of the satellites of Jupiter, or the rings of Saturn, as feel disappointment at not finding in it the history of geological phenomena, the details of which may be fit matter for an encyclopedia of science, but are foreign to the objects of a volume intended only to be a guide of religious belief and moral conduct.

We may fairly ask of those persons who consider physical science a fit subject for revelation, what point they can imagine short of a communication of Omniscience, at which such a revelation might have stopped, without imperfections of omission, less in degree, but similar in kind, to that which they impute to the existing narrative of Moses. A revelation of so much only of astronomy, as was known to Copernicus, would have seemed imperfect after the discoveries of Newton; and a revelation of the science of Newton would have appeared defective to La Place: a revelation of all the chemical knowledge of the eighteenth century would have been as deficient in comparison with the information of the present day, as what is now known in this science will probably appear before the termination of another age; in the whole circle of sciences there is not one to which this argument may not be extended, until we should require from revelation a full developement of all the mysterious agencies that uphold the mechanism of the material world. Such a revelation might indeed be suited to beings of a more exalted order than mankind, and the attainment of such knowledge of the works as well as of the ways of God, may perhaps form some part of our happiness in a future state; but unless human nature had been constituted otherwise than it is, the above supposed communication of omniscience would have been imparted to creatures, utterly incapable of receiving it, under any past or present moral or physical condition of the human race; and would have been also at variance with the design of all God's other disclosures of himself, the end of which has uniformly been, not to impart intellectual but moral knowledge.

Several hypotheses have been proposed, with a view of reconciling the phenomena of Geology with the brief account of creation which we find in the Mosaic narrative. Some have attempted to ascribe the formation of all the stratified rocks to the effects of the Mosaic deluge; an opinion which is irreconcileable with the enormous thickness, and almost infinite subdivisions of these strata, and with the numerous and regular successions which they contain of the remains of animals and vegetables, differing more and more widely from existing species, as the strata in which we find them are placed at greater depths. The fact that a large proportion of these remains belong to extinct genera, and almost all of them to extinct species, that lived and multiplied and died on or near the spots where they are now found, shows that the strata in which they occur were deposited slowly and gradually, during long periods of time, and at widely distant intervals. These extinct animals and vegetables could therefore have formed no part of the creation with which we are immediately connected.

It has been supposed by others, that these strata were formed at the bottom of the sea, during the interval between the creation of man and the Mosaic deluge; and that, at the time of that deluge, portions of the globe which had been previously elevated above the level of the sea, and formed

the antediluvian continents, were suddenly submerged; while the ancient bed of the ocean rose to supply their place. To this hypothesis also, the facts I shall subsequently advance offer insuperable objections.

A third opinion has been suggested, both by learned theologians and by geologists, and on grounds independent of one another; viz. that the days of the Mosaic creation need not be understood to imply the same length of time which is now occupied by a single revolution of the globe; but successive periods, each of great extent: and it has been asserted that the order of succession of the organic remains of a former world, accords with the order of creation recorded in Genesis. This assertion, though to a certain degree apparently correct, is not entirely supported by geological facts; since it appears that the most ancient marine animals occur in the same division of the lowest transition strata with the earliest remains of vegetables; so that the evidence of organic remains, as far as it goes, shows the origin of plants and animals to have been contemporaneous: if any creation of vegetables preceded that of animals, no evidence of such an event has yet been discovered by the researches of geology. Still there is, I believe, no sound critical, or theological objection, to the interpretation of the word "day," as meaning a long period; but there will be no necessity for such extension, in order to reconcile the text of Genesis with physical appearances, if it can be shown that the time indicated by the phenomena of geology may be found in the undefined interval, following the announcement in the first verse.

In my inaugural lecture, published at Oxford, 1820, pp. 31,32, I have stated my opinion in favour of the hypothesis, "which supposes the word '*beginning*,' as applied by Moses in the first verse of the book of Genesis, to express an undefined period of time, which was antecedent to the last great change that affected the surface of the earth, and to the creation of its present animal and vegetable inhabitants, during which period a long series of operations and revolutions may have been going on; which, as they are wholly unconnected with the history of the human race, are passed over in silence by the sacred historian, whose only concern with them was barely to state, that the matter of the universe is not eternal and self-existent, but was originally created by the power of the Almighty."

I have great satisfaction in finding that the view of this subject, which I have here expressed, and have long entertained, is in perfect accordance with the highly valuable opinion of Dr. Chalmers, recorded in the following passages of his evidence of the Christian Revelation, chapter vii—"Does Moses ever say, that when God created the heavens and the earth he did more, at the time alluded to, than transform them out of previously existing materials? Or does he ever say that there was not an interval of many ages between the first act of creation described in the first verse of the book of Genesis, and said to have been performed at the *beginning*, and those more detailed operations, the account of which commences at the second verse, and which are described to us as having been performed in so many days? Or, finally, does he ever make us to understand that the genealogies of man went any farther than to fix the antiquity of the species, and, of consequence, that they left the antiquity of the globe a free subject for the speculation of philosophers?"

It has long been matter of discussion with learned theologians, whether the first verse of Genesis should be considered prospectively, as containing a summary announcement of that new creation, the details of which follow in the record of the operations of the six successive days; or as an abstract statement that the heaven and earth were made by God, without limiting the period when that creative agency was exerted. The latter of these opinions is in perfect harmony with the discoveries of geology.

The Mosaic narrative commences with a declaration, that "in the beginning God created the heaven and the earth." These few first words of Genesis may be fairly appealed to by the geologist, as containing a brief state-

ment of the creation of the material elements at a time distinctly preceding the operations of the first day: it is nowhere affirmed that God created the heaven and the earth in the first day, but in the beginning; this beginning may have been a epoch at an unmeasured distance, followed by periods of undefined duration; during which all the physical operations disclosed by geology were going on.

The first verse of Genesis, therefore, seems explicitly to assert the creation of the universe; "the heaven," including the sidereal systems; "and the earth," more especially specifying our own planet, as the subsequent scene of the operations of the six days about to be described: no information is given as to events which may have occurred upon this earth, unconnected with the history of man, between the creation of its component matter recorded in the first verse, and the era at which its history is resumed in the second verse; nor is any limit fixed to the time during which these intermediate events may have been going on: millions of millions of years may have occupied the indefinite interval, between the beginning in which God created the heaven and the earth, and the evening or commencement of the first day of the Mosaic narrative.

The second verse may describe the condition of the earth on the evening of this first day; (for in the Jewish mode of computation used by Moses, each day is reckoned from the beginning of one evening to the beginning of another evening). This first evening may be considered as the termination of the indefinite time which followed the primeval creation announced in the first verse, and as the commencement of the first of the six succeeding days, in which the earth was to be fitted up, and peopled in a manner fit for the reception of mankind. We have in this second verse a distinct mention of earth and waters, as already existing, and involved in darkness; their condition also is described as a state of confusion and emptiness, (*tohu bohu,*) words which are usually interpreted by the vague and indefinite Greek term "chaos," and which may be geologically considered as designating the wreck and ruins of a former world. At this intermediate point of time, the preceding undefined geological periods had terminated, a new series of events commenced, and the work of the first morning of this new creation was the calling forth of light from a temporary darkness which had overspread the ruins of the ancient earth.

We have further mention of this ancient earth and ancient sea in the ninth verse, in which the waters are commanded to be *gathered together* into one place, and the dry land to *appear;* this dry land being the same earth whose material creation had been announced in the first verse, and whose temporary submersion and temporary darkness are described in the second verse; the *appearance* of the land and the *gathering together* of the waters are the only facts affirmed respecting them in the ninth verse, but neither land nor waters are said to have been *created* on the third day.

A similar interpretation may be given of the fourteenth and four succeeding verses; what is herein stated of the celestial luminaries seems to be spoken solely with reference to our planet, and more especially to the human race, then about to be placed upon it. We are not told that the substance of the sun and moon were first called into existence upon the fourth day: the text may equally imply that these bodies were then prepared, and appointed to certain offices of high importance to mankind; "to give light upon the earth, and to rule over the day, and over the night;" "to be for signs, and for seasons, and for days, and for years." The fact of their creation had been stated before in the first verse. The stars also are mentioned (Gen. i. 16,) in three words only, almost parenthetically, as if for the sole purpose of announcing that they also were made by the same Power as those luminaries which are more important to us, the sun and moon. This very slight notice of the countless host of celestial bodies, all of which are probably suns, the

centres of other planetary systems, whilst our little satellite, the moon, is mentioned as next in importance to the sun, shows clearly that astronomical phenomena are here spoken of only according to their relative importance to our earth, and to mankind, and without any regard to their real importance in the boundless universe. It seems impossible to include the fixed stars among those bodies which are said (Gen. i. 17) to have been set in the firmament of the heaven to give light upon the eath; since, without the aid of telescopes, by far the greater number of them are invisible. The same principle seems to pervade the description of creation which concerns our planet; the creation of its component matter having been announced in the first verse, the phenomena of geology, like those of astronomy, are passed over in silence, and the narrative proceeds at once to details of the actual creation which have more immediate reference to man.

The interpretation here proposed seems moreover to solve the difficulty, which would otherwise attend the statement of the appearance of light upon the first day, whilst the sun, and moon, and stars, are not made to appear until the fourth. If we suppose all the heavenly bodies, and the earth, to have been created at the indefinitely distant time, designated by the word "beginning," and that the darkness described on the evening of the first day was a temporary darkness produced by an accumulation of dense vapours "upon the face of the deep," an incipient dispersion of these vapours may have readmitted light to the earth, upon the first day, whilst the exciting cause of light was still obscured; and the further purification of the atmosphere, upon the fourth day, may have caused the sun, and moon, and stars, to reappear in the firmament of heaven, to assume their new relations to the newly modified earth, and to the human race.

We have evidence of the presence of light during long and distant periods of time, in which the many extinct fossil forms of animal life succeeded one another upon the early surface of the globe: this evidence consists in the petrified remains of eyes of animals, found in geological formations of various ages. In a future chapter I shall show, that the eyes of the Trilobites, which are preserved in strata of the transition formation, were constructed in a manner so closely resembling those of existing crustacea; and that the eyes of the Ichthyosauri, in the lias, contained an apparatus, so like one in the eyes of many birds, as to leave no doubt that these fossil eyes were optical instruments, calculated to receive, in the same manner, impressions of the same light, which conveys the perception of sight to living animals. This conclusion is further confirmed by the general fact, that the heads of all fossil fishes and fossil reptiles, in every geological formation, are furnished with cavities for the reception of eyes, and with perforations for the passage of optic nerves, although the cases are rare, in which any part of the eye itself has been preserved. The influence of light is also so necessary to the growth of existing vegetables, that we cannot but infer that it was equally essential to the developement of the numerous fossil species of the vegetable kingdom, which are co-extensive and co-eval with the remains of fossil animals.

It appears highly probable from recent discoveries that light is not a material substance, but only an effect of undulations of ether; that this infinitely subtle and elastic ether pervades all space, and even the interior of all bodies; so long as it remains at rest, there is total darkness; when it is put into a peculiar state of vibration, the sensation of light is produced: this vibration may be excited by various causes; e. g. by the sun, by the stars, by electricity, combustion, &c. If then light be not a substance, but only a series of vibrations of ether, i. e. an effect produced on a subtle fluid by the excitement of one or many extraneous causes, it can hardly be said, nor is it said, in Gen. i. 3, to have been *created*, though it may be literally said to be called into action.

Lastly, in the reference made in the fourth commandment, Exodus xx. 11, to the six days of the Mosaic creation, the word *asah*, "made," is the same which is used in Gen. i. 7, and Gen. i. 16, and which has been shewn to be less strong and less comprehensive than *bara*, "created;" and as it by no means necessarily implies creation out of nothing, it may be here employed to express a new arrangement of materials that existed before.

After all, it should be recollected that the question is not respecting the correctness of the Mosaic narrative, but of our interpretation of it; and still further, it should be borne in mind that the object of this account was, not to state *in what manner*, but *by whom*, the world was made. As the prevailing tendency of men in those early days was to worship the most glorious objects of nature, namely, the sun, and moon, and stars, it should seem to have been one important point in the Mosaic account of creation to guard the Israelites against the polytheism and idolatry of the nations around them, by announcing that all these magnificent celestial bodies were no Gods, but the works of One Almighty Creator, to whom alone the worship of mankind is due.

The preceding article, we have taken from Dr. Buckland's excellent Bridgewater Treatise on "Geology and Mineralogy considered with reference to Natural Theology," which has just reached India, and which we regret we have not time to review. Our readers can compare the passage which we have given with the sentiments which we expressed in the review of Sharon Turner's Sacred History of the World, contained in our volume for 1834.—*Edit.*

II.—Toleration.

"Toleration"—"universal toleration"—"toleration is a great virtue"—"toleration is the most ennobling principle of Government,"—are the often repeated cries of the day; and an enquiry into a principle, so much extolled, flattered, and held up—a principle which professes to hold sacred and inviolable the opinions and creeds of every single individual, or class of individuals, and which is held out as a touchstone to try the purity, justice, and impartiality, of kings and legislators, may at least prove interesting, if it *does* not prove useful.

In forming any decision on the merits of those motives by which either individuals or communities are guided, our judgment can proceed by no way of future anticipation or speculation. We must commence *a preterito*; as no human skill can draw experience from what is to come, nor can reason or analogy march in advance of time. The most promising and luxuriant blossoms often wither fruitless away; and principles and measures, at first esteemed the greatest blessings, have often been found upon trial to prove the weightiest evils. It is from the volume of the past that all future calculations must be made; and from its ample page every inference and conclusion, without the verge of direct supernatural revelation, must be drawn. Applying this rule, then, to the principle of toleration, we are of course necessitated to explore the regions of antiquity, and examine if, among the monuments and wrecks of departed systems and dynasties, we can find any traces of its birth, its lineage, its matured development and influence, in the ample field of human nature. Rejecting all consideration of this principle, however, as it resides within the contracted sphere of individual action, we intend to view it only as displayed in the general system of human laws and governments. Human nature is a field in which we look for no new discovery; and as it continues in every age the same, so we must naturally expect to meet a corresponding similarity in every system of government, either past or present, erected for its control and guidance.

As we enter the most distant and gloomy stages of antiquity, we are glad to be led by those mighty finger posts of time, the pyramids, into the established and systematic government of Egypt. There, at the distance of nearly four thousand years, we behold an instrument of law, authority, and superstition, so fused and welded together, as ever to act inseparably; and so minute and piercing in its application, as to penetrate not only into every action of the living subject, but to maintain an influence over him when dead. We find a system of legislation descending even to the lowest minutiæ; but in this elaborate pile of jurisprudence we find no pillar of toleration yielding it a support. Here we behold a numerous and a well beneficed hierarchy—we behold gods enough, and to spare; for we have not man alone, but even beasts, and reptiles, and vegetables, clothed with the emblems and attributes of divinity. We learn, too, that these gods are objects of the deepest veneration, and that death was the penalty awarded those who either accidentally maltreated them or denied their godship. Here there was no place for infidelity, and less for speculation; for numerous admonitory statues, with their fingers on their mouths, inculcated on every beholder the necessity of believing on something about which he was to expect no information, and about which it was accounted impiety to enquire. But not in this only were the Egyptians intolerant, for they exhibited their hatred of toleration in a more hostile and inveterate manner. Some provinces disclaimed the divinity of those animals that were the ruling gods of another, so that many a bloody field has been contested to ascertain whether a cat of the Delta, or a crocodile of upper Egypt, was most worthy of divine honours. We see here nothing but a fierce intolerance; and nothing can be more probable than that it was this spirit which wrung the sweat from the Israelites, and inflamed the cruelty of their task-masters. It is generally in matters of religious faith and belief that intolerance rages and toleration is required. Both seem to be nurtured in the conflict of opposite systems of religion, and it is amid the frowning ruggedness of the one that we are to look for the tranquil beauty of the other.

Quitting the shores of Egypt, the great nursery of gods and mysteries, we pursue the steps of the Israelites sojourning under the guidance of their Almighty deliverer to the land of promise. We here recognise a system of government promulgated, fitted, and sustained, by God himself. Nor in this theocracy do we perceive the least sign or symptom of toleration—either externally as regarding other nations, or in its internal dispensations as regarding the Jews themselves. In the former instance, we see whole nations swallowed up in wrathful extermination; and in the latter we see this wrath poured out in woful measure upon the Jews themselves. They, indeed, might tolerate strange gods, or rather fall violently in love with them; but that toleration, or, more properly, affection, always drew down upon them the destructive vengeance of their jealous Ruler, and extracted from them the bitter tears of anguish and remorse. When they were commanded "to drive out all the inhabitants of the land from before them; and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:" they were also told that if they did not drive out the inhabitants from before them, "then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover, it shall come to pass that I shall do unto you as I thought to do unto them." If the command was often fearfully executed, its neglect was often as fearfully punished. From these premises a person might naturally ask if God is a tolerant God. We answer, that our preceding observations have been drawn from such facts as are spread thickly o'er the page of Jewish history, and that, confining them to the displays of the Almighty's will and power in the single government of the Jews only, we have not extended our views to their more general manifestations in

the vast sphere of universal providence. Reasoning, however, from analogy, we might be warranted in saying that toleration is no attribute of the divine character at all: for, if God tolerates not in one instance, we must, from the perfection and immutability of his nature, conclude that he tolerates in nothing. In man's finite apprehension he might appear to tolerate, because he appears slow to punish. Man looks to certain periods, turns, and revolutions, of time, and it is within their contracted circles that he tries to trace the operations of a hand, and to decide upon the counsels of a mind, which own no affinity with space or time, and which circumscribe the utmost bounds of eternity. If therefore the Deity appears slow to persecute or punish, this slowness no more indicates a spirit of toleration in him than did the tedious manœuvring of Fabius Cunctator indicate a cessation of hostility against Hannibal. Toleration must either mean a passive enduring or suffering of something conceived to be wrong, or it means nothing. And that the Deity can endure no opposition to his will, or determination, is plainly demonstrated in the deadly celerity of that blow which consigned mankind to sorrow and misery for the single fault of Adam, and made them heirs to innumerable evils, and monuments of divine intolerance. But it may be said that toleration is an act or exercise of grace. As it relates to human affairs it may appear to be so, and were we even to admit that it was so, and refuse to carry this admission farther, it is not to be thence implied that we strip the divine character of its attribute of grace. We assert that God is ever abounding in grace, and that this grace is ever in active operation. To compare great things with small, and the more to illustrate the subject, we will liken the human heart to a city, which pride, and a spirit of opposition or innovation, have *stirred* up to revolt. A General is sent against it, with orders to pardon fully in every thing, if it surrenders; but if it held out until taken by storm, he was to put all the inhabitants to the sword, and to raze the city to the ground. His army accordingly entrenches itself around it; the batteries open; and the storm of war pours in. According to his instructions a trumpet is sent, from time to time, to demand a parley and to offer terms; but both the herald and his terms are always spurned. The city is at length sorely pressed, its walls are dreadfully rent, its courage completely shaken, and the citizens begin to repent their having rejected the offers of the General. In the midst of this dismay they see a flag of truce again advancing. The bearer approaches, he represents their hopeless condition, their incapability of further defence, he points to the breaches where

> " By to-morrow's dawn shall vault
> The foremost of the fierce assault,"

and he concludes by offering the same terms as before. These are joyfully accepted, and the citizens capitulate, renounce their errors, and are pardoned. In the same way the Almighty by his grace besieges the human heart. He is continually offering it terms; but as the hostility of the besiegers was not slackened while they sent their summonses to the city, nor did it abate until the capitulation was signed, and the standard of rebellion torn down, and trampled on, so God, while he is gracious, never ceases to persecute and punish defiance, until the rebel submits and humbles himself before him. We might pursue the figure still further, and we might also shew that, in the great scheme of redemption, the Deity tolerates nothing contrary to the perfection of his divine nature; but this would be digressing too far from our subject.

In search of toleration we accordingly quit the land of Judæa, and, after casting a despairing glance among the Persians and Syrians, we embark for Greece. A short and easy passage brings us to the shores of Attica; we land at the Piræus, and immediately enter Athens, the mistress and mother of liberty, philosophy, and arts. We soon observe the city to be all in commotion; the streets are completely crowded; and the noise and the hum is deaf-

ening. On enquiring the cause of a movement more than usual, even in this stirring city, we learn that the great Pericles is now pronouncing from the tribunal the funeral oration of those who fell in the last campaign. We accordingly press forward in haste and anxiety; but arrive only in time to catch the last applauses of the multitude, and to see the orator descending and giving place to another about to address the people. This second speaker, from the appearance of his robes, is evidently a Judge of the Areopagus. His aspect is sour and sullen, but he appears to make no unfavorable impression on a people, studious of exterior grace and beauty. On the third step of the tribunal stands a priest of Ceres: his hollow eyes are lighted with a glare of malice, and he evidently intends to second the Areopagite. Let us draw closer. The speaker waves his hand, a deep silence prevails, and he at once denounces the philosopher Anaxagoras for impiety to the gods. The people applaud the denouncer; their countenances bespeak the utmost indignation; and fierce and malignant scowls are darted at Pericles, who stands a little in rear of the tribunal abashed and confounded. And has the patron and pupil of Anaxagoras nothing to say in behalf of an honored master? Has the first man in Athens no vindication to offer for him who trained and exalted his ardent ideas, and whose wisdom was the fuel of that eloquence which astonished and delighted not Athens but Greece? Behold! with the youthful Alcibiades hanging on his arm, he walks silently away, and leaves the doom of Anaxagoras to be fixed without a word.

Under the freest governments of Greece, toleration never attempted to show its head. It was death to deny either the authority or ministry of the gods; and so severe and rigid was the enforcement of this penalty, that neither senators, philosophers, nor warriors, not the wisest nor the most venerable heads, could find refuge from it, but in escape and exile. It is common at this day to regret that intolerance which forced Anaxagoras to fly—which tied the tongue, and blighted the civic and martial wreaths, of Pericles—which presented Socrates with the hemlock—which drove Plato into concealment, and compelled the "mighty Stagyrite" himself to take refuge in a lonely island, to prevent, as he said, "the Athenians from committing another murder on philosophy." It would, however, be useless to multiply instances to prove that toleration was a virtue unknown in Greece. Not only was direct atheism always quenched by poison, but the same antidote was always unhesitatingly administered to those who showed the least irreverence to the popular belief. "And so great was the terror thus inspired, that even those sages who in their hearts disbelieved the popular superstitions were fain to conceal their opinions, and be diligent in the prescribed forms of outward homage and adoration. They might have cherished *esoteric* and *exoteric* doctrines; but it is by no means evident that they always practised the latter, merely with the view of upholding a popular form of superstition as an instrument of better government; and that the former were privately infused into those only who had been innoculated with philosophy, and admitted into the company of the wise. That the work of popular delusion was conceived by cunning heads and executed by cunning hands is pretty evident; but it is equally plain that these artful craftsmen became the victims of their own ingenuity. They indeed deluded the multitude; but themselves became inextricably involved in the delusion. This, like the genius of the box, first ascended in smoke, blinding, blackening, and confusing; and if they who let it loose prided themselves in the potency of their charms, their vain glory quickly subsided, when they beheld the clouds of smoke curling and wreathing into compactness, gradually acquiring the solidity and shape of bodily reality, and at length standing forth in the monstrous dimensions of a giant, whom no spell could conjure down, and whose iron club was ready to descend on the heads of all who fell not down and worshipped him. It is easy to see that the esoteric doctrines were concealed, not from any prejudice

of not enlightening the people, but from the fear of provoking the people, and from a desire to avoid the efficacy of a dose of poison. Every philosopher studied to appear devout; and Socrates in his defence pleads his humility and reverence towards the gods.

These religious persecutions of the Greeks have generally been accounted, by both ancient and modern writers, as the effect of envy, corruption, and malice, and that religion was assumed merely as a cloak to these baser passions. We know that these and other as ignoble motives have ever continued to mask themselves in whatever principle has been for the time most popular and predominant; but this only shows that in those days they were covered by the shield of intolerance, as, perhaps, they now are by the shield of toleration. We know further that, when a religious cry is raised, these passions always contrive to render it more loud, and furious, and unthinking. A cry of this nature is moreover useless, unless re-echoed by prejudice; and this prejudice would be of no advantage, unless it submitted to be blindfolded and led by selfishness, and envy, or avarice. The day is scarcely yet gone by, since the cry of the "*church is in danger*" was a signal to rally all the selfish interests and spiritual pride of England—when it resounded through church and hall; when it was preached by the churchman, and repeated by the statesman; when it polluted the robe of the legislator, and stained the ermine of the Judge.

We now take up the ponderous volume of Roman history, and open it at the chapter of the Augustan era—a period marked with important events, and studded with the most brilliant efforts of Roman literature, philosophy, and art. Here, we think, we have lighted on toleration at last. We find no philosophers poisoned for being atheists, sceptics, or latitudinarians. We see no generals or statesmen exiled or hunted about for impiety to the gods. And we behold the whole heathen theocracy from every country between the Syrtis Major and the Ultima Thule, assembled as to a general congress. In such a mixed assembly we expect to find some bickersome contest, or, at least, some disputes about precedency. We are, however, happy to find the whole conclave warmed with the greatest degree of concord and harmony; but a keener scrutiny assures us that they are all of one family, and very closely connected together, and our admiration soon changes into feelings that tell us we should be disappointed were we to find such a close consanguinity producing any thing else. Plutarch, and before him other heathen writers, maintained that one great Spirit presided everywhere, and that the other as inferior gods had different names and different attributes assigned them, according to the degree of patronage they afforded any particular country. They, in fact, exercised the same functions, and had the same duties to attend to, as the saints of Popish hagiology. And the Mars of the Capitol, the Apollo of Delphi, and the Ceres of Athens, were no more, and did no more in their day, than St. Peter of Rome, St. Januarius of Naples, or our lady of Loretto, of whom they were in a certain sense the antitypes. But no Catholic votary of St. Januarius, however much he might stick up for the honor of his patron saint, would think of accusing of heresy another who rejoiced in the protection of St. Peter. The eloquent historian Gibbon sometimes praises the toleration of the Romans, but we must recollect that in the gallery of gods at Olympus, where was ranged the family of Jupiter, every nation was allowed to pick and choose for itself; and if one selected a God, and the other a Satyr, it would be unfair to persecute either for their taste. The Romans were accordingly never guilty of such severe impoliteness, and always admitted the gods of every country to public honors, to games, and to a festival. But when a religion arose which disdained such honors—which rejected Mars as a devil, and condemned Jupiter as the prince of devils—which held their sacrifices in abomination—which despised the rod of the augur, and the fire of the vestal, and the

leaves of the Sybil, and the divination of the soothsayer—which laughed to scorn the voice of the oracle, and which proclaimed itself as the revelation and gift of a God who held all other gods and their worshippers in the utmost abhorrence, *then* did they tolerate? While Greeks, Romans, and others, worshipped the members of one divine family, either singly, or collectively, it mattered little whether their vows were paid at the Pantheon, or the Ceramicus. They were worshippers of the same divinities, and a Roman who preferred the protection of Jupiter would think it an impiety to persecute a follower of the same Apollo, whom he himself went to consult at Delphi, and whom he admitted amongst his Penates; but on a Galilean who denied the power and glory, and even the existence, of his gods, he was ready to inflict the utmost fury of his intolerance, to haul him to prison, to despoil his goods, to drag him on to the arena of the amphitheatre, and to make the most ingenious and devilish tortures the subjects of his sport and pastime. It is, therefore, plain that the Romans never tolerated. They only adopted, amalgamated, and worshipped. And with respect to their toleration of philosophy, we affirm that they had none to tolerate. The Roman philosophy was wholly exotic, and had already passed the ordeal of Grecian intolerance, and was purified by persecution, ere ever it was translated to the pages of Virgil, or Cicero, or Seneca.

With hopes disappointed, but still not despairing of success, we rapidly pursue our object down the ample stream of Roman history. Unscathed, we thread our way through the persecuting fires of Nero in the Campus Martius, the Smithfield of the ancients; and, after bestowing a solemn look at the Apostle Peter, suffering for that faith, for which his pretended successors were to kill and burn so many, we pass swiftly by the philosophic rage of Trajan, and the more brutal ferocity of others, till, having waded through the slaughters of Diocletian, we at length find refuge beneath the victorious banner of Constantine, and joy to behold the emblazonry of the cross reflected on the bosom of the Bosphorus. On looking back we behold intolerance smoking like a huge volcano. We see at times the lurid flames bursting from its bowels, and the lava flaming down its sides; and again we behold it shrouded in a hood of pitchy darkness, as if brooding over those stores of destruction which, when bursting with repletion, it would belch upon the plains below.

From the very moment that Christianity became the acknowledged religion of the Roman Empire, intolerance assumed a fiercer energy, and a more decided air of cruelty. And even long before a Christian hierarchy was set over the spiritual interests of the Roman world, the rage of intestine division, and the bitterness of scholastic and polemical disputation, had broken and mutilated the unity of the church. Nor were these cankering dissensions and internal eruptions maintained only in the intervals of public persecution, for mutual reproaches and excommunications were vented with a dying malignancy even from beneath the axe of the lictor, and from amid the flames of martyrdom. The Gnostic reviled the Arian—the Arian scoffed at the Nazarene, and a Pagan questor bound them all together to the stake. It was in this rent, and soiled, and bleeding, condition that Christianity was first placed beneath the shelter of the Imperial purple. But that protection, instead of allaying, seemed to raise and fan the flame of sectarian animosity; and the arms of a converted soldiery were often employed to allay the religious strife of their irritable pastors. Our space, however, will not permit us to linger among the religious broils and disputes of those days. We therefore pass through the needles of Eutychianism and Nestorianism, escape the dangerous snares of the Homoiousion and Homoousion, press between the blue and green factions of the Hippodrome, and, after being nearly knocked on the head for an Iconoclaust, we return to Rome, after beholding from the deck of a Venetian galley the last of the Constantines

perishing amidst the ruins of his empire. Another dynasty now seizes the sceptre of the East, and another religion is promulgated from the altar of St. Sophia; but intolerance dims the lustre of the Koran, and the sword of the Prophet is eaten with the rust of persecution.

On again entering Rome, we feel struck and amazed at its strange and altered appearance. Some centuries have passed since the persecution of Christianity has ceased to amuse the languor, and divert the idleness, of a Roman populace; and many mighty and violent changes have passed over the eternal city since she held the footstool of the Cæsars. The Goth, the Vandal, and the Hun, have all swept, like the spirits of desolation, through her halls and porticos. Her statues have been broken—her gods and heroes mutilated—her amphitheatres are in ruin—her Circus lies waste—her Forum is without a tribunal—and, amid the sepulchral vestments of numerous monks and exorcists, we look in vain for the *pallium* of the senator, or the *toga* of the orator. But amidst this general wreck and decay, amidst the dilapidation brought on by war and time, we are surprised to find that mighty ambition which once grasped at the sovereignty of the world still living in active and ardent existence; shorn indeed it is of all its former legionary strength and prætorian splendour, but, nursed by a banded conclave of religious dignitaries, and exerted by a POWER which can unfold the glories of heaven, or unbar the terrors of hell, it strives hard to overlay a world lying low in ignorance and delusion, and to impress the conviction and reality of its power not only upon the animal, but upon the moral, world also. It is in the councils of the Romish Pontiffs, surrounded by licentious trains of familiars and gangs of ruffian *condottieri*, that we first behold intolerance reduced into a systematic policy, and refined into a science which, were we to pursue through every stage of their operation, we should find devouring more flesh than did ever the sword of conquest or invasion; and groping after lower prey than the eagle of heathen Rome would stoop its wing for. From the day that a proud and usurping priestcraft first deposited the keys of heaven in Rome, there also sat down the great genitrix of intolerance, the mother of lies and delusions.

> ——————"About her middle round
> A cry of hell hounds, never ceasing, bark'd
> With wide Cerberean mouths full loud, and rung
> A hideous peal; yet, when they list, would creep,
> If aught disturbed their noise, into her womb,
> And kennel there, yet there still bark'd and howl'd."

As we advance into the more crowded arena of modern history, we perceive that we are more and more receding from the object of our search, and as the cries of intolerance become more loud and piercing on every side, we find it difficult and perplexing to fix our attention on any particular quarter: for, scarcely have the hostile shouts of the Guelphs and Ghibbelines, and the loud shock of rival excommunications encountering midway between Rome and Avignon, died upon our ears, when we are stunned by the crash of the Byzantine empire, the screams of Vaudois, and the opening claps of the Reformation. As this great event discloses itself, the foreground of the picture becomes more grouped and animated, while the perspective masses are obscured in a shade more dark and louring. Intolerance now unsheaths a keener brand; men "set their faces like flints;" opposing principles are drawn out, and sharpened to their finest edge; and the powers of LIGHT and DARKNESS commence a deadly struggle, which time has not yet brought to a close. To follow the details of this conflict from the dawn of the Reformation up to this day, would be a task too comprehensive for the limits of this paper; and were we to class under each proper head the many occasional episodes of party strife, and other "residual phenomena," that break off like tangents from the oppressive collision of the two main bodies, we might swell

this paper into a treatise. We therefore quit the main road of history, and proceed to remark more generally upon the subject.

From the views we have here given of the Christian religion, the reader will probably be anxious to know if we consider toleration to be a feature in the face of real vital Christianity. We reply, that we have already pretty clearly explained ourselves on this point in a preceding paragraph. We there showed that toleration was not an act of grace, and as the Christian dispensation is one entire act of grace, it consequently can have no affinity to the other. But, further, we affirm that perfect Christianity is truth. Now to say that truth tolerated truth would be nonsense. Truth must always mingle with, unite with, and enjoy, truth. But it would be equally absurd to say that truth can tolerate error; and as the Christian religion is truth itself, and loves and delights in truth, it cannot tolerate error, and is consequently an intolerant religion. The only difference in the intolerant measures pursued by TRUTH and ERROR lies in this, that the former leans to mercy, while the latter is always either dabbled with blood or spotted with crime. When truth rebukes, error raves. When the former chastises, the latter kills. Truth has always been ready to resist error, and, if possible, persecution; but this resistance has always been forced upon her, nor in its prosecution did she ever use an Inquisition, or a Star Chamber—a Montfort, an Alva, a Bonner, or even a Laud. In fact, truth has as yet generally appeared as the persecuted, and not the persecutor; but amidst all its sufferings toleration was a remedy never thought of. It never cringed, it never courted, it never flattered. It never disguised itself in any mask, or character, by which it could not be known. It never counted upon the strength of its enemies. It was never dazzled by kingliness, or power, or splendour. It never cried peace, peace, when the price of that peace was compromise, or silence, and submission. And always when most oppressed, and trodden upon, it never ceased to proclaim its invincible and undying hostility to error.

From what has now been said some may readily suppose, that we at least are no ways partial to the doctrine of toleration; but so far from this being the case, we profess our utmost readiness to subscribe to this doctrine, if any one will point out where, or in what, it exists, or even where it may be seen; as for our own part we are more than sceptical of its existence at all. We, in fact, hold both the word and the doctrine, in their present accepted sense, to be nothing but mere fallacies; for it is plain to the least consideration that toleration is a term employed by many without any distinct signification—by thousands as a mask for hypocrisy—but most frequently as a byword for intolerance itself. No one is so ready to cry out toleration as he who has been baffled and beaten in his schemes of intolerance. But he uses the term not out of a spirit of peace or reconciliation; he only tries to avert and delay the rage of his antagonists while he contrives and musters up means for another struggle. It is said at the present day that the Romish and Reformed systems of religion tolerate each other; but men are apt to think and speak thus, because they are now unaccustomed to the sight of continual burning and massacreing; and it is not until a man's neck is in hourly danger of being severed, that he keeps his feelings always on the alert, and becomes peculiarly clear-sighted in distinguishing friends from foes. A man may, moreover, be as intolerant without the aid of the gibbet or faggot as with it. And he may, especially in this age, persecute those opinions which he conceives to be wrong with as much force and vehemence as ever they endured in any former process they might have passed through. The only thing that distinguishes the intolerance of this era from that of others, is the difference that appears in the weapons employed. Men now employ the printing press where their ancestors employed the scaffold. And a pamphlet, a sermon, or even a novel, does the work now which formerly belonged to the thumb screw, the boot, and the fetter. The same spirit still remains, nor (as has been said) has the

sting yet been drawn from it. It, too, still remains to pierce, to trouble. and annoy; the only difference is, that it is now so refined as to penetrate and wound the soul to death, without tearing and lacerating the flesh, and wounding or killing the body. That two parties are not continually at blows with each other, is no more an argument for toleration, than it would be just for a person to argue against the danger of a barrel of gunpowder which did not happen to blow up the minute he was passing it. Neither party knows the moment when circumstances may drive them to extremities; and it is a fact that jealousy of feeling is ever watching and preparing for some eventful struggle. In fine, a man who conceives himself to be right will no more endure the opinions of another than (to use a mechanical illustration) a labourer would tolerate any load or burden but his own. In carrying his own burden he experiences both enjoyment and delight, because it brings him support, and enables him to maintain a wife and family: but were another labourer to attempt to impose his burden upon his shoulders, he would not only show a decided resistance, but would, if he were able, maltreat both the one and the other. We may lay it down as a fact drawn from the soundest analogy, that, until the final triumph of truth, there will be persecution and intolerance; but in what characters these will be always displayed no present judgment can decide. Were we to select from antiquity any period resembling the present, we would choose the latter part of the reign of Constantius, and the whole of his successor's Julian. In the former, we behold the concoction of an artful policy, which was to tempt, stupify, and kill, without any violence; and in the latter we behold that policy put in motion, and carried on with a zeal and perseverance whose effects were truly astonishing. So in these days we behold the Romish system awaking as from a lethargy brought on by exhaustion and disappointment in former persecutions. We see it trying to conceal every appearance of former ferocity and deformity, and using every blandishment, and alluring device, that can recommend it to popular favor, and drown all recollection of the past. In Great Britain we see the great mammoth of iniquity couched under the mask of toleration. And on the continent we see a priesthood never known to smile, but at the sight of human misery, assuming an air of the most benign philanthropy—condemning all manner of harshness—ever lifting their eyes in pity—praising whatever appears to have numbers on its side—pursuing every popular foible, and always more ready to applaud than to condemn. But in all this we see the elements of another mighty struggle which is likely to be prosecuted with instruments of a harder texture, than printer's ink or paper.

To conclude, we pass over many ideas which suggest themselves, but whose examination would only tend to corroborate the view we have already taken, namely, that toleration has neither a moral nor a practical existence—that it is a mere delusion—a "*vox et preterea nihil.*"* S.

III.—Proposal regarding monuments for the dead. †

Stones delapidate, but the bliss of a soul converted and saved endures for ever! These considerations have induced me to devote all money which I can spare to publish....., instead of spending even the smallest sum for the erection of a tomb-stone; and I beg to explain here my reasons more at large, merely to justify myself, and to show, by this specific instance, how I think

* We confess that we cannot exactly see the author's drift in this essay. We have inserted it, however, on account of its many particular excellences, and expecially the richness of its historical allusions.—*Edit.*

† Sôme Christian friends, deeply sympathising with Dr. Schmid on the almost contemporaneous death of three of his children, have erected a monument over them. Dr. S. states what his own views and desires on this subject are.

we ought to endeavour to accommodate, more and more, all our actions, and our whole mode of thinking and feeling, to the spirit of the gospel: but I am far from wishing to intrude my views upon others, to dictate to their consciences, or to hurt their feelings by dogmatizing. For I am convinced that every Christian teacher ought most strictly and conscientiously to observe the principle, that what is not commanded in the law of Christ *with plain words*, he should propose for the serious consideration of his fellow Christians with the utmost caution, diffidence, and tenderness, and never attempt to lay a burden on their consciences, or make it an occasion for altercation, irritation, and schism, although *he himself may consider it as a matter of conscience to conform, in his own conduct, to his conviction.* For I readily grant that the Scriptures nowhere forbid general honors, or the placing of tomb-stones. It is related with no kind of disapprobation that different friends of Jesus bestowed, and intended to bestow, upon him such honours; yea, he himself approved of the woman's anointing him: "Ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She has done what she could: *she is come beforehand to anoint my body to the burying.*" Mark xiv. 7, 8. *The Gospel does not forbid the expressions of love and tendency towards those who are dear to us.* But still I beg to suggest the question whether the words "*she did what she could*," mean "she expended as much as she was able," or whether they do not rather intimate, "*she honoured me in the best manner* SHE KNEW," implying that, when the Holy Spirit will have been poured out, and the Christian church will have been led, by that Spirit, more perfectly into all truth, better and more useful and acceptable means will be devised to serve and honour Christ in his members. For the gospel does neither command in express words the establishment of bible and tract societies, and, notwithstanding, it is now acknowledged by every Christian, that such societies are all but by *express words* enjoined in holy Writ, as much as the *oral* preaching to every nation on earth; and if a professed follower of Christ would refuse his aid to such societies, because he finds no express command in the Bible to do so, he would excite general astonishment. And if the Holy Spirit has led the Christian church to the conviction that it is the bounden duty of every believer to lend an helpful hand to the promotion of such societies, it seems unreasonable to suppose, that he would disapprove of the conduct of an individual, or of the whole church, if they relinquished the long established custom of placing stones over the dead, and if they employed, instead of it, the money, much or little as it may be, in giving drops of living and spiritual water to the "little ones" of Christ's flock, or in seeking to gather more sheep into Christ's flock, and making them fellow-heirs of eternal glory. Let every one do with his worldly goods as *conscience*, not custom, commands him, but let that individual not be censured and condemned who feels constrained in his conscience to spend *every means* in his power to benefit his fellow-creatures by what he thinks to be the most effectual means, and most acceptable to Christ, and most conducive to promote His honour.

It is true, a tomb-stone with an appropriate monitory inscription *may* lead one or the other who visits the place to serious thoughts, and be the means of his edification or conversion, and there are instances that this *has* been the *case*. But how few of those who *need most* such admonitions visit the burying-ground! They flee far away from such "melancholy" places! And even if they visit them, even if they receive a good impression, how seldom does it follow them to their houses, and remains in their memories! But if the money which a tomb-stone would cost were employed to print a single memorial of the life of the departed, or only a few traits of his character, or facts and occurrences of his life, or such sayings of his as might prove instructive and edifying; or the funeral discourse, or a good religious poem written on his remembrance, or shorter or longer extracts from a soul-stirring author, (per-

haps an old one, one who is little read, e. g. the 9th chapter of Baxter's Saints' Everlasting Rest, "*On the duty of Christians to seek the salvation of others,*" or even a small selection of passages from Young's Night Thoughts,) and if such a paper (entitled perhaps "N. N.'s Funeral Monument" &c.) were widely circulated amongst his friends and others, it would certainly be looked upon by different persons in very different ways, be laid aside by some with a smile at the novelty, and would still, under Divine blessing, sooner or later, on proper seasons, or times of trial and affliction, lead many a soul to the source of comfort and peace, or awaken the unconcerned from the sleep of sin, so that he, in whose memory the paper was printed, "*though dead, yet speaketh.*"

Notwithstanding, I myself should not wish that this practice became as general as that of placing tomb-stones, because it would in that case soon degenerate likewise into a nourishment of vanity, and give occasions to flattery, and do as much harm as good. In many out-stations of India, and under many circumstances, the adoption of this method of doing good would even not be easy or advisable. The determination of this must be left to the ingenuity and inventiveness of Christian charity. Many sincere Christians who approve of the *principle* would not like *this proposal*, and consider it as Christian ambition in a new shape; they would rather do good without such publicity. Let then such individuals remember how many thousands of children in this country are not yet brought to the Saviour "*that he might bless them;*" who are still destitute of the means of learning how to believe in him, to love him, and to be delivered, through him, from a sinful nature, the cause of all misery, temporal and eternal. Let them also remember how much, how infinitely much, is still to be done to train up good schoolmasters, and to obtain a sufficient number of good school-books. Let them spend the money, which they would otherwise employ for tomb-stones, in founding or supporting good schools. What they thus have done in secret, will once be rewarded openly; and their friends, whose ashes are thus deprived of a tomb-stone, would rejoice for ever over many sinners who are saved by means of such donations for schools. How soon would the appearance of a heathen country be entirely changed into a terrestrial paradise by the general adoption of this *principle* of charity! The endless fields of "dead bones" would soon begin to move and to shake, the dead bones would be clothed with sinews and flesh; and we should soon see everywhere colonies of living and happy beings, instead of assemblages of *tomb-stones.*

The wish to protect the bones of those who were once so dear to us against being sooner or later disturbed and scattered to the winds is, I allow, very natural to a tender heart, and seems to be the principal cause, that the custom of placing sepulchral monuments has come to us from Roman antiquity, and is so general. Equally natural is also the wish to mark the place where the remains of those whom we loved, are resting, in order that we, or our friends, may visit the place at any future period, to pay the tribute of a tear of remembrance, and to be stirred up to salutary meditation. But, I would ask, Of what importance is the knowledge of the *very spot?*

A little sister of mine, who was (I say it without hesitation or self-deceit) the most loving and lovely child whom I ever knew, who was beloved by every one in the parish (three villages) over which my father was pastor, *has no monument over her grave,* although it was *expected* that she should receive that honour which many peasants of the parish enjoyed; but the money was needed to give me and my younger brother a classical education. I do not think that even my father has a tomb-stone. I hope, if life is spared, to visit, ere long, the ground where their ashes rest, and I know I shall receive just as much edification by visiting the *ground,* although I am ignorant of the very *spot* where they have been buried, and although I know that their dust and bones are now mingled with those of some peasant. Shall our pride follow us even into the grave, and endeavour to prevent our dust being con-

founded with the dust of some other fellow-sinner? If this is justifiable by philosophy or Christianity, then we ought, in order to be consistent, to gather their ashes into *urns*, as the Greeks and Romans did, or we ought to make *mummies* of them as the Egyptians; or, if such mutilation of the structure of a beloved body is revolting to our feelings, we must put in requisition all the discoveries and resources of modern chemistry, in order to invent the art of *petrifying* them. But if all these proposals are against the tastes and popular ideas of our present age, why use so beggarly and insufficient an expedient as a *stone* to preserve the memory of a spot, or of a name? Why not employ that money to put a monument by the performance of an act *of love to the living*, in memory of the departed, which lasts beyond the grave? Will such an act not be more pleasing to the departed soul than the most splendid stone?

And yet, it will be replied that the idea of our bones being scattered and exposed to the light of the day was in all ages a revolting one to the human mind; and perhaps the verse of Horace will be alleged: "The bones of Quirinus will be dispersed and sacrilegiously exposed to view by the insulting Conqueror!"* But I would ask, is not this horror, after all, a remains of heathen superstition, only dressed up in a specious cover? True philosophy, and still more the doctrine of the immortality of the soul, brought to light, and fully established by Christ, should teach us to look higher than the dust. Even Horace says, (somewhat inconsistently with himself,) "Omit the empty honours of the sepulchre."† If even heathens said so, whose popular opinion it was, that upon the due performance of the funeral rites depended the happiness of the departed soul, how much more should a Christian philosopher act upon this principle! If a Christian, whose thoughts and affections are in heaven, who strives not for riches, honours, or fame, but for a blessed immortality, and who at the same time seriously and fondly contends for the propriety of placing sepulchral monuments, be asked for his precise, secret, reason, he must, I think, confess that it is no other than what the Hindús continually allege—CUSTOM, *commonly received opinion!*

How true it is what the Psalmist says—*Our souls cleave to the dust*: and consequently also, in the most liberal sense of the words, to the spot where the dust of those whom we love rests. It is natural; but is it quite right?

A Christian who makes (as it is his duty and privilege) the different parts of holy Writ the object of his daily meditation, and consequently familiarizes himself also with the descriptions of eternal glory, beholds with his eye of faith the souls of those who were dear to him, and who believed in Christ here below, surrounding the throne of God and the Lamb, singing, without ceasing, hallelujahs: his mind dwells more with them in heaven than on earth, he forgets the dust and enjoys strong consolations, he rejoices with joy unspeakable and full of glory, and would rather join them, than stay much longer here on earth, and hastens to accomplish the course of sanctification set before him; but, on the other hand, his imagination turns also involuntarily to the number of those who have no part in the heavenly inheritance, and to whom the Judge will say, Depart from me, I never knew you. He knows that

> "Horrors past imagination
> Will then seize the sinner's heart:"

he must consequently yearn over his fellow-creatures who live without Christ and without God in the world, and who, from ignorance, carelessness, or presumption, are walking on the broad road of eternal ruin, he reflects, how awfully little has been done by the Christian church, since the apostolic age, to

* ———Ossa Quirini
(Nefas videre) dissipabit insolens.

† ———Supulchri.
Mitte supervacuos honores.

instruct and call them to repentance; he reflects how very insufficient is all what is doing even now by every Christian individual, even the most zealous, in comparison to what *could* be done, and *ought* to be done, for the evangelizing of the world, that every one cares *still* too much for himself, and that the words of Christ—"The poor ye have always with you, and *whensoever* YE WILL, *ye may do them good*," are TOO literally taken, because the *poor* heathens and unconverted Europeans are surely TOO MUCH neglected and forgotten; sorrow, yea *anguish*, seize his soul, he quite understands and adopts the Apostle's words: "Knowing the *terrors* of the Lord, we persuade men," he feels himself powerfully and irresistibly stirred up *to do at least himself* what in him lies *to give an example to others* (for the least indulgence towards himself will encourage others *to indulge more*) to tread in Christ's footsteps, and to lay even his life down for the brethren and fellow-redeemed, to reclaim them from spiritual ignorance and from perdition, he will daily meditate what he *may* do, he will employ *all* his time, faculties, and temporal means, to do good to the souls of others; he will find it to be his meat and his drink to deny himself; and, esteeming it a very small matter if he is derided as singular or enthusiastic, will abstain from all and every unnecessary expenditure, and, instead of adorning the spot where his dear departed rest, will seek to give them pleasure by increasing the number of those who join them in heaven by way of conversion and sanctification.

IV.—HINDU' PREACHING.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dearest Sir—Having been told that a certain person was delivering lectures on the Puráns, or was making Harikathá, I went thither to hear what it was. I found hundreds of spectators, both men and women, crowded in a temple. About nine or ten lamps were lighted. All the men were sitting on one side, and the old women, as well as the bud and the blossom, were sitting on the other. The images of Ràma, Sitá, Hanumán, &c. were neatly dressed, and covered with flowers. Before these idols stood the pretended preacher of Hindú doctrines. Before he began his sermon, he first dressed himself with flowers, wore a flower necklace, and a chain of flowers round his arms, saying that, if he did not do these things, the spirit of God would not come upon him, and he would not be able to preach well. After this, he first said that, if he preached nothing but God's miracles, no one would likely hear him, and therefore he would first give some short and pleasing anecdotes at first, and then unfold the wonders of God.

Anecdote first. A father sent his child to a school, and desired the master to make him go over all the *dashagranthas*, (meaning to make his son well acquainted with all the shàstras,) and that he would reward the master for his trouble. The master, on the following day, desired the scholar to get upon a bench, laid all the books in regular order, took a whip in his hand, whipped the boy, and said, "Will you not go over the books in a moment?" and trailed him over the books so furiously that the boy was hurt in many places, became quite lame, and blood was flowing from his body. In this condition the master took the boy to his father, and demanded the promised reward. On being questioned why the boy was hurt so much, he answered that it was the wish of the father to make the boy go over all the books, and that this he had done: therefore it was not his fault. The father was quite disgusted, and did not know what to do.

Anecdote second. Women are fond of neat dress and eating good things, as well as of other earthly enjoyments, and they particularly charm their husbands; and, in conversation with other females, boast of their husbands very much.

He took about three hours for preaching this, and said that, as it was getting late, he would finish his sermon on the following day.

All the people seemed to be much delighted with the above anecdotes, and clapped their hands, particularly the old relicts; and other young women followed them.

On the following day, the idols were as neatly dressed and flowered. The preacher came into the midst with some sticks, &c. He said he would bring sugar out of nothing, and charmed the spectators. The chief words he made use of were such as would confound the young women. I must, however, say that he occasionally intermixed some moral sayings.

I write this to you, Mr. Editor, with the view of showing you how ignorant the people are. They pretend to contemplate the works of God; but they, neglecting the same, use all means to charm the spectators and auditors to draw from them some money, if they can. I remain yours truly,

Bombay, 10th May, 1837. A NATIVE OF INDIA.

V.—FAMILIES SUPPORTED BY IDOLATRY.

Sir—I found to my surprise, one day, that almost all the pilgrims, and those that come to see the idols, throw at their feet a small sum, generally from a pie to one rupee, or a quantity of rice, or wheat, or any thing else—a piece of sugar candy for instance. This is continued till twelve at night. After all is over, the Púját'is, or the dressers of the idols, collect the money, which generally amounts from two to three rupees every day, and other articles that may be found there. By these means the idol-keepers support their family. While a person can get money in this manner every day, I am sure he will never care for learning any thing, but will say, "Because I worship the god, I get so much money every day, and if I were to leave that business and go to another, I would be destroyed." I remain yours truly,

Asia, 10th May, 1837. A NATIVE SPECTATOR.

VI.—VARIETY OF CHRISTIAN SECTS NO ARGUMENT AGAINST CHRISTIANITY.

Sir—I observe that one of your (the Bombay Gazette's) correspondents ("A Whole People") twits the Memorialists with the diversity of sects which exist in the Christian world. This is indeed a grave charge, not indeed against Christianity, but against its followers, who, if they breathed its spirit, would certainly prize union more highly than (judging from their deeds) they do. And yet this same good thing *(union)* is mentioned—nay *specified*, in scripture as the mean by which the world is to be converted. The charge of disunion in reference to *Christians* is as unanswerable as it is grave, and I am most unwilling to say anything which might lesson its influence: fairness, however, prompts me to observe, that *unity of belief on the momentous and esssential doctrines of Christianity exists to a far greater extent than your correspondent is perhaps aware of.* There is, for instance, a great *nominal* diversity in the sects he has mentioned, but *no* diversity of belief on essential points, (excepting in one case *perhaps*,) so that his argument is not hypercritically sound. I am not sorry, however, to see the argument, or rather objection, advanced, for it is really high time that *union* (the great modern secret of success in enterprise) should be tried in religion; of course by modes akin to the subject.

I venture to think that your readers will perceive, in the following quota-

tion, from a most interesting and learned work,* a candid reply to your correspondent, "A Whole People." His letter refers, not to the conduct of Christians, but to——Christianity——"A more unrighteous perversion can scarcely be imagined than to estimate the influences of Christianity by the *phases* which it wears, when examined through the turbid atmosphere of national and political history. No other institution under heaven could endure so iniquitous a test. The annals of the world, we are perpetually told, exhibit little else than a register of folly and of crime; and, to our sight, the tragedy often deepens as civilization advances, as human interests become more complicated, as human arts advance towards maturity, and as governments expand into activity and power. In proportion as the race of man improves, in the same proportion, frequently, are his passions brought out into bolder relief. The tale of his absurdities and his atrocities becomes more fearfully and more distinctly legible. As the social fabric rises into grandeur and strength, the conflict of principalities and powers becomes more tremendous, and the story of our species more full of terrific interest. And, yet, what should we say to one who persisted in affirming that governments are merely agents of destruction, and that the advancement of science or of art is nothing more than the development of principles which tend to decay and dissolution? In spite of all this collision of elements, man continues to derive transcendent benefit from the expansion of his social energies, and the growth of his civil institutions; although history may present to our view little else than the boiling foam which is thrown up by the fermentation. And why should a different test be applied to that potent leaven which has been mercifully cast into the mass of our degenerate nature? Let us look beneath the surface; let us not weary ourselves by watching the fierce agitation of the process; but rather let us gradually fix our thoughts on the purity and the refinement, which, in God's good time, will assuredly be the result. In adverting, however, to the power of Christianity against the corruptions of human nature, it is of course needless to disguise the danger she incurred in the conflict."

So far the quotation applies to "the despisers who tell us of the schisms and heresies which tore all Christendom to pieces;" but there are a few lines to which I beg the serious attention of all who really regard *Christianity* more than the *sect* they belong to—"At all events it may easily be imagined, that the *discord* and *corruption* which then disfigured the church may have made it needful, that the storms and billows of a tremendous chastisement should pass over her." Have discord and corruption ceased? Certainly not.

Yours, &c.

A. B.

VI.—Original Poetry.

1. *Lines written on receiving from a friend a copy of the Psalms of David.*

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

Oh! voice of the Spirit—thou glorious Song!
Deep, deep in my bosom thine echos prolong;
And thy numbers, whose graces so charm us in youth,
Be welcom'd by age as the warnings of Truth.
Oh! thine is the tone that so softly we hear,
In sadness and solitude steal o'er the ear;
But thy breathings, Eolian, in silence must lie,

* The Life of Wiclif, by Charles Webb Le Bas, Professor in the East India College, Herts.

Save when they are wak'd by the Breath from on high.
Great Spirit Divine! they are thine, all the strains,
Of him, the sweet minstrel of Israel's plains;
And the God who had taught the poor Shepherd to sing,
Was praised in the strains of the Warrior King!
Though broken the sigh, and though bitter the tear,
The homage to Grief, the extortion of Fear,
Sweet Heavenly Muse, in thy numbers we find
A praise and a plaint for each mood of the mind.
Oh! wondrous Instructor! Oh! heavenly Dove!
Bring down a "live coal" from the altar of love;
Oh! make the frail chords of thy minstrel more free,
And all their vibrations be sacred to thee!
Accept my poor harp with its faltering breath,
Oh! God! be it thine, when it trembles in death;
And when life's little taper is sinking in gloom,
One last hymn of praise shall play soft o'er my tomb!

S. D. A., June 7th, 1837. A PRESBYTERIAN.

2. *Lines on the death of a lovely Infant who lived only ten hours.*

Sweet Babe! with strange mysterious love, I gazed
Upon thy form, so beautiful, so bright,
And all so full of deepest, touching meaning:
Sure, 'twas a mother's tenderness and love,
That darted through my heart, causing a thrill
Of pure, of exquisite delight, steal o'er
The deep and hallowed feelings of my soul,
As hoping, fearing, throbbingly, I pressed,
Thy fragile, suffering form, and soothed thy cry
So mournful, meek, and sadly musical.
Sweet, blessed Babe! redeemed by God from guilt,
Made pure from all defiling stain in blood,
Most precious blood, of God's eternal Son,
Thou wert not doomed to have thy dwelling here
Among the sons of sorrow, nor amid
The dark and dreary scenes of earthly ruin;
Ere one brief day had closed, thy meteor course
Had swiftly passed—thine eyes of heav'nly blue
Had closed in death, and thy renewed soul
Had wing'd its flight into the holy, pure,
Unsuffering, blessed paradise of God.
Oh! I did gaze, for beauty still was there,
The beauty of a mild and calm repose;
But soon, too soon, the sad and with'ring blight
Of cold mortality stole over me,
Causing a flood of tears gush forth, that death,
And sin, its bitter cause, had pluck'd this flower
Of fragrant beauty from its *Parent* stem.
But hush these plaintive notes, and lift the eye
Of faith to those bright realms, where sits enshrined
In youthful beauty, but in grace mature,
This lovely babe. Yes, weeping, tender Mother,
He dwells secure in yonder deathless scenes
With mind expanded, heart elate, and all
The powers and feelings of his soul redeem'd,
And consecrated to the high employ
Of Heaven.

H.

3. *Lines addressed to Missionaries on leaving Home.*

When a zealous Apostle, forewarned of his danger,
Declared himself ready to die for his Lord,
His friends, struck with wonder, resisting no longer,
The will of the Highest in silence adored. *

So we, dearest friends, though with ardent emotion
We fondly would wish you still longer to stay,
Would change our vain wishes to acts of devotion
And 'Father, accomplish thy pleasure,' would say.

Now we feel more than ever that sacred connection
Which renders your welfare most dear to our heart,
Yet, in spite of the yearnings of nature's affection,
We honour the motives which prompt you to part.

Go then, ye blest heralds of life and salvation,
Through India's wide confines your message proclaim,
Till men, of all castes and of every persuasion,
Shall hear and exult in a Saviour's name.

And though that you leave us, our heartfelt affection
No distance of place or of time shall efface;
We will cherish with pleasure each fond recollection,
And constantly beg, at the Throne of all Grace,

That the Father of Mercies would ever preserve you
From dangers that threaten by land or by sea,
For long and successful exertion reserve you,
And give you much fruit of your labours to see;

That your minds may be filled with such sweet consolation
As shall cause each uneasy foreboding to cease;
Till at last, with the welcome of His approbation,
Your souls shall arrive at the mansions of peace.

29th Nov. 1822. PHILOS.

REVIEWS.

Sermons preached in the Chapel of Lincoln's Inn. By Edward Maltby, D. D. F. R. S. F. S. A., now Bishop of Durham. London, 1831. Rivington. 8vo. pp. 402.

We notice these sermons on account of the high station to which their author has attained in the church, and the influence which, for that very reason, they are likely to have on the minds of many. We refrain from any general remarks at present, and proceed at once to the consideration of particulars. The object under review will thus gradually present itself in its several features, till it stand before us as a whole.

The following quotations will show our author's ideas respecting the *moral relation of man to God.*

"Who is conscious of merit or demerit in himself, and has been taught that he is placed in this life, as in a state of trial, to prove his fitness for a higher and purer state of being." (pp. 18, 19.)

"His heart is racked with distrust, with envy, with the consciousness of *not deserving what he has here*, and the dread of incurring what he *will deserve hereafter*."† (p. 320.)

They "had, on many occasions, departed from the obedience, which was the proud characteristic of Abraham." (p. 156.)

"At the close of life, judgment shall be passed upon all men, and full and equitable recompense shall be awarded to their respective deserts." (p. 283.)

* See Acts xxi. 11—14. † The italics are the author's.

"This life was intended for a place of discipline and probation; to instruct us in the ways of virtue; to try our good dispositions to the utmost; and to ascertain by our behaviour here what degree of reward or punishment shall be in strict justice allotted to us in the world to come." (pp. 367, 8.)

From these extracts it would appear that men are placed in this world to try them whether they are good or bad, and to give them an opportunity of acquiring merit sufficient to deserve both the possessions of this life, and the happiness and glory of the life to come. Our author mentions certain bad characters who do "not deserve what they have here," and other good characters who behave so as to have "in strict justice allotted to them a reward in the world to come." Some "prove their fitness," and some their unfitness, "for a higher and purer state of being."

The apostle Paul does not appear to represent men as in a state of *probation*. He says that they are "all under sin,"—that "there is none righteous, no, not one,"—that "every mouth is stopped, and all the world is guilty before God." (Rom. iii.) Why, then, *try* them whether they are guilty or not? And, again, with respect to the acquisition of merit, it would be a strange thing indeed for a guilty person to merit any thing. A king cannot accept of the services of a rebel; and neither can God accept of the services of the guilty. "I was shapen in iniquity," says the Psalmist, "and in sin did my mother conceive me." What meritorious service could such a thing render to the Most High? "We are all as an unclean thing," says Isaiah, "and all our righteousnesses are as filthy rags." How could such creatures, in such habiliments, appear with acceptance before a holy God? "The heart," says Jeremiah, "is deceitful above all things, and desperately wicked? Who can know it?" "Every imagination of the thoughts of it," says Moses, "is only evil continually." And yet this superlatively deceitful, and desperately, nay unfathomably, wicked—this continually and only evil, heart is to be put on its *trials* to prove the "goodness of its dispositions," and to win, by the thoughts and feelings which it entertains, and by the words and actions which it suggests, as much merit as may deserve both earth and heaven. (Psalm li. 5. Isa. lxiv. 6. Jer. xvii. 9. Gen. vi. 5.)

It is not meant that the human heart has in it nothing that is amiable or dignified, as far as human relations are concerned. The complaint against it is, that it is utterly destitute of love to God, and never yields to His will, simply on the ground that that will is His. It desires to escape from Him: it is averse to Him: it hates Him. If forced to think of Him, it refuses to think of Him as He is: it transforms Him into quite another being: it makes Him altogether such as itself, and then manifests the deepness of its malice by the intensity of its love.

It may excite surprise to find our author asserting, with the utmost confidence, that a man is capable of merit before God, and that, when he enters on the possession of heaven, he has only "the degree of reward which strict justice allots to him." But this surprise will be considerably reduced when it is ascertained what his ideas of "strict justice" are.

"The Supreme Judge weighs in the most impartial scale the precise amount of merit or demerit belonging to each individual, and then awards a recompense of good or evil, fitted with the nicest adjustment to the aggregate of virtue and of vice. . . . . In what particular manner this end will be obtained; by what species of allotment these proceedings regulated; what will be the condition of that existence, in which the balance of good and evil in this previous state of being shall be ascertained with unerring certainty, while the exact preponderance of virtue or of vice shall obtain its corresponding reward or chastisement; it is not given us to understand in this our mortal state." (pp. 357, 8.)

"Strict justice" is here defined to be the weighing of a man's virtue and vice in opposite scales, and rewarding or chastising him according to the "exact preponderance" of the one over the other. "Strict justice," in the case of a thief, is to "weigh in the most impartial scale the precise amount" of his honesty and dishonesty—to throw into the one scale the full number of his thefts,

and into the other the full number of his honest actions, to hold the balance with a steady hand,—to view it with a single eye,—and to "award a recompense of good or evil fitted with the nicest adjustment to the aggregate" of his honesty or dishonesty. "Strict justice," in the case of an insolent servant, is to "weigh in the most impartial scale the precise amount" of his insolence and respectfulness,—to throw into the one scale the undiminished number of his respectful addresses and into the other the undiminished number of his insolent speeches,—to mark the "exact preponderance" of the one over the other, and to retain him as respectful, or dismiss him as insolent, accordingly. "Strict justice," in the case of an adulteress, is to "weigh in the most impartial scale the precise amount" of her faithfulness and infidelity, and to respect and reward her as pure, or rebuke and punish her as impure, according to the "exact preponderance" of the one or of the other.—This is the "strict justice" according to which God will judge the world.*

"And now," says our author, "let me ask, whether any description of a future state can be imagined more suitable to the perfections of the Deity, or more adapted to the condition and feelings of such a creature as man? Can any state of things be more encouraging to the good, and more consoling to the afflicted? Can any have a more evident tendency to repress the audacity of the transgressor, and dispose him to turn aside from the path he has been pursuing into better habits?" (p. 357.)

With respect to "the transgressor" we would briefly remark that, as long as he entertains the idea, that he may turn the balance in his favour by an accumulation of good deeds, he will not scruple to commit bad ones: inasmuch as for the evil of to-day he realized a balancing good yesterday; or he is going to realize it to-morrow; or he will realize it at some future period indefinitely distant. The "good" man (we use the term in the sense of our author) can never know whether he has a balance in his favour or not: he cannot, therefore, regard that God who holds the balance except with distrust and dread; he cannot confide in Him; he cannot love Him; and, void of love, he cannot serve him. Where, then, is the practical utility of our author's scheme? It has not the shadow of utility to recommend it; and, unless God has become more imperfect than man, where is its "suitableness to the perfections of the Deity"?

Our author's statements on the subject of man's moral relation to God, and on the method in which God deals with him as a moral being, appear exactly to correspond with those of Muhammad.

"As to those who believe, and work righteousness, we. . . .will give them a reward according to the utmost merit of their actions." (Koran, 29th ch.)

"Whoever shall have wrought good of the weight of an ant, shall behold the same; and whoever shall have wrought evil of the weight of an ant, shall behold the same;" namely, on the day of judgment. (ch. 99)

"The weighing on that day shall be just; and they whose balances shall be heavy, are those who shall be happy; but they whose balances shall be light, are those who have lost their souls," (ch. 7.)

The Koran happily acknowledges that, for one sin, Satan was cursed, and that for one sin Adam also was expelled from paradise. Either of these facts is sufficient to overthrow the whole of Muhammad's system of jurisprudence; and they are no less effectual in upsetting that of our author. If the plan of "balancing good and evil" had been a just and equitable one, it

* The doctrine here taught displays such an ignorance of morality and justice, and is altogether so monstrous, that we were inclined to doubt whether we had rightly interpreted our author, until we turned up the following passage in p. 349. "Shall all who have the smallest share of good predominating above the bad, be admitted to the same degree of reward, in the future world, with the most virtuous and disinterested and benevolent persons, who have ever adorned our imperfect nature?" Our author has no doubt that the characters first described will be rewarded in the future world: he only protests against their receiving as high a *degree* of reward as "the most virtuous." The same doctrine is again distinctly taught in p. 351.

would have been brought into operation with respect to the first of sinners. Both Satan's and Adam's good deeds would then have been thrown into the scale against their one transgression; and, if the common estimate of sin and righteousness be a correct one, they would have each retained his place till repeated acts of iniquity had fairly turned the balance against them. Muhammad could scarcely be expected to know that statement of the New Testament which puts in so clear a light the jurisprudence of heaven. Our author, however, ought to have known it, and to have "gone and learned what that meaneth" ——"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

If man be capable of merit,—if he be able to effect a "balance of good and evil"—if he can even bring about a preponderance of good over evil, what, in our author's system, is the use of the *atonement*, or of *Him who made it?* It is hard to say. His scheme would be much more consistent and uniform without them. When introduced, they appear unnatural appendages, and resemble a broken tooth or a limb out of joint. Our author would seem to have no distinct idea of the meaning of the term atonement.

"The language of the text ('Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.') will not admit a strictly literal interpretation. For then would the dreadful doctrine be laid down, that sin, continued for any time, could never be *expiated** .... Now it plainly cannot be the intention of the prophet to describe the *forsaking** of sin, however long it may have been practised, as a physical impossibility." (p. 327.)

Here the expiation and the abandonment of iniquity are set forth as one and the same thing. We cannot say whether our author makes this representation from careless ignorance, or from conscious design. We hope from the former; for, although his real doctrine is, that man expiates his own sin, as well as provides his own righteousness, it is still very possible that he may not know that this is his doctrine, and that he may attach some meaning to the expressions he occasionally uses in reference to "the merits of the Great Redeemer."

In the following extracts, the burden of "propitiation," will be seen to rest upon man, whether "the merits of the Great Redeemer" be introduced or not.

"From partial and indistinct notions of the attributes of the Godhead must result utter ignorance of the manner of serving and worshipping Him; of *propitiating* * His displeasure; of obtaining His favour; *in a word*, of *acting conformably to His will and promoting His glory*."* (p. 302.)

"We agree that nothing can effectually cleanse from sin, except the blood of Christ; but *certain conditions are imposed* * on those for whom these precious means of grace are provided. *They must render themselves worthy to be cleansed.** .... We ought to encourage neither ourselves, nor others, in the hope of pardon for sin upon terms too easy." (pp. 337–339.)

"He knows that it has been his earnest desire and constant aim to attain 'the one thing needful,' and he relies on the gracious assurances of the Gospel, that God will accept his imperfect endeavours. He is continually cheered with the tidings, that his Saviour has sealed his pardon on the cross, and will himself guide him to a happy immortality. That Saviour will indeed guide this 'faithful servant,' and allow him to 'enter into the joy of his Lord;' because he has seen him, full of faith and hope, resist temptations .... despise enjoyments, ... and resolutely turn away from the career of ambition, &c. whenever they may have invited him to forsake his duty towards either God or man." (pp. 320,321.)

In these passages our author acknowledges the necessity, as well as efficiency, of the atonement by Christ. His blood alone cleanses from sin; but it cleanses only those who are "worthy" of it; and, if we would experience its cleansing power, we must ourselves realize that worthiness. Now we would ask, whether the blood of Christ is not quite as precious as the favour

* The italics ours.

of God; and, if we are able to "render ourselves worthy" of the one, why should be unable to "render ourselves worthy" of the other? Why not deserve the favour of God at once? Why go by the circuitous path which lies through the blood of Christ to the favour of God, when the direct way to that favour is equally easy? Why seek "a pardon" through "the cross," and "a happy immortality" through "the guidance of Him" who hung upon it, when the "cause" of that "guidance," and of the pardon also, in the case of any one who may enjoy them, is the faithful obedience which the Great Guide "has seen" in him? If that obedience be sufficient to procure pardon through the cross, and guidance by Christ, why should it be insufficient to procure the immediate favour of the Godhead? Do the sufferings of the cross render that favour cheaper? One would naturally suppose that they would rather enhance its price, and that, if it is to be given for "worth" or value received, it would be more easily parted with alone, than in connexion with a sacrifice more precious, if possible, than itself.

Will it be said that, through the blood of the cross, God "accepts our *imperfect endeavours*," (p. 321,) and that thus the attainment of the Divine favour is, by means of it, rendered easier? To say so, would be to give a very strange representation of that blood: it would be to exhibit it, not as maintaining its real and native value, and, in virtue of that value, securing every blessing for the objects of its mercy, but as indefinitely lessening its price for the sake of needy purchasers, and selling itself to them, and on their account, for almost nothing. Through it God, in the first place, becomes indulgent to men, and then, when men have merited it, they obtain, through its prevailing power, all that they desire from God. But why, if, without being merited, it obtain for them the indulgence referred to, should it not, without being merited, obtain for them every other indulgence? And what, after all, is the indulgence it procures for them? It is an indulgence to make "imperfect endeavours," or, in other words, to fall short of the obedience which the law of God requires. It is an indulgence to love God, not "with all the heart," as was at first enjoined, but with only a half or a quarter of it. It is an indulgence to make one's self miserable; for apart from complete and undivided love to God happiness cannot exist. It is an indulgence to insult the Most High; for honoured He cannot be, unless practically acknowledged as worthy of our entire affection. It is, in a word, an indulgence to rob God of his glory, and deprive man of all prospect of excellence and enjoyment; and, surely, if the blood of the cross confers an indulgence like this, it would have been well had it never been shed.

Our author appears altogether to distrust the *moral influence* of the atonement. When he makes a strong appeal to his audience on the subject of repentance or holiness, he has continually recourse to the doctrine of a future state. He sets before them the rewards and punishments that await them; but he is fearful of bringing forward and applying the love of Christ to sinners, the perfect satisfaction which he made for iniquity, and the "everlasting righteousness which he brought in." Sinners that are very bad, and that have but a short time to live, he thinks it "highly presumptuous, and in some cases very pernicious, to inspire with *confident* hope of acceptance at the throne of grace; either through the power of faith, or even the merits of the Great Redeemer." (p. 338.) "The love of Christ," says the apostle Paul, "constraineth us." But "the doctrine of a future state constraineth me," is the sentiment which our author is ever illustrating and enforcing. "I, if I be lifted up from the earth," says the Saviour, "will draw all men unto me." Revealing more clearly a future state, thou wilt do it more effectually," is the contradiction, we trust an unconscious one, with which our author meets the blessed declaration.

"The question of a future state of reward and punishment is *undoubtedly the grand-*

*est** object that can be presented to the contemplation of any human mind." (p. 341.)

"Which (the doctrine of a future state) is confessedly, and must necessarily be, *the most practical doctrine** of our religion." (p. 350.)

"The groundwork no doubt of all, as of every Christian excellence, is *faith;* sincere, undoubting faith in the Divine origin of the gospel, and in the *certainty of its glorious rewards.*"* (p. 79.)

††"The unassisted wisdom of man could not attain unto *the truths taught by the gospel.** .... The most acute men had employed their time and thoughts in endeavouring to discover those truths upon which the happiness of man so much depends,—such as the being and attributes of God, the nature of man's relation to Him, the extent of his duties here, and his *final destiny* hereafter....The great defects of worldly wisdom in *this most important point,* as well as others, &c." (pp. 64, 65.)

No one, who knows what "religion" is, needs to be told what is its "grandest" truth or "most practical doctrine." Even without any personal knowledge of religion, an attentive reader of the Bible will at once perceive what is set forth as supremely important in the religion which it teaches. "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence."—"Christ (crucified) the wisdom of God and the power of God."—"If *God so loved* us, we ought also to love one another."—"I beseech you, brethren, by *the mercies of God,* that ye present your bodies a living sacrifice, &c."—"Forgive one another, even as *God for Christ's sake hath forgiven you.*"—"Abound in this grace (charity); for ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes *He became poor, that ye through His poverty might be rich.*"—"Walk in love, as *Christ also hath loved us, and hath given himself for us,* an offering and a sacrifice to God for a sweet-smelling savour."

In defining that "faith," which is "the groundwork of every Christian excellence," our author says nothing of faith in Christ. His attention is arrested by the "glorious rewards" of the future state which the gospel reveals; and there it stops. That the primary object of saving faith is Christ himself, he does not seem to know, or at least appears occasionally to forget; else what could have induced him to mark the relation, or rather the non-relation, of faith to the Saviour, as he does in a passage already quoted? We refer to that in which he deprecates the inspiring of a dying sinner with "confident hope of acceptance *either through the power of faith, or even the merits of the Great Redeemer.*" One would suppose that the exercise of faith were equivalent to an appropriation of "the merits of the Great Redeemer;" but here we are told that a man may exercise faith, and derive hope from the exercise, and yet have "the merits of the Great Redeemer" in reserve, as a new and untouched source of hope. With these ideas of faith our author is perfectly right in crying out against it as quite insufficient to the justification of a sinner. (pp. 337, &c.)

Again, in enumerating "the truths taught by the gospel" which "the world by wisdom" did not know, he omits altogether the "preaching of the cross," to which alone the apostle refers, and gives us a list of doctrines taught by natural religion, of which that of man's "final destiny" in a future state forms the chief and closing item. When he afterwards does refer to the doctrine of the cross, he bundles it up with "others," which he throws into a by-way clause, and, while he reminds us that the question of a future state is a most, or the most, important point, he says nothing of the importance of Christ crucified, the power of God, and the wisdom of God.

It is with this doctrine that God has exclusively connected his "power unto salvation," and is determined to show that "His weakness is stronger than men, and His foolishness wiser than men." Other doctrines are useful as connected with it, and subordinate to it; but, if they hold in the preaching of any one an independent or superior place, the effect will be such as the

* The italics ours.

words of our author very well describe, when he speaks of death and the eternity beyond it.

"Notwithstanding the variety of ways in which a merciful Providence appears to have designed that a subject so full of interest should be brought home to us, yet, by a strange perverseness, we suffer the impression, whenever it is made, to be so faint, that it is very soon obliterated. Whether it be that we are really insensible to the vast importance of such a subject, or that its very familiarity causes us to reflect upon it with less frequency and less seriousness than it deserves; or whether it be that, from the disagreeable and even painful associations with which it is connected, we are anxious to dismiss it from our thoughts; certain it is, that it seldom or ever comes home to any of us as it ought . . . . . 'It is appointed unto men once to die,' but 'after death the judgment.' . . . . The change from life to death is itself amazing; but this change, great and even terrific as it may be, is as nothing when compared with that change, under which the gospel revelation enables us to contemplate it; a change from natural to spiritual, from time to eternity, &c. Here is a change of sufficient magnitude, one might think, to awaken the fears, to inspire the hopes, to interest the affections, and to *guide the conduct*,* of every one who is capable of understanding that he is a moral and accountable being . . . Yet, by *some strange infatuation or perverseness, we are reluctant, unhappily and unwisely reluctant, to entertain it** . . . . . The great obstacle to the effectual improvement of our time in this world, and consequently to our obtaining the qualification requisite for happiness in the world to come, is no doubt an overfond attachment to the present life . . . . Now, if we can but thoroughly persuade ourselves – and when I say persuade, I do not mean that it is difficult to arrive at the truth, but that we are unwilling to be convinced of it—*if, I say, we can but thoroughly persuade ourselves** that life is not merely short, nor merely uncertain, but vain and unsatisfactory; surely our attachment to such a scene of things must be diminished, and our thoughts and actions more rootedly fixed, and more surely directed, to the permanent and perfect and certain bliss which shall be revealed hereafter. . . . . Let us then *force our thoughts** to dwell a while upon the shortness, the uncertainty, and the vanity, of human existence." (pp. 16–21.)

These extracts show the wretched state of mind in which the preachers of the doctrine of a future state leave both themselves and their hearers. They continue fondly attached to the present life: they dislike to think or speak of its termination: they cannot look into the grave but with horror: it still in "victory" triumphs over them; and death still "stings" them with fiercer than scorpion's power: heaven is to them a blank compared with the earth: they know not whether even that heaven, at a distance from which they pray to be kept as long as possible, will ever be theirs: they hope they are too good to be sent to hell; but they fear they are not good enough to be taken to heaven; and what is to be done with them, or made of them, they really do not know. In these circumstances, they ardently desire to remain where the question will not need to be decided, and where they may, as they have convenience, use means to bring about a decision in their favour. Their affections, in the mean time, having no object to satisfy them, revert to earth and to earthly things; and, while the voice of the preacher is yet sounding in their ears, which told them of the shortness of life and the certainty of death, and urged them on these grounds to prepare for eternity, the stronger voice of unchanged nature altogether drowns his, or, taking up his theme, repels his reasoning and exclaims—"Let us eat and drink; for to-morrow we die."

In our author's "future state" he gives us much reason to doubt whether there is such a thing as "*everlasting punishment*."

"Truth opens the boundless view of God's mercy through Christ encircling the whole compass of His rational and moral creation." (p. 8.)

"Would any Christian, upon due reflection, ascribe to a Being, supreme in wisdom as well as goodness, in justice as well as mercy, the intention of consigning every one of His creatures, who may have done amiss, with different degrees of temptation, different means of information as to duty, and a widely different extent of fraud or of violence,

* The italics ours.

of impiety or inhumanity, to one and the same sentence of ever-during torment? (p. 349.)

"That account of a future state, which divides the whole world into two classes only, and consigns one to everlasting glory, the other to everlasting shame, must have a tendency on the one hand to give security to the careless, &c." (p. 350.)

"He again, who, with good principles, has yielded to temptation, feels himself classed under the denomination of "the wicked," and shudders to hear a sentence of everlasting condemnation pronounced." (p. 351.)

The first of these extracts leads us to fear that our author does not believe that there is any worm which dieth not, or any fire that is not quenched; and the following quotations only increase and strengthen our painful suspicions. They are but a small fraction of Christians who deny that there are different degrees, either of enjoyment and glory in heaven, or of shame and misery in hell. Why, then, should our author represent it as a doctrine generally believed and taught, that "only one penalty awaits every transgressor," and that "no accumulation of offences will add to the dreadful reckoning that must be paid?" Different *degrees* of punishment are almost universally admitted among Christians: but different *durations* are not; and this seems to be what our author complains of. He is indignant that "*everlasting* * shame," and "*everlasting* * condemnation," should be represented as the portion of all "the wicked." Whether he would admit that "the angels that sinned" are doomed to "everlasting condemnation and shame," we cannot say. If he means what he says, when he tells us that "God's mercy through Christ encircles the whole compass of His rational and moral creation," he certainly would not. Does the circumstance of his maintaining a profound silence, as we believe he does, on the existence and operations of such spirits, throw any light upon the subject?

Our author's views of the *inspiration* of the Scriptures, if he believes that they are inspired at all, are exceedingly low. This is the most distressing feature in his discourses. While a man believes that "all scripture is given by inspiration of God," the way is open to the correction of his errors, however many or great they may be; but when, in the pride of his rationality, he sets down one part of scripture as good, and another as bad, and a third as indifferent, he shuts up every avenue of improvement, and, as far as himself is concerned, extinguishes every hope.

"The conduct of the Jews sufficiently shewed that, although the real spirit of their religion prescribed a different conduct, they were by no means behind their Gentile brethren in the love and practice of revenge. St. Paul *might* think that, if he broadly, and without any qualification, enjoined not merely the forgiveness of injuries, but acts of kindness to an enemy, the precept would appear so repulsive, as to disgust his converts; but that, if he softened the advice by recommending them to leave all consideration of injuries and of their punishment to the Almighty, he *might* dispose them to listen to him, and so *gradually wean* them from the indulgence of vindictive passions. In any case, he inculcated the best course of action; though some appear to think, without suggesting the best motives. After all, perhaps, it may admit a doubt, whether, in the motive he did suggest, *he accommodated himself to the peculiar feelings of those he addressed*, or &c." (pp. 238, 239.)

This accommodation, it will be observed, is one which refers, not to any thing indifferent, such as eating and drinking, but to the indulgence of revenge. Our author thinks that the apostle "*might*," in this way, "do evil that good might come," and that he "*might*" embody this evil in his writings. If so, his inspiration is at once sacrificed. His common sense and honesty even can scarcely be defended, as he had said a little before, that he and his brethren were "slanderously reported" to hold the maxim referred to, and that it was one which subjected to "just condemnation" all that held it.

"In the selection of arguments applicable to the singular controversy in which he was engaged, he was not to rely entirely upon the effect of *logical deductions from*

* The italics ours.

acknowledged principles;* but he was to accommodate himself to the habits, understandings, and prepossessions, of those to whom he was opposed. Arguing with Jews . . . it was surely politic, if not absolutely necessary, to employ a mode of reasoning familiar and acceptable to them . . . . We therefore observe great stress laid upon passages from the Old Testament as applicable to particular events, and upon some allegorical analogies, which were doubtless received in the Jewish schools with all the reverence due to antiquity, and which *carried with them, by long acquiescence, the force and certainty of truth.** (pp. 179, 180.)

"St. Paul's argument may appear fanciful to us, though doubtless it was consistent with the mode of reasoning adopted by the Jewish Rabbies in their schools and synagogues." (p. 184.)

"The argument borrows its illustrations, not merely from the words of ancient Scripture, but from *a peculiar and traditional acceptation of those words.** Moreover, the quotations are occasionally introduced with so much suddenness, as to produce no little perplexity . . . This perplexity is not at all relieved by the ardent mind and abrupt style of St. Paul himself—which . . . . have unhappily given rise to a series of errors; which have the effect of at once disfiguring the beauty and invalidating the usefulness of the Christian doctrine." (p. 196.)

In a quotation lately made we found the apostle accommodating himself to the bad morality of the Jews: here we find him making a corresponding accommodation to their bad logic. In his writings we have Rabbinical reasonings, peculiar and traditional meanings of ancient Scripture, and allegorical analogies which, by long acquiescence, carried with them the force and certainty of truth; but we have not pure truth itself nor straight-forward explanation of truth. Our author thinks that the apostle employed the reasonings and illustrations, just mentioned, to please and convince the Jews, and that, in this point of view, they were politic, if not absolutely necessary. But does he not think there was an impolicy in them in reference to the Gentiles, who have been "perplexed" by them ever since, and who have had the misery to see them give rise to "a series of errors" among themselves, which have disfigured and vitiated the Christian doctrine, and torn with dissension the Christian church? In this point of view it would certainly have been better if the apostle had kept his rabbinical learning and logic to himself. Had he only had the good sense of Peter, whose "express intention," in his first epistle, was "to guard against the consequences which might arise from such parts of the writings of his brother apostle, as were obscurely expressed and imperfectly comprehended," he would have written with greater clearness, and with more attention to the probable consequences of his writings. (p. 389.)

Some expressions of scripture require rectification. "From the imperfection of human language, and from the less cultivated state of mind and manners in the early ages of the Jewish polity, expressions occur which might occasion error, if they were not abundantly rectified in other and clearer parts of scripture." (p. 307.)

Most parts of scripture intelligible and correctly expressed, lovely and useful, suitable to the Divine character, and proper to be dwelt upon by Christians. "How much more frequently, on the other hand, is He represented in Scripture under an aspect really suitable to the best notions we can entertain of the Deity; as one that "pardoneth," &c. These are the descriptions upon which Christians ought to have dwelt; for they are intelligible, and convey correctly the ideas they are intended to convey; besides they are continually recurring. But . . . they have passed over what is clear, and stumbled upon what is obscure; they have set aside what is lovely and useful, and eagerly embraced what they have converted into deformity and mischief." (p. 308.)

The New Testament superior in purity and authority to the old. "The gospel was undoubtedly intended to confirm and improve the moral law." (p. 184).—Let us turn to the more decisive authority of the New Testament." (pp. 353,354.)

Some parts of the New Testament, (the "Apostolic writings,") to be carefully separated from the others, especially the Gospels. "The utmost care and caution are necessary in sifting and separating the different portions of these invaluable documents; the confined and fleeting topics of the age, from such as are of paramount importance and perpetual obligation; facts and opinions interesting, as they elucidate the early state of the

* The italics ours.

church, and, incidentally, the authenticity of other portions of scripture, from such as expressly aid our knowledge in the history of the Author of our faith, and which illustrate and enforce the duties which He has exacted, as the condition of our final justification." (pp. 147, 148.)

Some parts of scripture ought not to be read except by "ministers." "An order of men should be set specially apart .. for the examination and explanation of such difficulties. Secondly, these ministers .... should discriminate such passages as relate to conduct, from such as contain the seeds of doubtful disputation; while, in the last place, the attention of all others should ever be given most devotedly to plain statements of doctrine, and peremptory rules of conduct." (p. 224.)

All these paragraphs contain so many distinct, if not intended, denials of the inspiration of scripture. From the last of them we see that the difficulties in the epistle to the Romans ultimately force our author to become a papist.

We have not time to follow him in his unhappy passage through that epistle; in which he meets with the word *gospel*, which he finds (from i. 18) to be "a manifestation of the Divine displeasure" (p. 159); and with the word *law*, which, after contending strenuously that it can mean only the ceremonial law, he says means any law whatever (pp. 150, 156, 177, 183, 199, 230); and with the word *faith*, which means one or two things, but not trust in Christ (pp. 229—231.); and with the word *justification*, which generally means admission into the church, and is applicable only to Jews and heathens (pp. 167—175); and with the word *election*, which means the choice of nations, but not of men (p. 206); and with the word *salvation*, which often means no more than "a willingness to embrace the gospel" (p. 231);—and from the doctrinal part of which, after "labouring" among its statements "as in the very fire," he makes his escape in these significant words:—

"Most refreshing it is to the feelings, as well as satisfactory to the judgment, when we we make the transition from those questions of a temporary and controversial nature, which present themselves throughout the former part of this epistle, to those precepts of everlasting obligation which occupy our attention in the concluding chapters." (p. 240.)

It is remarkable that, at the very point where our author looks back with pain and dissatisfaction, and passes forward with haste to relieve his feelings, the apostle Paul himself pauses to review the subject which had occupied his thoughts,—is fixed in admiration of its grandeur and glory,—and exclaims in rapturous and adoring wonder:

"O the depth of the riches both of the knowledge and wisdom of God. How unsearchable are his judgements, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to Him, and it shall be recompensed to him again, for of Him, through Him, and to him, are all things; to whom be glory for ever. Amen."

The apostle seems to have formed an estimate, very different from that of our author, of the nature and importance of those "questions of a temporary and controversial nature," of which he treats "throughout all the former part of his epistle."

We had noted down many other topics presented by the volume before us as the ground of lengthened remark; but our limits forbid us to proceed farther. We have proceeded far enough, however, to shew that Bishop Maltby is no true minister of the church of Christ in general, or of the church in England in particular. His appointment as "*overseer*" of the churches reminds us of the expression in Jeremiah—"A leopard shall *watch* over their cities." The bishop may personally be a very kind, good-natured, man, and may shrink from all cruelty and injustice affecting the bodies of his neighbours; but, as a preacher and ruler in the church, his authority, and influence, and instructions, as far as they go, are deadly: they mislead the minds of men; they flatter their depraved hearts: they ruin their souls. The havock and destruction which they bring are worse than those occasioned by the teeth and paw of the leopard: they occasion the loss of what is infinitely valuable, and stretch their desolating

effects over the ages of eternity. The bishop has sworn to, and signed, the thirty-nine articles; but he certainly does not believe them, nor preach according to them. He preaches decidedly against them; and he is not ashamed to cast a general reproach on the Reformation which gave birth to that summary of Christian doctrine in England, as it did to others of the same tenor throughout Europe. It is curious that, after vilifying the mode of scripture interpretation generally adopted by the Reformers, he should award to them this high commendation:

"They readily acquiesced in that interpretation, which the words of scripture seemed to present most readily." (p. 197.)

We have not a high opinion of the standard of morality which men who hold our author's doctrinal views necessarily set up for the regulation of their conduct. We do not, therefore, expect that the Bishop of Durham will feel much uneasiness in holding a situation in a church of whose leading principles he does not approve, or in professing to believe doctrines which he denies: we do not expect him to deliver himself from the guilt, which such a position implies, by voluntarily resigning his charge; but we expect the church to make an effort to effect a deliverance for him. Why does she not call a Convocation, and, in a regular and equitable manner, relieve herself of all those who, professing to hold her doctrines, reject them, and, professing to be her friends, are her worst enemies? This is one of the spiritual prerogatives of the church which she ought not to abandon on any consideration.

The guilt of our author's ordination as a minister, and elevation to a bishoprick, rests on others besides himself. Who examined him when "a candidate for holy orders"? Who gave him his degree of Doctor in Divinity? Who procured his appointment, first to the see of Chichester, and afterwards to that of Durham? and who carried the appointment into effect? Whoever they were, they share largely in his guilt in seeking and accepting these offices and honours, and their guilt becomes the greater from the circumstance, that they had little or no temptation to incur it. Had he been a learned critic—had he been a superior writer and reasoner—there would have been a strong inducement to give him ecclesiastical honour and advancement. But he falls far below mediocrity in all these things; and what excellence could have recommended him to his patrons we cannot discover.

To give an example of his attainments in *theological learning*:—He represents the apostle Peter as saying that "in all the Epistles of St. Paul are some things hard to be understood;" while the apostle says nothing of the kind, but only remarks that the *subjects* of which his brother-apostle treats, contain some points of difficulty. (p. 389.) Again, he hazards the assertion that the expression "the dead" in Greek, always means "the blessed dead," while the simple expression "dead" signifies "the dead in general." We turn up Rev. xx. 12, and find that his theory is a theory and nothing more. (p. 90.) He does not appear to know that it was not "Philip the Apostle" that baptized the Ethiopian eunuch, nor that the "recording angel" is a fiction of Muhammad's, or of some of Muhammad's learned teachers of the Rabbinical school. (pp. 381, 54.)

As specimens of his *logic*, we refer to the following passages.

"In tracing the meaning, and defining the bounds, of *a prohibition* * contained in the Christian scriptures, it were superfluous to shew that it *must include every particular*,* which is elsewhere *represented as contrary to the will of God.*" * (p. 32.)

"This evidently is *the extent, as well as limit*,* assigned to the meaning *of religion** by the apostle, when he defines it to be 'visiting the fatherless and widows in their affliction, and keeping one's self unspotted from the world.'" (p. 132.)

"It is plain that he (Paul) could not intend to describe his own sensations (in a state of belief); because the whole character is totally different from the account which he

* The italics ours.

gives of himself even in a state of unbelief." (p. 185.) The more likely, then, to refer to him in a state of belief, as belief and unbelief are "totally different."

"In youth such thoughts as these should recur.—'I am a year older than I was twelve months ago. This is a considerable addition to the space my life has hitherto occupied." (p. 364.) Or, in simpler language, 'I am a year older than I was a year ago. This is a considerable addition to my life.'"

"'God hath dealt to every man the measure of faith,' is equivalent to this; 'in proportion as every man is endued with, *or* possesses, faith.'" (p. 329.)

We give, at the same time, a few specimens of some of the peculiarities of our author's *style*.

"The *question* * of a future state of reward and punishment is undoubtedly the grandest object that can be presented to the contemplation of *any human mind*. *It** is grand from its very immensity; *it* is grand, as having occupied the thoughts, and distracted the hopes and fears, of the wisest men in the heathen world; *it** is grand to us Christians, as *having been obtained** at no less price than the blood of Jesus Christ." (p. 341)—This makes the *question* of a future state the purchase of the Saviour's blood.

"Now I cannot help thinking that *this adaptation of circumstances* to the very peculiar nature of our Saviour's office; and to the singular contrast which appeared between the humility of His condition and the personal dignity of His character; the want of worldly conveniences, and the exercise of power actually divine; I say, *this visible congruity of circumstance*, at the time of the nativity, to events which took place so long after, can scarcely fail to impress a reflecting mind with a firm dependence upon the truth of these supernatural events, arising from internal testimony. *It* is calculated, I think, to improve our general belief in the miraculous agency, which supported the pretensions of Jesus, by the importance of the occasion, on which this particular display of Divine power was made; by the unpretending simplicity, with which *it* is narrated; and by the wise and benevolent sentiments to which *it* gives utterance, and which *it* tends so powerfully to enforce." (p. 301).—The reader, we dare say, will find no small difficulty in interpreting all these "*its*."

"The *danger* (*of contracting bad habits*) * we find represented to be so great as to be absolutely *insurmountable*." * (p. 328.)—Compare in this respect the conduct of *our holy Founder** with that of many among his mistaken followers." (p. 41.)—"In these observations of the Royal Psalmist, simplicity and pathos; the result of extensive experience, and the practical instruction to be derived from it; are combined in no common degree." (p. 360.) "An *activity* only equalled by the *absence* of every selfish feeling." (p. iii, in Dedication.) "They come home to our *feelings* and *bosoms*." (p. 240.) "It must be the extreme of folly, and no small degree of guilt, if we neglect, &c." (p. 342.)

"Prepare for the approach of that *night* which flings alike upon the monarch and the peasant its deep and *interminable* gloom." (p. 253.)—As our author believes in the resurrection, he must have inserted "interminable" merely because the sound appeared to require it.

We have drawn attention to these marks of Bishop Maltby's inferiority as a scholar, merely to show his unfitness for the high station to which he has been raised, and to point out more clearly the guilt of those who have so extravagantly patronized him. But for this, we should have passed over every error of this kind, and dwelt exclusively on his errors in the department of religion and morality. What we have written we have written with much pain. Our feelings have alternated between pity and indignation; and often, from the mingled effect of both, the severer our remarks have been, the keener has been our anguish in making them. Much delight would it give us to see Bishop Maltby renounce his errors, and come forward with a disposition to do as much good, as he has hitherto done evil.

The Missionary Magazine and Chronicle; relating chiefly to the Missions of the London Missionary Society.

The London Missionary Society, has now existed forty-two years. In the several parts of the world connected with its operations, it has 272 stations and out-stations, 111 Missionaries, 28 Europeans and 195 Native Assistants,

* The italics ours.

74 Christian Churches, 5239 Communicants, 448 Schools, and 29,600 Scholars. Its proceedings merit a separate periodical; and we are glad to see the commencement of the penny magazine, the title of which we now give, and which we cordially recommend to the attention of our readers. The nine numbers of it with the perusal of which we have been favoured, are got up in a very respectable manner. The articles which they contain, with the exception of one or two of a childish nature, do great credit both to the society and its agents. From the ones which we may subsequently receive, we hope occasionally to make interesting extracts.

RELIGIOUS INTELLIGENCE.

1. *New Missions in Madras.* No fewer than three new missions have lately been formed in Madras.

The Rev. John Anderson, to whose character and attainments we have seen high testimonies, both public and private, has commenced operations in connexion with the Church of Scotland. What was formerly the St. Andrew's School, directed by the Rev. Mr. Bowie and other friends of Christian education, has been placed under his entire superintendence and control as the responsible agent of the General Assembly, and already nnmbers 140 scholars. "Mr. Anderson," it is stated in a circular which we have seen, "has also a meeting every Wednesday evening with his advanced pupils, and with any others who may choose to attend, on which a topic, suggested the previous week, forms the subject of conversation for the evening, and of a written essay for the following week. These meetings have already excited much interest, are numerously attended, and promise to be highly useful." We should be glad to see a colleague sent to Mr. Anderson without delay.

The Rev. Dr. Scudder and Mr. Winslow, well known as able, zealous, and efficient labourers in Ceylon, have settled in Madras in connexion with the American Board of Commissioners for Foreign Missions; and we see, from a late number of the Madras Missionary Register, that they have been joined by the Rev. Messrs Ward and Tracy, lately arrived from America.

The Rev. S. S. Day has been located in the Rayapuram district of Madras, for labour amongst the Telugus, in connexion with the American Baptist Board. His brethren in Barmah, we observe, lately baptized no fewer than one hundred and sixty seven Karens after five days labour in the neighbourhood of Mabi. We shall hope the best from these converts, though we greatly fear that there has been too great precipitancy in their admission into the visible church. If they had had the instruction by the word of God, and the ceremonies of the temple, which the Jewish converts in Jerusalem and the Eunuch had previous to *their* baptism, or if they had manifested the deep convictions and subsequent assurance of the Philippian jailer, no intelligent Christian would have been disposed to "forbid them water that they should be baptized." What was the *exact* state of matters with them, we do not know. We pray that they may have grace, mercy, and peace, from God the Father and the Lord Jesus Christ.

2. *The Ninth Report of the Madras and Travancore District Committees in connexion with the London Missionary Society.* The propagation of the Gospel in Madras and Travancore seems to proceed with the same promising appearances as before. We have much pleasure in noticing some of the stations.

At *Bellary* the mission had suffered a loss in the departure of the Rev. John Hands to England, who does not expect ever to return to India.

"He arrived at Bellary in May 1810, and was engaged, for a quarter of a century, in most assiduous and faithful exertion in the promotion of the Re-

deemer's cause. Having completed a translation of the greater proportion of the Sacred Scriptures into the Canarese language; having founded and contributed very materially to raise to their present state of efficiency, those useful benevolent institutions, the Bellary Charity School, the Auxiliary Tract and the Branch Bible Societies; having been the instrument of turning many of his fellow-countrymen and some few Hindùs from the power of Satan unto God, and laid the foundation of a Christian church; having widely published the glad tidings of salvation among the inhabitants of the district, and superintended the education of many thousands of heathen children in the doctrines of revelation; he has been obliged, by the exhaustion of his constitution from so long residence in an Indian climate, and such unremitting application to the studious and active duties of his office, to retire to his native land. It has pleased the Lord, however, to vouchsafe some gracious tokens of his presence with those who continue to occupy the field, and by the additions which have been made to the church, and by the gradual, though manifest, advances made in some departments of the mission, to afford them encouragement to renewed energy and zeal in the prosecution of their respective duties.

"At the earnest desire of many of the soldiers of H. M. 55th Regiment of foot and others, an English service has been commenced in the fort schoolroom, which has been conducted alternately with that formerly carried on in the Cavalry Lines. At both these services there is a very encouraging attendance. In the Cavalry Lines the congregation have erected a new and much more commodious and substantial place of worship, entirely at their own expense, which will be opened for divine service in a few days.

"The Tamil services in the Kowl bazar and Cavalry Lines have throughout the year been well attended; and many persons, both Indo-Briton and Hindù, have, from time to time, made serious inquiries concerning the nature and truth of the Christian faith, and some of them are, we trust, prosecuting those inquiries with an earnestness which betokens their sincerity, and affords ground to anticipate a favourable issue. In conducting these services, our faithful, zealous, and useful assistant, Mr. Flavel, has received important aid from the Tamil catechist, Jonathan Edwards, whose humble and consistent conduct, and growing experience, have tended to increase his influence, and render him more useful.

"Being anxious to improve the opportunity afforded by the return of the celebrated annual festival at Humpee, in the month of April, Mr. Shrieves, Mr. Flavel, and Onesimus, proceeded thither in time to commence their labours as soon as the people began to assemble; and Mr. Paine and Mr. Reid posted out in a night, so as to spend the principal days of the feast there, and not to be longer than necessary absent from Bellary. The untoward circumstances which prevented the drawing of the car last year, seem to have led those who have the management of the decorations of the car, and the other preparations for the show, to resort to the expedient of refitting and beautifying the car by new paintings and colours: a much larger number of persons from Bellary and the neighbouring country were, thereby, attracted to the feast, than there have been for several years before; the season was also favourable, and the good condition of the country enabled many to bear the expenses of the journey from distant places, who had not been able to afford it for several previous years. We therefore found there a large concourse of people. Every morning we divided into two, or sometimes three parties, and went to those places where we were accustomed to collect the largest congregations, and addressed the people on the great subject of our message, in the way of proclamation and exhortation. After breakfast, we again separated; one party resorting to the Muntapah in the main street, and the other to a preaching-tent pitched on the plain: there we were engaged alternately in reading, familiar discourse on spiritual topics, and conversation or controversy with any who

were desirous to obtain further information, or who had any thing to urge in behalf of their own creed. It is somewhat remarkable that very few objections to our religion are brought forward in this part of the country, and that the institution of comparison between it and the Hindú system of belief, never fails to produce conviction of the supreme excellence of the former. With the exception of two or three obstinate disputants, the people did not seem so much disposed to controversy as is usual, and the whole of each day we were surrounded by numbers of attentive hearers: even during the whole time of the drawing of the cars, on the chief day of the feast, a considerable congregation continued in the tent on the plain, with Mr. Reid, hearing the doctrines of the gospel explained, notwithstanding that he rose on the usual signal for the motion of the rut, so as to allow of their leaving, if disposed to attend the procession. The discourse had rivetted the attention of a great portion of the audience, who requested Mr. Reid to proceed, while a few, who were more set upon the amusement of the day, left to view the *(tamasha)* show. The intensity of interest manifested by several, and particularly by one old man, deeply affected the heart of the speaker, and led him to speak out of its fulness. May it prove to have been, by the help of the Spirit of all grace, a word in season to some present! The old man asked afterwards, if he might have private conversation with Mr. Reid in the evening, to which he received every encouragement; but as he did not come, it is probable that he was afraid, never having seen an European before; or, being in the employ of some persons not so favourably inclined to the doctrine which was preached, that he was dissuaded from his purpose. One young man, (a physician, and a person of some talent,) who professes to have renounced heathenism, and who has read, and is pretty well acquainted with, many of our books, was with us the greater part of several days. He has been ever since in Bellary, but does not seem so much in earnest as we should desire to see him. Our evenings were spent in walking and conversing with persons whom we met, and sometimes we became entangled in long controversies with the Bráhmans, whom we were always anxious to draw into conversation on these occasions, as but few of them would visit us at our preaching places. Notwithstanding the crowds of people who were assembled, it was with the utmost difficulty that the cars were drawn, and certainly would not have returned to the place from which they started that night, had not the sepoys and peons in attendance, by force or by threats, constrained the people to draw them. This iniquitous practice, we rejoice to think, is no longer to be allowed.

"Through the blessing of the Most High upon the feeble and imperfect endeavours of his servants, but more especially upon the ministry of Mr. Flavel, several persons have during the year been brought into the fold of the Redeemer and added to his church; while, with two exceptions, all the members of the church have honoured their profession by a conversation becoming the gospel. During the year, *five* Europeans, *five* Indo-Britons, and *nine* Hindús, have been received into church-fellowship. The number of members now connected with the church, is fourteen Europeans, sixteen Indo-Britons, and thirty Hindús. It is our practice to baptize no adults, upon less evidence of Christian character than is required from those who are admitted to the fellowship of the church: when such evidence is afforded, the persons are baptized a few days previous to their admission to the table of the Lord. One of the members of our church, who removed from the station last year, has entered into rest, having borne abundant testimony to the faithfulness and grace of the Redeemer in supporting under the severe sufferings of acute disease, and in conveying with emotions of peace and triumphant joy, through the dark valley of the shadow of death. He had been brought to feel the power of the truth at Bellary, and had, from the time of his admission to the church, lived to the praise of Him on whose grace he had confided. He is now, we trust, realizing the objects of his faith in the eternal world.

"Though several of the subscribers have left the station during the year, the native church and congregation have succeeded in raising the amount of 57 rupees, 4 annas, on behalf of the mission."

"Though we cannot," say the Rev. Messrs Taylor and Beynon, of *Belgaum*, "report that any great and important results have accompanied our labours in the kingdom of Christ, as far as decided and unequivocal instances of conversion are concerned; yet we have met with much, both at home and abroad, in our labours among the heathen and professing Christians to cheer, interest, and encourage us.

"The native church is at present composed of 26 members. In the exercise of church-discipline we have been obliged to exclude two, and two others are under suspension. The candidates for baptism and church-fellowship are eight, six heathen and two Roman Catholics: we have also several enquirers.

"Some of the individuals to whom we have frequently alluded in our reports, have solicited us to have special services among them of a more practical and experimental description, than we are able to have in our communications to a mixed assembly of heathen, whether it be in our chapels, school-rooms, or in the places of more public concourse. May we not look upon such a solicitation as a token for good, a proof that the Lord has not left them to themselves, that their consciences are still awake and striving with them? We believe there is a hard conflict between some of them and their own feelings. When one of them was lately urged to devote himself to the Saviour, and told of the danger of delay, and of passing into eternity in his present condition, he exclaimed, apparently with deep emotions, alluding to caste, 'Oh the devil has surrounded us with a wall stronger than a wall of brass;' and again, alluding to the consequences of losing caste, he exclaimed, 'To lose caste is a living death; who can bear to think of it?'

"During the past year we have spent a considerable portion of our time in itinerary labours, and have, if we calculate our former tours, travelled nearly the length and breadth of what are now called the Belgaum and Dharwar collectorates. In the months of February and March, Mr. Beynon made an extensive tour. It may suffice to notice, that though opposition was made in some places, yet generally his message was listened to with attention; books were most eagerly received, and in several places, after the labours of the day were over, individuals came to him enquiring with apparent earnestness about the things which they had heard and read. Mr. Taylor was from home for about five weeks, in the months of July and August. He spent a fortnight between the two large towns of Kulladghee and Bagulkote, and preached twice on three Sabbaths to the European society at the former place, and had daily opportunities of preaching to large numbers of the native population. From Bagulkote, Mr. Taylor proceeded to Gujjundurghud, a populous town belonging to a native chief, and thence crossed the country by Badami and Nowlgoond to Dharwar. He was much gratified with the attention which was paid to his communications every where, and the discussions and enquiries which they afterwards excited.

"Our English school continues to prosper."

"The principal means at present available for making known the gospel in this part of Travancore," says the Rev. J. C. Thompson, of *Quilon*, "is that of natives, instructed in the gospel and feeling its power, carrying the glad tidings of the kingdom from house to house. To prepare and direct such agency is a very important part of our work here; and as the churches at home seem to be increasingly alive to this department of labour, more attention has been bestowed upon it. The seminary contains at present fifteen youths and men in course of training.

"Opportunities have been found, especially at the periods of the great annual festivals, to proclaim the gospel to many thousands of persons from all

parts of the country, and several thousand tracts have been circulated—many of them among persons residing at a great distance from this place.

"Arulanantham again labours at Moondakal and Kolloorvilley. In the former village sixteen adults and twelve children profess to have abandoned idolatry; and the reader's remark concerning some of them is: 'You may say that they have forsaken open idolatry; but to say that they have forsaken the idols of the heart is a matter for hesitation.' Most of them attend regularly on instruction, and profess to worship the true God in their houses; which, concerning some of them, we can confidently say is the case.

"Myanattu retains its prominency among the villages, and Perimbanaigan, (who has been assisted at different times by successive young readers,) seems to be a blessing to the people. Idolatry bids fair to die a natural death among one caste here: last year the idol-festival was greatly neglected; this year somebody has stolen the stone *gods*, and the priest is reported to have said: '*If they are gods, let them find their way back again: why should we seek them?*' Only six families, amounting to thirteen persons, have made a public profession of renouncing idolatry, some of them decidedly also their caste; but a considerable attention is paid to instruction by many others.

"At Thattarkonan the readers have been changed, and two new ones have recently been stationed there. Most of those who professed to forsake idolatry here, and attend on instruction, are again walking in the ways of the heathen. A few persons willingly hear the word, and two occasionally attend on worship.

"At Kandacherry, the reader Paul extends his labours among the Syrians and Romans around him, and considerable attention has been excited, and many disputes carried on both with them and the Roman Padre. That class of people are exceedingly ignorant, drunken, and ill-tempered.

"The schools during the year, including the seminary and girls' school, have been thirteen; the average attendance 291. The girls' school contains at present twenty-two children."

"In reviewing the multifarious incidents of the past year," says the Rev. W. D. Addis, of *Coimbatoor*, "although not destitute of discouragements and drawbacks, there have been several of a pleasing and cheering nature; and there is cause for much praise to that God who has been pleased, in the abundance of His mercy, to offer the inhabitants of these parts the glorious gospel of His Son, whether they hear or whether they forbear.

"The congregation which statedly assembles here, consists of those who have relinquished idolatry and placed themselves under Christian instruction, and who consider themselves entitled to the appellation of Christians. That they are all true Christians, in the proper acceptation of the word, is not meant to be insinuated; but as no person who does not walk strictly according to Christian rule is permitted to consider himself or herself as belonging to the congregation, no one of a different description, as far as observation goes, belongs to it. The number of such has considerably increased during the past year; and there are now, including children, upwards of *eighty* persons belonging to the *congregation* at this place; which number does not include hearers, although they may be constant attendants upon the outward means of grace. Among the members of the congregation there are several candidates for baptism, a few of whom are of some time standing; but as that solemn rite is not administered to mere professors, it has only been performed in two instances, and those of children. Two members have been added to the *church*, and the total is now *eleven*. There are also two candidates for church-fellowship waiting for admission. Here it becomes me to record my thanks to the God of all grace, who has enabled *all the members to walk consistently with their holy vocation, from the formation of the church to the present time.* It is a little band, and might have been increased; but it is composed of a company of believers who have been the source of my greatest comfort,

and who have animated me frequently when general appearances have been dark and lowering around.

"The twelve schools of this mission continue in an efficient state in the usual branches of elementary education, consisting of reading, writing, arithmetic, and Tamil grammar; in each of which the scholars have made considerable progress. The whole of the schools are regularly examined three times during the month, and a vigilant superintendence is exercised over the masters. The Bible classes of the several schools, with their instructors, meet me regularly once a week for examination, &c. and, as this meeting is always held openly and commenced with prayer in the bungalow chapel, in one of the principal streets of the town, many heathen are frequently attracted, and attentively listen to this scriptural catechetical service, which, it is to be hoped, may prove beneficial in various ways. The quickness and extent of scriptural knowledge observable in the boys frequently afford much pleasure. O that the same may be sanctified! No decided evidence of scriptural change in any of the boys has come under my notice; but much greater openness of disposition, and freedom from superstition and prejudice, are obvious effects of the scriptural education received; and frequently I am gratified at seeing some of the older boys attend the whole time of service, when preaching in the town, with a pleasing attention.

"As heretofore, I have been able to make extensive excursions during the year, a detailed statement of which is deemed superfluous, and have been received with great kindness by the villagers, who have uniformly allowed me a place to sleep in, offered me food, &c. excepting on one occasion, when the prejudice and bigotry of a number of Brahmans refused me a shelter, although late at night, and there was every appearance of an approaching thunder-storm.

"Thousands, during the period under review, have literally been instructed in the highways, under trees, hedges, &c. and thus compelled to hear of the kingdom and glory, the mercy and fitness, of Christ. Some have appeared near to the kingdom of God, others have appeared pressing into it, and in order to hear the doctrines and requirements of Christianity have stopped the itinerating instructors, and have sat down in the first convenient shade to hear the volume of inspiration read. Few, very few, have been met with who have proved scorners, or rejected instruction, even among the higher classes. Yet, after all these seeming animating and encouraging indications, no real fruit is seen. A threefold cord, not easily broken, composed of idolatry, superstition, and caste, still shackles the people, which resists all impression; and which, it appears, grace divine alone can effectually sever, in order to bring them into the glorious liberty of the children of God. Surely, then, it becomes all who desire to see the kingdom and reign of Christ established, and who have sympathy for souls exposed to the effects of sin, to be constant, fervent, and unceasing, in their petitions for the out-pouring of the influences of the Holy Spirit; without which, we are aware, the best arranged plans and most abundant means will fail of producing permanent good. Let, then, the members of the mystical body of Christ not neglect the performance of a duty incumbent on each member, if they desire and hope to see and hear of their various efforts for His glory being crowned with success. Amen."

3. *Eighteenth Report of the Bengal Auxiliary Missionary Society.* This report, in the words of the first resolution, is "calculated to induce a spirit of humility, prayer, and stricter reliance on Christ for success." Would that this were the spirit pervading every missionary agency, and missionary society, and missionary report! Would that we all felt more our destitution, and offered up "*the prayer of the destitute,*" which God will not despise! We present to our readers "the lights" of missionary life in India, and its deep and broad "shadows" as they fall.

"In Calcutta, Mr. Lacroix has continued chiefly to direct his attention to the *adult* part of the native population, which it has been his endeavour to benefit by daily addresses on the subject of Christianity. It is a fact highly cheering to the missionary's mind, not only that the chapels have been generally well attended, but that a new and pleasing feature has been perceptible; viz. that a considerable number of the *same* persons, and among them some well educated young men, have come regularly to hear the gospel, and evinced a a spirit of inquiry which, under the Divine blessing, it is hoped will eventually lead to their conversion.

"Some months ago, a number of young men, chiefly students of the Hindú College, requested Mr. Lacroix to give them lectures in the English language on the evidences of Christianity, to which he cheerfully agreed, and commenced a weekly service with them on the Sunday evening at the Society's chapel in the *Bow-Bazar*. The attendance for a time was very pleasing, but Mr. L. has to lament, that lately the young men abruptly discontinued their attendance, owing, as he was informed, to their being apprehensive of incurring the displeasure of an influential individual to whom they look up, and who, they have reason to suppose, is unfavorable to Christianity. This interesting service has, in consequence, been, for the present, reluctantly abandoned.

"We held a series of protracted meetings each morning of the week of the Doorga Pooja festival. The depressed state of the church had induced several of the members of our Christian body to feel and pray. This feeling issued in a desire to set apart a special season, in which the revival of our graces and the conversion of sinners might be especially sought. The mornings of Tuesday, Wednesday, Thursday, and Friday, of the week were appointed for this purpose; on each day, distinct classes of individuals were addressed and prayed for—the members of the church—hearers of the gospel—the young—and lastly, all classes, on the importance of consecratedness to Christ. The services were well attended, and a spirit of great seriousness pervaded the minds of all, which, we trust, will issue in the salvation of souls.

"The services at *Cooly-Bazar* have been, as usual, very fluctuating. This station is still a subject both for sorrow and prayer. No direct instances of conversion have been brought to our knowledge during the past year, though many attend the means of grace with great punctuality.

"During the last year, Mr. Campbell, of Krishnapore, reports that 11 persons were baptized, 8 during Mr. Lacroix's ministry, and 3 afterwards. Of this number, 7 are in full communion with the church. There are besides a number of catechumens who are regularly taught the principles of the gospel, and exhorted to act under its influence. The missionary preaches to the Christian congregation regularly every Sabbath in the chapel, and visits the native Christians and heathens in the adjacent villages on week days, when he has an oportunity of conversing with them, and communicating religious instruction in a more familiar manner. The heathen villagers listen to the gospel with attention, respect its messenger, and seem disposed to put a more favorable construction on his motives and intention than they did formerly. A decided improvement in attending to the message of salvation and to the duties of the Christian character, is apparent among the native believers. It is to be hoped that the improved conduct of the Christians will have a salutary influence on the minds of the surrounding villages, and that the time is not far distant when their heathen neighbours, escaping from the ruins of a tottering system, will flee to the hope set before them in the gospel.

"During the course of the year ten persons have been added to the church at Rammakalchoke, but six having been suspended, the number of communicants is only four more than last year; namely, *fifty-two*. Besides these, there are about one hundred adults and children who have been baptized, and above a hundred more individuals who have renounced caste, and made a

profession of Christianity: so that there are nearly *three hundred persons* who attend the ministry of the gospel.

"In order to spread the knowledge of the truth amongst the adult part of the native community, the gospel is preached every day by Messrs. Pitfard and Campbell in chapels in the four following places, once or twice a week, viz. *Bhowanipore, Chillah, Kidderpore* bazar, and in a chapel opposite Kyd's dock-yard.

"They have still to lament that in these quarters none of the heathen have been converted to Christ, but they do hope that the seed which has been sown amidst many discouragements will at last spring up to the praise and glory of God.

"Mr. Mundy from *Chinsurah* affords the following intelligence. He states in language of Christian sorrow his feelings in contemplating that want of enlarged success which characterizes the whole field of Indian Missions, and, with a consciousness of his share in the *cause* which will ever distinguish the spirit and communications of the good, says—'To no station in India, perhaps, can this apply with greater force than to *Chinsurah*. It is true that the moral machinery by which the work must ultimately, under God's blessing, be accomplished, has been in steady operation throughout the past year: but no signs of spiritual vegetation as yet appear; no trees of righteousness of the Lord's right hand planting to cheer our hearts and refresh our spirits. A few days after I sent you my report last year, my hopes were greatly raised respecting an intelligent young man in this neighbourhood; but all has ended in disappointment and sorrow. This, however, is only one amongst a multitude of circumstances which cause the heart of the missionary to sicken in this land of thick darkness and much death.

"I was employed, as usual, during the whole of the last cold season in preaching and distributing tracts in villages around *Chinsurah* and *Hoogly*. To this most delightful part of a missionary's work I gave myself unceasingly, and I trust these labours (though no fruits at present appear) were not altogether in vain.

"Mrs. Mundy is making some preliminary arrangements to set on foot an infants' school for both boys and girls.

"We regret," say the brethren at *Berhampore*, "that the details we have to communicate do not partake of a more cheering character, and that we cannot point to any decided instances of conversion from the native population.

"In the city of Murshedabad, Mr. Cussons continues to preach to good congregations, both of Hindús and Musalmans; they generally listen with attention, and offer little opposition to the statement of the truth. Prejudice, which was at first very strong, is evidently decreasing, and occasionally some of the more respectable class of Muhammadans, who used to be the bitterest opponents of the cross of Christ, ask for copies of the gospel, and come to Mr. C.'s house for explanation of such passages as they are unable to understand.

"Our congregations in this place (Berhampore), and in the neighbouring villages and bazars, continue good, and for the most part attentive. There is a very pleasing growing acquaintance with the principal truths of the gospel manifested by our hearers, especially in those places where we preach most frequently. The desire for tracts and gospels continues unabated.

"Our *Cheltiá melá* was but thinly attended this year, perhaps not by one-third the number that used to come some years ago. This is a pleasing fact.

"Our congregations were on the whole good, and there was but little opposition.

"At the commencement of the Mission, our schools were injured by secret combination and open hostility. Parents were threatened with the loss of caste, and thus constrained to withdraw their children. Several rich natives hired teachers, and opened voluntary schools in their own houses. But now native prejudices on education we perceive to be fast mouldering away, and

a desire for instruction, especially in English, rapidly advancing. Our schools, however, we are sorry to state, are far from giving us satisfaction. They are in a great measure without any apparent fruit of that kind, to obtain which ought to be the chief end of education in mission schools. This is, we conceive, to be attributed chiefly to the want of properly qualified and Christian teachers, whom we cannot obtain here, and if procured from elsewhere, we have not hitherto had funds to support.

"For some years after Mr. Hill's arrival at Berhampore, whenever he preached he was hooted and hissed at; his voice drowned with the clapping of hands, and shouts of *Hariból*—and men have even followed him from preaching with clubs to beat him. Things are now different. We now obtain congregations (many of them respectable) wherever and whenever we wish. In all principal thoroughfares, crossways, and markets, we never wait five minutes for a congregation. When an angry or bigotted opponent interrupts us, our best plan is generally to remain quiet, and leave our defence and that of our doctrines in the hands of those who have most frequently heard us, and who voluntarily engage to silence him.

"On a reference to our register, there appear twelve converts, either purely or partly native, viz. three men and three women, Hindùs; three Muhammadan women, and three women whose mothers were natives, but whose fathers were Europeans. Of these, two men and one woman have grieved us by their conduct; one of them, *Comul*, especially, he having imbibed the habit of smoking gánjá. The other man, a Bráhman, fled from persecution a few days after his baptism, and we have not seen him since. Two women died at Berhampore, one at Calcutta, and the accounts we hear of the rest rejoice us."

"In January," says Mr. Buyers of *Benares*, "I made a journey to attend the great *mela at Allahabad* accompanied by our native brother Nariput. We had excellent opportunities of preaching the gospel and distributing the tracts, of which we gave away upwards of 4,000. The vast multitude assembled listened with great attention, and on several occasions the interest excited was exceedingly encouraging. I trust that, though there may not have been real conversions, much good of a preparatory nature was done. One day the excitement in favour of the gospel was so great, that a number of the Bráhmans said, they were ready to cast their Brahmanical strings into the river, and become Christians. I do not know to what extent any such impressions may have operated, as we have not had opportunities of seeing the individuals who seemed then under their influence, as they came from great distances; but some have traced us to *Benares*, and one at least continues to profess to believe in Christ for salvation, but has not been baptized.

"During the past year our little Hindustáni church has continued to keep its ground, though it has not much increased. Since last year we have received six members, one of whom has since left the place.

"Brother Schurmann and I, during the last year, have given a considerable portion of our time to the translation of the Scriptures, especially during the hot weather, when under the necessity of curtailing our efforts in preaching. Our object is to have, if possible, a Hindustáni version, especially of the New Testament, in such a simple style of language as may be understood by the mass of the people, without being vulgar so as to disgust the learned. The Urdù version by Martyn is not understood in this part of the country unless by men of learning, but we think one may be prepared that would meet the wants of a far greater number than can be benefited by the present. We can preach and explain the gospel pretty well to the Hindùs according to Bowley's translation, and to the Musalmáns according to Martyn's Urdú translation; but our church is composed of members, who have been partly educated in the Hindú and partly in the Musalmán religion, and partly who have had no education at all: to these we must preach in a language which all can understand."

"It is a mournful fact," writes Mr. Mather, "that in a few years one *whole generation of men will have passed away since missionary efforts were first commenced in Benares, and, as yet, nothing has been done that would stand a year, if the European labourers were withdrawn.*"

4. *Letter from the Rev. H. Moegling, German Missionary at Dhárwár.* The following note from our excellent friend will be read with interest.

Gurug, 10th June, 1837.

I gratefully acknowledge the receipt of a box containing school books, slates, &c. which safely arrived here a week ago. I suppose you have heard from Mr. F. that we removed to this place in the beginning of last month. We have found it very quiet, and more favourable for prosecuting our studies in Canarese than Dhárwár, and are thinking of commencing to preach in the course of next month. Our plan of beginning soon an English school at Dhárwár has been interrupted by our removal from that place, but after the close of the monsoon we hope to be able to resume it. A letter, which we lately received from our committee, inform us that four of our brethren, who have hitherto laboured in Russia and Persia, have been ordered to go to the northern parts of Bengal. Two of them, Pfander and Kreis, in the service of our Society, and the two others, Koern and Schneider, in that of the Church Missionary Society. As the letter is dated Nov. 1836, and the brethren had the intention to go down the Euphrates, and, after a short stay at Bombay, to travel through the northern provinces, we expect to hear of their arrival at Bombay within some weeks. Some of our brethren stationed in Persia, who felt inclined, under present threatening circumstances, to carry on the missionary work in an indirect way, by teaching English and French, mathematics, and history, in the principal towns, have obtained permission from our Committee to enter the service of an American Society. Some others have gone to the Turkish territory and the North of Africa. In August last, two of our brethren, Murdter and Stanger, sailed from Copenhagen for the Gold-coast, which is in the possession of the Danish Government, to join there Mr. Riis, the only survivor out of 8 brethren, who went to that unhealthy coast in the course of the last 10 years. Mr. Riis after having recovered from dangerous fever, resolved to go to the interior and higher situated parts of the country, and has not only found the climate to be healthy, but also met with a very favourable reception from some of the chieftains of the Ashantis. Also, we are told, that our Committee feel inclined to send some more brethren to this province, and certainly there is room enough for many labourers. There are at present 36 brethren in the institution of our Society at Basle, and if their means were in a better proportion to the number of the missionaries at their command, three or four brethren might be sent out to India every year. At the anniversary of our Society last year, there were 120 ministers of the different Reformed and Lutheran churches present—a very encouraging sign of the increasing interest in the missionary work taken by many of those who, perhaps only a few years ago, neglected, or even despised and opposed, it. But as our country is a poor country, and of the few who are rich still fewer have faith, the resources of the Society cannot but be very limited.

We are happy to see that Mr. Macdonald, whom we heard once preaching at Islington-green last year during our stay in London, has offered his services as a Missionary to India to the Church of Scotland—May these our days be the dawn of a period in the spiritual history of India, realizing the passage in the 68th Psalm: "The Lord gave the word: great was the army of those who published it."

Since some weeks, I have become more acquainted with your great Chalmers; and I do now fully understand why you on several occasions praised him so highly. I have never seen before such a degree both of clear-

ness and depth of thought, nor met any where with so felicitous and powerful language as is that of this great Christian orator.

My two brethren desire me to give you their kindest christian regards.

Yours in the Lord, H. MOEGLING.

5. *Distribution of the Scriptures in Persia.* The Patrons of Mr. Jacob Samuel's mission to Persia, have favoured us with the following gratifying accounts of his proceedings in the benighted country in which he is now sojourning, and to circulate the scriptures in which he will now have every encouragement from the British and Foreign Bible Society, which has been happy to hear of his agency.

Shiraz, November 23, 1836.

I take pleasure in complying with the request of the Reverend Jacob Samuel, missionary to the Jews, that I would send you a line respecting his distribution of scriptures among the Musalmáns of this city. Mr. Samuel has been here more than three weeks, in which time, as he informs me, he has distributed more than 300 Persian New Testaments and Psalters under as favourable auspices, I am happy to say, as could possibly be expected in this country. No disturbance has taken place among the people, in consequence either of Mr. Samuel's discussions or distribution of the Scriptures, nor is there any probability that any trouble will arise from these causes. In regard to the books distributed, I have heard that one volume was found in the street, torn and mutilated, and that one or two others were threatened with no better fate by some unworthy persons who had obtained them. But in general, so far as I have yet learned, this distribution by Mr. Samuel has been judicious, and to people of more or less respectability. I can only add my prayer that this divine seed, sown, as you well know, on ground which has but too many rocks and thorns, may be watered by the gracious influences of the Holy Spirit, and bring forth fruit to everlasting life.

Tehran, 12th March, 1837.

Mr. Samuel arrived at Tehran about ten days ago, having travelled from Bushire by the way of Shirâz and Ispahân. At the former place he remained about a month, and at Ispahan about two months. Previous to Mr. Samuel's arrival in Persia, a considerable sensation had been excited amongst the Muhammadan population by an indiscreet and injudicious distribution of tracts against the religion of Mahammad by some missionaries or their servants. The effect of this was what might have been expected, and the cause of Christianity was, to say the least, *not benefitted*. Mr. Samuel's conduct, since his arrival in Persia, has borne out all that you say in praise of him. I have received letters from Shirâz and Ispahân bearing testimony to the judicious manner in which he has fulfilled some of the objects of his mission, and to the zeal with which he has labored amongst his Jewish brethren. One of these, from a missionary, and a most excellent man, I send you, as it will doubtless be interesting to you.

6. *Evangelical Society of France.* We have received the third report of this excellent institution, which we have perused with very great pleasure. It opens with an account of the proceedings at the General Assembly, held on the 22d of April, 1836, and at which Admiral Count Ver-Huell, one of the veterans of the French Navy, presided. The notes of the speech delivered are interesting, as evincing a Christian and zealous spirit on the part of the office-bearers and friends of the institution, and as exhibiting the growing prosperity of the French Protestant Church, in its increased resources, and the enjoyment of the right of proselytizing, which Roman Catholic bigotry had long denied to it. The Society employs 13 ministers, 5 evangelists, 5 teachers, and 7 colporteurs, and is, in fact, the Home Missionary Society of the country. We have been delighted to observe that M. Monod, one of its best friends,

has lately been appointed, through the patronage of M. Guizot, the Minister of Public Instruction, one of the Theological Professors at Montauban, long a strong-hold of Neology.

7. *Converted Jews in Berlin.* Professor Tholuck states, that in the single city of Berlin, more than *seven hundred* Jews have asked and received baptism, during the last 15 years. A single Minister of the Gospel has, in less than five years, been the means of converting, with the divine blessing, more than *eighty* Jews. Many of those who have become Christians, now fulfil the duties of the evangelical Ministry; others occupy Professors' Chairs, and the Academy of Berlin alone reckons among its most distinguished teachers *five* converted Jews.

LITERARY INTELLIGENCE.

Bombay Branch of the Royal Asiatic Society. Proceedings of the Monthly Meetings for March, April, and May, 1837.—29th *March.* Reverend John Wilson, D. D. President, in the chair.

The following gentlemen were balloted for, and duly elected Members of the Society – James Erskine, Esq., C. S., and Thomas Cardwell, Esq.

The following gentlemen were proposed as members—Dr. Brown, and George Hancock, Esq.

Read a letter from J. P. Willoughby, Esq., Secretary to Government, presenting to the Society, by the Right Hon'ble the Governor in Council, a copy of a series of printed papers on Thagi, from the Supreme Government of India.

Read a letter from Mr. Vaupell, Secretary to the Agri-Horticultural Society, acknowledging the receipt of Mr. Fraser's letter of the 3d February 1837, forwarding to that Society a copy of a letter from Sir Alex. Johnson, Chairman of the Committee of Correspondence of the Royal Asiatic Society, with the documents on the subject therein adverted to; and informing this Society, that the above documents, &c. have been made over to the Corresponding Sub-Committee of the Agri-Horticultural Society on Indian Exports, which has been lately formed, and which will pay every attention to their interesting contents, and also transmitting a Pamphlet published by the Agri-Horticultural Society on the formation of the Sub-Committee above mentioned.

Read a letter from Lieut. Charles Giberne, 16th Regt. N. I., presenting to the Society a specimen of native (carbonate of) Magnesia, taken from the mines in Salem in the Carnatic, and a specimen of a rich Alum Clay taken out of the Warkáli Cliffs, near Arjengo in Travankur.

Resolved that the best thanks of the Society be given to the respective donors.

The President lays before the meeting a copy of the Sanscrit Inscription on the most ancient of the Jain Temples at Palitáná in Káty*á*w*á*d, bearing dates of Samvat 1822 for its foundation, and 1587 for its completion, with a translation and notes, &c. by Captain LeGrand Jacob, Assistant Political Agent in Káty*á*w*á*d, presented for transmission to the Parent Society.

Resolved that the best thanks of the Society be communicated to Captain Jacob, and that he be informed that this Society will have much pleasure in transmitting his communication to the Parent Society.

The meeting then adjourned to Wednesday the 26th April next.

Wednesday, 26th April, 1837. The Reverend John Wilson, D. D. President, in the chair.

Dr. Brown and George Hancock Esq. having been balloted for, are duly elected members.

P. Ewart, Esq. is proposed as member by D. Burn Esq., seconded by B. Noton, Esq.

The Secretary lays before the meeting a copy of the first number of "Scientific Memoirs," presented by the author, Richard Taylor, Esq. F. S. A.

Resolved that it be ordered from the commencement.

Resolved that the "Agra Akhbar" be taken in by the Society.

The President lays on the table a copy of the fac-simile of the Girnár inscriptions, presented to him by Captain Lang, and ordered to be executed by a former meeting, for transmission to M. Jacquet of Paris, through the Royal Asiatic Society.

The President communicates to the Society the substance of a letter dated the 15th December 1836, which he had just received from Professor M. Burnouf, the Secretary of the Asiatic Society of Paris. M. Burnouf, after thanking Dr. Wilson for the notice

taken of his exertions in the cause of oriental literature in his address, delivered before the Society in January 1836, announces his hope of being able to publish, before the end of this year, a third volume of his "Commentary on the Yazna;" his commencement of a "Zend Dictionary;" and his having finished a translation of the books of the Bhágawat Purána, represented by Dr. W. as a work most important for the elucidation of the more modern opinions of the Hindús; and expresses the desire felt at Paris, by several Orientalists, to obtain a portion of the Rig-Veda, published by one of the members of this Society.

It was then resolved that the Society should subscribe for one copy of M. Burnouf's publications.

M. Burnouf having been proposed as an Honorary Member of the Society by Dr. Wilson, seconded by Dr. Stevenson and Mr. Fraser, he is balloted for, and elected accordingly.

Read a letter from W. H. Wathen, Esq., presenting to the Society translations and accompaniments of two Inscriptions containing grants of villages by Kings of the Southern Chalukia Dynasty.

1. An Inscription engraved on copper-plate in a very ancient type of the Purvada Halla Canara character and in the Sanskrita language, in the possession of Capt. T. B. Jervis, which was found in the Southern Maráthá Country, or Karnátik, the date of which is Shaka 411. A. D. 490.

A Sanskrita version. Fac-simile of the character in which the inscription is written.

2. Copper-plate inscription of a Chalukian Dynasty found in the Násik district by L. R. Reid, Esq. and translated by that gentleman, dated 730 Shaka, or A. D. 808, or 1028 years from the present time (1836); with remarks by W. Wathen, Esq.

Resolved that the thanks of the Society be given to Mr. Wathen for his valuable communications.

The President lays before the meeting an account of the *Kanphatis* of *Danodhar* in Cutch, with the legend of Dharmanáth their founder, by Lieut. Postans, presented to the Society by that gentleman through Mr. Wathen.

Resolved that the thanks of the Society be conveyed to Lieut. Postans for the same.

A Paper on the "Ante-Brahminical Worship of the Hindus in the Dakhan," by Dr. Stevenson, is read.

The thanks of the Society were voted to Dr. Stevenson for his interesting communication.

A Paper entitled, General Remarks on the Philosophical System of the Hindus, by Colonel Vans Kennedy, is read.

Resolved that the best thanks of the Society be communicated to Colonel Kennedy for this invaluable, and most able, contribution to the elucidation of a most interesting subject, hitherto little attended to by Orientalists, and which supplies a much desiderated sequel to his other learned researches.

Wednesday, 31st May, 1837. The Rev. J. Wilson, D. D. President, in the chair.

In consequence of the non-attendance of a sufficient number of members, the ballot for the election of P. Ewart, Esq. is deferred till the next meeting.

Major Neil Campbell having been proposed a subscriber by Captain Griffiths, seconded by Major Everest, is admitted accordingly.

J. M. Davies, Esq. is proposed as member by D. Brown, Esq., seconded by R. Smith, Esq.

The following donations were then made to the Society.

By the Rev. H. Jeffreys—"Evidence on Drunkenness before a Select Committee of the House of Commons." 1 Vol. *By the Right Honorable the Governor in Council*—A copy of the "Fatawà Alamgiri." *By the Medico-Botanical Society of London*—The Address of Earl Stanhope, President, at the Anniversary Meeting, January 18th 1836. *By Dr. Riddle of Aurangabad*, through the Venerable Archdeacon T. Carr, D. D.—"Copies of Armenian Inscriptions found on Tombs near Aurungabad" *By Capt. Crawley, 4th N. I*—10 Ancient Copper Coins, with a note by A. B. Orlebar, Esq. which was read. *By W. R. Morris, Esq.*, Secretary to the Civil Fund Office—A Report on the Provident Branch of the Civil Fund Institution, by Morgan Davies, Esq. *By the Royal Asiatic Society of Great Britain and Ireland*—Journal of the Society, No. VI.

Resolved that the best thanks of the Society be conveyed to the respective donors.

Read a note from the Honorable J. Farish, Esq. accompanying a prospectus of a work on Nepalese Zoology, by H. B. Hodgson, Esq. of Katmandu.

Read Lieut. Postans's paper presented at the last meeting.

The President lays before the meeting a paper entitled "Description of the Ruins of Gumli in Kàtyàwàd," by Capt. Le Grand Jacob.

The best thanks of the Society were voted to Capt. Jacob for his very acceptable communication.

Editorial notes.

P. will now be inserted, as our valued correspondent G. has proceeded to England, without having been able to finish his series of articles on the Idolatry of the Human Heart.

Paroikos, several articles of Bombay intelligence, the account of the Belgáum Poor's House, and the Temperance Review, are unavoidably delayed. A. C.'s communication of October will be disposed of in our next. Mr. Malan's tract is still under consideration. Presbyter, and A Freemason, have been received. From next month we will try to devote a few of our pages to a record of occurrences.

It is not necessary for gentlemen remitting their subscriptions through the Civil and Military Pay Offices to inform our agent, as he regularly visits them, and advertises his receipts on the cover.

The following contributions have been received for the General Assembly's Institution in Bombay. Dr. Don, an. sub. Rs. 20; Proceeds of Old Coins from a friend, per Rev. R. Nesbit, Rs. 16; E. B. Mills, Esq., Rs. 100. Dr. Smyttan, an. sub, Rs. 100, and a pair of small globes, Translation of Cicero's Works, Rennie's Alphabet of Zoology, and blank Atlas; Lieut. J. A. Young, I. N., Map of the Indus, and Adjoining Countries; R. M'Kenzie, Esq. I. N. several Drawings; Rev. Dr. Stevenson, Stream of Time, and a blank Map of Europe; Lieut. Campbell, I. N. specimens of rocks in Egypt; A. H. Leith, Esq. specimens of rocks from Kach, and shells from the Mauritius; Mr. Warke, Civet from Abyssinia; C. Giberne, Esq., 6 Tables illustrative of Universal History; Rev. Dr. Wilson, Blumenbach's Manual of Natural History, 12 Drawings of Animals, Taylor's Mathematical Tables, Jervis's Indian Metrology.

We are happy to announce that the Bombay Seaman's Friend Society have taken steps to the formation of a Seaman's Home, the arrangements connected with which we shall not fail to lay before our readers.

Errata.

Page 307, line 2 from top. For "should be" read *should we be.*

Page 312, line 11 from bottom. For "is" read *'s doctrines are those of:*

Do. line 4 from bottom. After "go" insert, *and as far as they accord with the sermons before us.*

THE ORIENTAL CHRISTIAN SPECTATOR.

AUGUST, M,DCCC,XXXVII.

I.—The Scriptures of Truth.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—I transmit another address delivered to the recruits on board the Boyne. If acceptable, I will continue them until my little stock is exhausted. When delivered, they were instrumental in leading my fellow-men to the perusal of the sacred Scriptures. I cherish the hope that their publication may produce a similar result. Yours very sincerely,

PAROIKOS.

I will show thee that which is noted in the Scripture of truth. Daniel x. part 21st verse.

The origin of writing lies concealed in the abyss of antiquity. The most ancient specimens are the sublime books of Moses. They record with inimitable dignity and simplicity transactions that reach from the creation of the world to the planting of Israel in the land promised to their fathers Abraham, Isaac, and Jacob. Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. In order to his attaining this knowledge and wisdom, the Egyptians must have had some means of recording and concentrating in books, or in rude hieroglyphic manuscripts, their knowledge, their laws, their sciences, the discoveries of their sages; otherwise their knowledge, their laws, their sciences, and their discoveries, left to the capricious care of exaggerating and fallacious memory, or oral tradition, must have perished. Indeed, so natural does it appear for man to commit to writing and record the deeds and wise sayings of his cotemporaries, so interested and inquisitive are the different generations of mankind regarding the actions of those that have preceded them, that it is a very legitimate conclusion to refer back the art of writing, in some rude state or another, to the earliest period of man's existence. So important, so natural, and so necessary, an art would readily suggest itself to the transcendant mind of Adam, and to the other antediluvians whose long and protracted age oft numbered near a thousand years, and whose mental powers, whose knowledge, inventions, and discoveries, would keep pace with the maturity, strength, and enlargement, of their intellect. The tradition, then, of those wonders that Moses reveals in the book of Genesis being carefully preserved and handed down among the records of antiquity, the historian of the world's creation, its primitive glory, awful fall, and its destruction by the flood, would, in these primitive and interesting documents, find delightful, instructive, and important materials, compiled with matchless simplicity, grandeur, beauty, and veracity.

However interesting such speculation may be, we must not forget, inde-

pendently of second causes, that the writers of the Bible spoke and wrote as they were moved by the Holy Ghost, and that all Scripture is given by inspiration of God; so that if our theory be without foundation, we have still the highest authority for implicitly believing that what we find revealed in our Bible is the true and unadulterated word of God, revealed to his creatures for their guidance, comfort, and instruction. Indeed, no uninspired man could ever have written such a book. The mind of man is infinitely below the glory that beams throughout the sacred page. It comes from heaven, it points to heaven, and, if you will but bow your minds in humility to its unerring direction, it will lead you to heaven.

Let us take a glance at the books which compose the scriptures of truth with a view to directing you to their diligent and serious study.

The five first books in the Bible are called the Pentateuch. They were written by Moses. They are respectively styled Genesis, or book of generation and production; Exodus, or departure, as the chief event, recorded in it, is the departure of the children of Israel out of Egypt; Leviticus, because it contains the laws and ordinances of the Levitical priesthood; Numbers, because it contains several numberings of the children of Israel; and the book of Deuteronomy, or the second law, in which Moses repeated and enlarged upon the commands and ordinances of the Lord.

The book of Genesis has arrested the attention, and won the admiration, of men of this world; but it gains its true and rightful homage from the children of God. They find in its pages heavenly manna; they feed on its spiritual and instructive lessons; they are, in some degree, enabled to appreciate its highest beauties, and believe its stupendous truths. The book declares the dealings of our heavenly Father with his own elect children; it shadows forth and speaks of Christ, in whom is hidden the wisdom which God ordained before the world unto our glory. The book opens with a simple and inimitably majestic account of the creation of the world. "It regales us with the innocence, peace, and happiness, our first parents enjoyed in paradise. The scene described is a heaven upon earth; man is free from care, labor, and sorrow—perfectly holy and perfectly happy—blessed with all the profusion of Eden, and enjoying the intellectual delight of holding direct communion with God. The account of the fall is natural, mournful, and solemn. It demonstrates the cursed nature of sin, its exceeding offensiveness, and its certainty of punishment. It ruined purity and begat shame; it destroyed communion and engendered fear; it brought a consequence that was tremendous, instantaneous, and exact. In the day thou eatest thereof, thou shalt die. Labour, sorrow, and death, enter the world. But, ere this sentence is passed, and while yet our guilty parents stand before the judgment-seat, our minds are sweetly arrested by the holy accents of mercy. In the midst of judgment we hear of one who is to bruise the serpent's head, and, through death, to open to us the gates of the heavenly paradise, and to restore us to life and to God, —even the second Adam, the Lord from heaven!

O, my friends, time would fail me, or I could run over this book bringing before your meditation one beauty, one glory, and one sweet incident after another. I might endeavour to picture to you the feelings of our first parents when driven from paradise and doomed to sorrow, and what that sorrow must have been when they saw their son Abel stretched a corpse before them by the guilty hand of Cain. Or, turning to the bright side of the dark picture, we might discourse of Seth, whom the Lord appointed as another seed instead of Abel, whom Cain slew;—how in his day men began to call upon the Lord, and true religion was revived in their midst. Or we might dilate upon the long list of ancient patriarchs who reached the longest period of life, and who, after numbering nine hundred sixty and nine years, seemed as if destined never to taste death, yet are all recorded to have died, saving one, who attained to high and close communion with God; so that it is emphati-

cally recorded of him, that he "walked with God, and was not, for God took him," exempted him from the penalty of death, and removed him at once to the upper paradise. And so we might go on to tell of Noah, and all the wondrous dealings of our God with the man who found favor in the eyes of the Lord, and who, with his family, was preserved in the ark when the waters prevailed upon the earth an hundred and fifty days, and all flesh died that moved upon the earth. Or we might recount to you the interesting, instructive, and wonderful, history of the father of the faithful, Abraham, "the friend of God," who, by sovereign grace, was called out of heathen darkness, from serving idols beyond the flood, or river, to go into a land that the Lord would shew him of, and how he went out, not knowing whither he went; or of Isaac, the promised child; or the busy narrative of the life of Jacob, and how, at the close of his existence, his children went with the aged patriarch into Egypt to see his long lost son, whom God had made governor in the land of Egypt; or of the dying conduct of Jacob, how he blessed his sons, and told of things that should happen to Israel in the last days. He, like all the patriarchs, spake of Christ. How wonderfully has been fulfilled his express and dying assurance, that "the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh came." When Shiloh was born, the babe of Bethlehem, Judah was a country tributary to the Roman Empire, and governed by a Roman governor: the sceptre and the lawgiver of Judah had both departed. Genesis closes with the death of Jacob and Joseph. The divine penman of this book delights to expatiate, and trace the characters of the children of God: he follows them through all their varied trials, discourses on their faith, conducts us to the close of their pilgrimage, and all but follows them to their rest, and catches the sound of their golden harps as they enter the upper Canaan, the heavenly Jerusalem; while, on the other hand, the people of this world, such as the mighty founder of the Babylonian Empire, are dispatched with a single stroke of his pen—"Nimrod was a mighty hunter before the Lord"—a mode of treatment befitting the passing and transitory character of the kings and kingdoms of this world.

Exodus is the next book that engages our attention. And here we have an account of the cruel bondage that the children of Israel were exposed to after Joseph's death, when another king arose, who knew not Joseph, who greatly afflicted them, until the time came that Moses was born. His parents, to evade the cruel command of Pharoah, hid him in an ark of bulrushes, and the providence of God led the daughter of Pharoah to the place where the babe was: she heard the babe weep, and the feelings of her compassion were wrought upon. She took the child home, and brought Moses up as a king's son. In the royal palace of Egypt, he would enjoy all the benefits of that education which qualified him for the high and transcendant office he was destined to fill. When he came of forty years of age, he fled the court of Pharoah, and spent his next forty years in the wilderness, tending the flocks of Jethro, and here gaining valuable knowledge and practical experience of that very desert through which he had afterwards to lead the tribes of Israel. In this desert, while employed in his pastoral avocation, the Lord appeared to him in a bush that burnt, but did not consume. Attracted by so wonderful a sight, he turned aside to see it, and the Lord gave him his high commission to go to the haughty court of Pharoah. We then have the history of the plagues of Egypt, of the high hand, and the stretched-out arm, by which the Lord led his people forth out of Egypt, how the sea divided in twain to permit his people to cross, and how Pharoah and his host were drowned in the sea for daring to follow. It records the splendors that accompanied the giving of the law at Sinai, how the people were fed with manna, how they were led by a cloud by day and by a pillar of fire by night,

and all the judgments and dealings of the Lord with his people in the wilderness.

The book of Leviticus reveals to us the ceremonial law. In all its types and shadows we, with the gospel before us, discern the holy sacrifice therein typified, even Jesus; and, in all the strict observances whereby they approached God, we discover how particular, minute, and circumstantial, God is, in ordering and observing the service that is to be rendered to Him by his creatures. God is greatly to be feared, and to be approached with awe and reverence. Services to be acceptable to God must be sincere, prescribed, and devotional.

In the book of Numbers, we read of the numbers of the tribes of the Lord; we are shown the order in which their camp was pitched; and rules and regulations for the service of the Levites are enacted. The age at which they were to commence their office is fixed at thirty years, and the age at which a period was put to those services was fifty years. We have likewise various interesting and important laws regarding the Nazarenes, the silver trumpets, and the offerings of the princes. We read of the spies being sent into the promised land, of the effect of their message, the false report they brought, and how readily the people gave credence to the report of man rather than to the word of the Lord; and how, in consequence, they were sentenced to wander forty years in the wilderness, until the whole number from twenty years old and upwards should die. None of these unbelieving ones were to enter the promised land. Joshua and Caleb form the only exception. We turn over a few pages, and read of the mysterious and awfully interesting character of the prophet Balaam. We discover him earnest and zealous in his endeavour to curse Israel; yet forced to confer rich and prophetic blessings upon them. The book of Numbers brings down the history of the children of Israel to the eve of their entering the promised land, and leaves them on the plains of Moab, after having spoiled the Midianites, and slain Balaam the son of Beor, who was fighting against that people of whom he said, "How goodly are thy tents, O Jacob; and thy tabernacles O Israel." xxiv. 5—9.

The book of Deuteronony is Moses' discourse and dying testimony. The wonderful dealings of the Lord are repeated, and all his righteous commands are enforced. Moses then closes his ministry, and joins the Israel of God in the heavenly Canaan, the new Jerusalem. The prophecies in this book are remarkable for their explicitness and literal fulfilment. Those that speak of the destruction of Jerusalem, have been literally fulfilled; those that speak of the dispersion of Israel, are now literally fulfilled before our eyes; and, surely, those also that speak of their latter day glory, will be literally fulfilled. Be careful how you ever slight the literal meaning of God's word.

The next portion of the Bible is the historical books—Joshua, Judges, Ruth, two books of Samuel, two of Kings, two of Chronicles, Ezra, and Nehemiah.

The five books of Moses are partly historical, yet they contain chiefly laws, institutes, and charters; but the ones now to be discoursed on are purely historical. They record the interesting narrative of events by which Israel came to possess the land of Canaan; their being taken away into Babylon, and their restoration again in the days of Ezra and Nehemiah. The book of Joshua contains a history of the wars and conquests of Israel over the nation of the Canaanites. Joshua is installed in his office as general of the armies of Israel, and exhorted to be strong and very courageous; to observe all the laws of Jehovah; not to turn to the right hand nor to the left; the Lord promising to be with him to bless and to prosper him. The children of Israel enter the land of promise by the miracle that delivered them from the land of bondage. The waters of Jordan stand on a heap so soon as the feet of the priests that bear the ark of the Lord of the whole earth

touch the brim of the water. They pass the mighty river dry-shod. They erect a memorial of the wonderful event recorded by the twelve stones on which the feet of the priests rested in the bed of the river. It was to stand as an obelisk and sign to the generations following of the wonders the Lord of their fathers accomplished in that day when he brought them into the land promised to their fathers, to Abraham, Isaac, and Jacob.

By faith, and in obedience to a Divine command, they encompass the city of Jericho, whose walls fall down after they had been encompassed seven successive days, and on the seventh day seven successive times. These events strike terror into the inhabitants of the land, their hearts became like wax, and melted away with fear before the armies of the living God. But, in the midst of a conquest so signal, and an obedience so complete, one instance of disobedience is forthcoming. Achan took part of the accursed spoil, and trouble was brought upon Israel. The discovery of his wickedness took place on the next occasion that Israel went forth to fight. It was against Ai. They are defeated, and fly before the inhabitants of the land. Joshua, in agony of soul, throws himself before God, and asks of the Lord what he shall do now that Israel turneth their back before their enemies. The Lord rebukes him, and asks him:—"Why liest thou thus upon thy face? Israel hath sinned." There lay the cause of Israel's discomfiture. The God of Israel has always marked sin with abhorrence, and shown his determination to punish it; thus teaching his people that there is only one way of obtaining the promises, not by their own mighty and heroic deeds, but by obeying the voice of the Lord. Achan is then discovered and put to death. Israel goes forth to attack Ai, is successful, overthrows it with a great slaughter, and takes possession of the place. The inhabitants of the next city, Gibeah, are terrified by the intelligence that reaches them of Israel's exploits. Their fears suggest a stratagem by which they hope to avert the calamity of their impending overthrow. They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses and wine bottles, old and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them, and all the bread of their provisions was dry and mouldy. And so they come to Israel, and obtain a league. And why? The Bible emphatically informs us, that Israel was deceived, because they asked not counsel at the mouth of the Lord. Trusting to their own wisdom, they are completely deceived. They make a treaty of peace with Gibeah, and then they confirm it by an oath. They soon discover that Gibeah is the very next city that they should have taken; but, in consequence of their oath, they take it not. Now five kings of these nations, hearing that Gibeah had made peace with Isreal, leagued together to attack and destroy Gibeah, because Gibeah was a large city, greater than Ai, and its inhabitants mighty men. In this extremity the inhabitants of Gibeah apply to Israel. Joshua, faithful to his treaty, appears for his allies, attacks the five kings, and overthrows them with a great slaughter. It was on this occasion that he called upon the sun to stand still upon Gibeon, and the moon in the valley of Ajalon, in order that the conquest might be complete; and, in the evening of this remarkable day, the five kings who had conspired against the allies of Israel are hanged on five trees. But this alone was not the conquest that signalised this great day. Joshua extended his conquest, and slew seven other kings, and smote all the country of the hills, and left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And all these kings and their land did Joshua take at one time, because the Lord God fought for Israel; and Joshua returned, and all Israel with him, unto the camp at Gilgal. He continued his conquest, and made long war with all the kings of these countries, whose hearts were hardened, who had filled up the measure of their iniquities, and therefore, though they had eyes, they saw not; and though they had ears, they heard not; and though they

had hearts and sentient natures, yet understood they not the judgments of the Lord. It is a sure sign that judgement is at the door when nations, peoples, or individuals, arrive at this state. It is said the Lord hardeneth their hearts, but the fact is they have hardened their hearts against all the motions of God's Holy Spirit, and He, being grieved, at last withdraws his gracious influences. The sinner then reaps the consequences of his own folly, sin, and perverseness. Joshua, after subduing the country, apportions it by lot to the tribes; dismisses the Reubenites and Gadites with his blessing, testifying that they had fulfilled their engagement of keeping with, and fighting for, Israel till they possessed the land; and he permits them to return to the other side of Jordan, to the land they had received from Moses.

Nations are in a healthy and sound state of affection towards God when they are jealous of the purity of God's worship. The Reubenites, from motives the purest and best, build an altar, not for sacrifice, but for memorial, that they belong to Israel. The act was lawful and praise-worthy, yet it must be inquired into. The other tribes immediately set on foot these inquiries; they ascertain its nature and character; and evidence their jealous and wakeful watchfulness at the slightest approach to idolatry. O, had they but continued so, how great, and how glorious, would have been their history!

Joshua is gathered to his fathers by the hand of death. He assembles Israel; he calls them to witness whether any of the good things the Lord had promised them had failed? He exhorts them to choose whom they would serve, the faithful covenant-keeping God, or the gods of the nations they had just conquered and destroyed. "And it came to pass after these things, that Joshua, the son of Nun, the servant of the Lord, died, being an hundred and ten years old."

The book, next in order to Joshua, is the book of Judges. It is historical, and conveys many points of interesting and instructive information. It informs us of the circumstances under which the remaining portion of the land allotted by Joshua to the various tribes was taken possession of; how Israel failed to drive the Canaanites out of the land; how, consequently, they became pricks and thorns in their sides; how perpetually Israel was engaged in war and troubles with them; how their presence proved to be their judgment. The Lord, in the midst of Israel's various troubles, however, had pity upon his chosen, and, in the midst of judgment, remembered mercy. The book is a record of a succession of deliverers raised up of God to rescue his people from the ruin their evil conduct had brought upon them.

The first in order and importance is the appearance of the angel of the Lord, or the Lord Jesus Christ, coming to Bochim. The children of Israel are warned not to make any league with the people of the land, that they would assuredly be but a thorn in their sides, and that their gods would be but a snare to them. The noble race of men cotemporary with Joshua are extolled. It is said of them that they served the Lord all the days of Joshua and all the days of the elders that outlived Joshua, and had seen all the wonders that the Lord had done for Israel. But after them there arose a generation that knew not the Lord, nor the works which he had done for Israel; that forsook the Lord, and served Baal.

The nations that were left to try Israel were the Philistines, the Canaanites, the Sidonians, and the Hivites. Their first affliction was being sold into the hands of Chushan-rishathaim, King of Mesopotamia. Him they served eight years. Othniel was then raised up as a Judge of Israel, and he delivered them, and the land had rest forty years. Othniel died. They again sin, and are delivered into the hand of Eglon, King of Moab, from whose power they are delivered by Ehud, who slays him. The land then has rest eighty years.

After Ehud's death, the benefits of his rule were forgotten; and Israel again lapsed into sin, and were sold into the hand of Jabin, King of Canaan, the captain of whose host was Sisera. Under the weight of his oppression,

the children of Israel cry unto the Lord for deliverance, and this tyrant is removed by the hand of a woman. Jael, the wife of Heber, slays the captain of the host with a nail and a hammer. Deborah and Barak compose a beautiful and sublime psalm to commemorate the deliverance, and to praise the Lord. Again lapsing into sin, they are again punished for sin. Midian becomes the instrument under whose oppression they groan seven years. The land of Israel becomes impoverished by his oppressions. In their extremity, the children of Israel cry unto the Lord, and the Lord hearkens to the voice of their supplications, and gives them His servant Gideon, a mighty man of valor, and eminently distinguished for decision of character and faith in God. His first act is the destruction of idolatry in the land. He cuts the groves, and destroys the altars, of Baal, and erects an altar to the God of Israel. The Lord confirms him as His commissioned servant by various signs and wonders. Thirty-two thousand men flock to the standard of Gideon. With this noble force he prepares himself to rid Israel of their enemies. How imposing must this assembled multitude have appeared! What confidence must it have inspired in the nations! How the heads and rulers of Israel, as they prepared their army and saw it fully equipped, must have extolled their wisdom and dispatch, and felt secure in so powerful and overwhelming an array! But the Lord seeth not as man seeth; the nations of the world trust in chariots and in horses: Israel must remember the name of the Lord their God. The number counts well; the outward appearance is imposing; the Lord looketh to the heart, and reduces the number to three hundred. With this handful the Lord overthrows Midian. While we acknowledge the hand of the Lord, let us not forget the instrument. Gideon was one who feared God; he was one who exemplified the precept, "He that ruleth over men must be just, ruling in the fear of God." The nation prospered under his administration. He maintained the worship of God, and made much of them who feared the Lord. But no sooner is he removed, than these sound principles are slighted and despised, and the nation again becomes ripe for judgment. At his death he left the administration of the government in the hands of seventy of his sons, who became the constituted Judges of the land. Abimelech, a natural son of Gideon, is the cause of revolution and bloodshed. He agitates the public mind with the question, whether it were better to have one Judge or seventy. He declares for the former, and, with his brethren at Shechem, claims and takes the government of the country upon himself. The Judges of the land are put to death. Abimelech is proclaimed king. Jotham, the youngest son of Gideon, escapes, and delivers a prophetic parable, which receives its fulfilment in the history of Abimelech. He, indeed, proved himself a tyrant from whom fire proceeded to destroy his people, and eventually fire from his people destroyed him. A woman, by casting a stone over the wall on the head of Abimelech, slays him, and Israel is delivered from the tyranny of this monster. "Thus God rendered the wickedness of Abimelech which he did unto his father in slaying his seventy brethren."

After Abimelech, two Judges named Tola and Jair reign. The period of their reign was twenty years. After the death of Jair, Israel again did evil in the sight of the Lord in serving Baalim and the other gods of the nations, and forsook the Lord. They were, consequently, sold into the hands of the Philistines, and oppressed for eighteen years. They cried unto the Lord under these oppressions. The Lord reminds them of the deliverances already granted them, and declares he will deliver them no more; directs them to go and call to the gods of the nations for relief—"let them deliver you in the time of your tribulation." This severe remonstrance had the salutary effect of bringing them to a state of penitence. They smite on their breasts, and confess their sins; they put away their false gods, and "the Lord's soul becomes grieved for the misery of Israel." The Lord delivers them out of

the hands of the Philistines by the hand of Jephthah, who smites the Amorites with a very great slaughter.

Nothing remarkable is mentioned regarding the several Judges that succeeded Jephthah. With Samson's remarkable and extraordinary history you are all familiar. At his death he slew more of the enemies of Israel than during his life: the children of Israel had been forty years in the hands of the Philistines, when this wonderful Nazarite was sent by God to deliver them.

The remaining chapters of this book relate events that happened immediately on the death of Joshua, and when there was no Judge or king in Israel. The narrative of Micah discovers how idolatry commenced in Israel: first in one family, then it spread to the tribe of Dan, and afterwards all the tribes were more or less infected by this besetting sin. The book of Judges closes with the account of the wickedness, and the tragical history of the men of Gibeah in Benjamin. The whole tribe of Benjamin was severely punished for the part they took, and almost entirely cut off from being a tribe.

The book of Ruth in the Jewish scriptures forms part of the book of Judges. It is a link connecting the period of their judicial legislature with the kingly rule that succeeded. The simple narrative of this book has been justly admired and extolled. There is a sweetness and resignation breathing throughout that is most edifying and instructive. In consequence of a famine in the land of Canaan, Elimelech, an inhabitant of the village of Bethlehem, travelled into the land of Moab to obtain food for his family, which consisted of his wife and two sons. The name of his wife was Naomi, and his two sons Mahlon and Chilion. After a while, the master of this family dies. Naomi is left a widow in a strange country with her two sons. They marry two Moabite daughters, whose names are Orpah and Ruth. Naomi's prospects appear to brighten, and a little domestic circle is formed around her, in which she finds a kind asylum: yet, such is the nature of this world's joys, sorrow was near at hand. Affliction again became her lot, and her two sons, Mahlon and Chilion, sicken and die. She is now left with their two youthful widows, a mournful family, but God protects and provides for them. Intelligence arrives that there is plenty in the land of Israel again, and she purposes returning thither. She recommends her daughters to go to their kindred in the land of Moab; for she had no means of providing for them, or any prospect that warranted her holding out any future expectations. On the bare mention of this, her daughters-in-law are grieved and distressed; they lift up their voices and weep, and Orpah kissed her mother-in-law, but Ruth clave unto her. Orpah thought it prudent to attend to her mother-in-law's advice, though she loved her, and, loving her, they part with mutual tokens of affection. But Ruth's affection was of a more intense and valuable kind; her speech on the occasion is tender and determined. chap. i. v. 16, 17.

The Jewish law regarding raising up seed to a deceased brother was peculiar. It enacted that if a brother die, and leave a widow and no seed, the next of kin should take the widow, and raise up seed to the deceased brother. Now Naomi had a kinsman, a mighty man of wealth, whose name was Boaz. Herself and affectionate daughter therefore took up their abode near his estates: and, in the genuine spirit of true humility, bowed to the afflicting circumstances in which the providence of God placed them. They did not seek to rid themselves of the cross, but took it up. And Naomi sent her dear daughter-in-law into the fields to glean some corn whereby they might have food to eat. It so happened that Boaz took notice of Ruth: there was something attractive in her simple industry: her outward mien was some index to the loving, gentle, and humble spirit that resided within. Boaz observed her: he favored her: he asked the reapers whose damsel she was: learnt her history. He gave her permission to glean in his field: he feasted her with his

maidens: he gave directions for her protection. She fell on her face with thankfulness. Boaz praises her excellent conduct to her mother, and calls upon the Lord to recompense her work with a full reward. Then, again giving her a general invitation to partake of the refreshments there were in the field, he permitted her to glean even among the sheaves of corn, and she gleaned about an ephah of barley. These events Ruth relates to Naomi on her return home. They inspire the devout and aged widow with thankfulness. She blesses the Lord. She informs Ruth that Boaz is near of kin, and gives her direction how to assert her right according to the usages of the nation. Boaz again treats her in the most handsome manner, but informs her that there is yet one nearer of kin to her than himself; and that if he would perform the kinsman's part, well: if not, he promised in the name of Lord to fulfil the part himself. The next of kin is then publicly called upon to fulfil the law. He refuses compliance. He is willing to take the inheritance that Ruth's husband had left, but he would forego the inheritance, if the widow was entailed. His selfishness is overruled for the church's good. Ruth, a Moabitess, a gentile, is incorporated with Israel, and becomes the wife of Boaz; bears Obed, the father of Jesse, the father of David, from whom, as concerning the flesh, Christ came.

We have then in this early portion of the Jewish history an *intimation* that the gentiles were one day to be taken into covenant, and become the children of God.

I close with the reflection, that it well becomes us, after being in covenant eighteen hundred years, to reflect on our awful returns and shortcomings. The glorious light of truth has thus long been with us, but we have loved darkness rather than light, because our deeds are evil. "Be not high-minded, but fear: for, if God spared not the natural branches, take heed lest he also spare not thee."

May the Lord be gracious to us, and cause His blessing to rest upon our reflections on His Holy word, and to His name be the praise! Amen.

II.—A PROGRESSIONAL AND COMPARATIVE VIEW OF ENGLAND AND INDIA, IN THEIR MORAL AND RELIGIOUS CHARACTERS.

It is a well known fact that historians, in general, when writing the history of their own nations, endeavour to date their origin as far back as possible; hence from these conjectures—for such they can only be called—we have generally fictitious histories. Eastern writers especially have run deeply into this extreme with regard to their respective empires, and with so little adherence to veracity, that thousands of years have been reckoned by some antecedent to our accepted account of the creation.*

Relative to its original inhabitants or sept, England has its fabulous authorities. Some of these chimerical writers assert, that an ancient king of Syria had thirty daughters, who, for an unpardonable crime, of which they were all equally guilty, were sent by their father on board a ship, without a pilot or navigators to direct their course: thus were thirty helpless women, by a relentless father, consigned to the wide ocean; and after tossing about from sea to sea, from shore to shore, and tempest-driven from one island to another, they at length landed in Albion, then a desert. By them, in con-

* "The Egyptians enumerate a succession of kings for the space of 36,000 years. They are supposed to have reckoned months for years; but that supposition would make the reigns of their kings unreasonably short.

"Besides, Herodotus says, that the Egyptians were the first who began to compute by years; and that they made the year consist of twelve months. Their boasted antiquity must, therefore, be imputed to their having stretched the fabulous part of their history 'too far back.'" *Langhorne's Plutarch*, vol. i.

nexion with Cacodemons,* it was peopled, their progeny being a race of giants, who possessed the land.

In course of time, this generation of giants became extinct; and one Brutus, who was also a deeply learned politician, is said to have had possession of the island, under whose government it rose to great splendor; but of its decline and final decay from this prosperous state, we have no account, written or oral, wherewith to amalgamate our own observations, and arrive at a satisfactory conclusion. I therefore opine, that some idle-headed historian, being minus a more noble subject for his pen, has amused himself at the expense of truth to please the rabble, and deceive posterity. But this, in a measure, proves the above account to be fabulous; for, at the time of Julius Cæsar, to whose invasion we now come, it was immersed in a lamentable and depraved state of barbarism, and we do not find even a tradition which obtained amongst the natives either of the Cacodemons, or the acroamatical Brutus.

It is not, however, my intention to enter into a circumstantial detail of Cæsar's advance into Britain, to describe in glowing terms the triumphs of the conquerors, or the pusillanimity of the vanquished; to observe the thanksgivings of the Romans to their gods for the conquest given to them, or the unsuccessful sacrifices of the Britons to propitiate theirs; but, as the title at the head of this paper indicates, to examine their moral and religious character, to which, after this brief introduction, with God's help, we now pass on.

It is well known by all who are acquainted with English history, that the ancient Britons of all tribes (of which there were many †) were indiscriminately termed, by their Roman conquerors, barbarians.‡ They were, in general, of robust and athletic constitutions, and inured to hardships from their very cradle; they were particularly devoted to fishing, hunting, and husbandry, in the latter of which they had made some trifling progress, but with rude and primitive implements; their store-houses were caves in the rocks, or such like safe and convenient places; their habitations were rudely constructed; their food was of the most frugal and nourishing kind; their flocks and herds were abundant; the pastures were exuberantly rich; and it may with truth be said that, as barbarians, they dwelt in a land of plenty. In summer they went about almost in a state of nudity, their bodies painted with fantastical colors and demon-like images, and rude ornaments encircling various parts; and in winter their were clothed with the skins of beasts. Their manner of living made them active and healthy, and they were enabled to endure, with the most inflexible fortitude, the greatest suffering both of body and mind. All this is, however, well understood by every school-boy, and needs no further remark. We, therefore, pass on to their religion.

Their religion was Druidical—in fact, nothing short of absolute paganism—and the darkest clouds of superstition and ignorance at that time overshadowed the land; they, however, believed in one all-supreme Being as the governor and supporter of all things; they had their idols, their auguries, their oracles, their divinations, and their high places and altars for human sacrifices.

Joyless I view the pillars vast and rude,
Where erst the fool of superstition trod,
In smoking blood imbru'd,
And raising from the tomb
Mistaken homage to an unknown God.

* Buchanan's History of Scotland.

† Hume's History of England, vol. i. chap. i.

‡ I wish here to add, to avoid the attacks of criticism, and that I may not be condemned as a plagiarist, that, for the first few paragraphs, I have had recourse to history, with, however, slight verbal alterations. The remainder is purely original.

Ye dreary altars, by whose side
The Druid priest, in crimson dy'd,
The solemn dirges sung,
And drove the golden knife
Into the palpitating seat of life,
When rent with horrid shouts the distant valleys rung.
The bleeding body bends,
The glowing purple stream descends,
Whilst the troubled spirit near
Hovers in the steamy air.
Again the sacred dirge they sing,
Again the distant hill and coppice valley ring. *Chatterton.*

How justly the above lines represent a part of the Brâhmanical system of India! One would imagine that the poet had these mighty strongholds of superstition in view when he wrote them; and as they are so applicable, and convey such an accurate idea of the reality, it is a convincing proof of the awful resemblance.

By the favor of their gods the Druids pretended they could pry into the secrets of futurity, and prognosticate events and occurrences, however distant their accomplishment, as well as draw inferences from the past; and by their bigoted zeal they blinded the deluded multitude.

As the Chiefs of India are guided in almost all affairs by the arrogant Bráhmans of their courts, so were those of ancient Britain ruled by the counsels, and submissive to the influence, of the Druids.

If we search the annals of every nation on the earth, we shall not discover any two of them more assimilated than were ancient Britain and India. See the above poetry. Does not every line, nay, every word, describe Hindú delusions and abominable sacrifices? It is, however, more than probable, that the power of the Bráhmans will not cease for generations yet to come, especially as it is so pointedly laid down in their laws; so that, not only are the commercial and servile classes to be obedient to them, but even kings are to consult them. See the following from Manu, On Government.

"Chap. vii. 37. Let the king, having arisen at early dawn, respectfully attend to Bráhmans, learned in the three Védas, and in the science of ethics; and by their decision let him abide."

"38. Constantly must he show respect to Bráhmans, who have grown old both in years and piety, who know the scriptures, who in body and mind are pure; for he, who honours the aged, will perpetually be honored even by cruel demons."

This, of course, relates to religious instruction; we will now turn to public affairs.

57. "Having ascertained the several opinions of his counsellors, first apart and then collectively, let him do what is most beneficial for him in public affairs.

58. "To one learned Bráhman, distinguished among them all, let the king impart his momentous counsel, relating to six principal articles.

59. "To him, with full confidence, let him intrust all transactions; and with him, having taken his final resolution, let him begin all his measures."

There are many other passages I could quote, but, as I shall perhaps tire the reader's patience, I shall forbear.

Can we then entertain a hope, that this not only religious, but political, influence will ever cease? Certainly we can. It is even now on the decline; and the same omnipotent power that annihilated Druidism, will also destroy Bráhmanism.

But, although the Druids were idolaters, "and worshipped the sun, moon, stars, rivers, fountains, hills, and trees," we must admit one grand principle in their favor; their ideas of the Deity, and a future state, were more exalt-

ed and rational than those of any other portion of the heathen world. And they were held in as high estimation as the Bráhmans of India; in fact, they held the same peculiar office; they were the priest-hood, the teachers of religious precepts, the instructors of youth, and performers of religious ceremonies.

In still deeper colors could the abominations which our ancestors "had set up" be pourtrayed, and further particulars specified, but the line of demarcation has already been passed.

Christianity appears to have been first introduced into England either by St. Peter or Paul, but writers are not agreed on that subject, and it is of but little consequence. It is sufficient for us that we reap the benefits of that holy dispensation, dwell under its blessed influence, and feel in full measure its blessed effects.

From the time of the Romans—who, at the age of the world antecedent to the birth of Christ, and for a number of succeeding generations, were the most civilized and enlightened nation upon earth—the Britons began to improve in religion and morals, but not for a long time afterwards were they at all estimated in their character as a nation. The cross of Christ was first planted in England by its conquerors, while nearly every other part of the globe was enveloped in the blackest clouds of darkness, ignorance, and barbarism.

Christianity made its advances gradually, however, for paganism was still followed by the majority of the natives; and even those who professed Christianity, so blended superstitious ceremonies with their worship, that they were literally no better than the pagans—even as we see a certain body of Christians in India at the present day with a right reverend bishop at their head, commixing the holy rites of their religion with those of the Hindù and the Musalman.

We therefore hasten over a long period of Roman and Saxon history until the time of Ethelbert, when Augustine, and a company of missionaries, were sent by Pope Gregory for the purpose of converting the pagans of England. Ethelbert soon received baptism, and, subsequently, thousands of his subjects followed his example. Thus was the first ablution of the pagans accomplished. They embraced with avidity the doctrines which, they saw, engendered so much piety and benevolence; they were abashed at their former depravity and ignorance, and perceived that they had been imposed upon by Druidical craft, which now was the most repugnant to their feelings.

Previous to the death of Ethelbert, a code of laws was formed and established for the better administration of justice, and consequently, a punishment being denounced on all offenders, the obstructions to the improvement of the moral state of the community in general were, in a great measure, removed, and their emancipation followed as a matter of course.

During Edwin's reign, we find him often wavering: at one time leaning to paganism, at another to Christianity; sometimes saying, "When I have a more convenient season, I will call for thee." (Acts xxiv. 25.) He "halted between two opinions," (1. Kings xviii. 21,) but at last the efficacy of the gospel compelled him to cry out, "The Lord, he is the God; The Lord, he is the God." (1 Kings xviii. 39.) This occurred about A. D. 626.

National disputes continually harassed the minds of the people, the result of which generally terminated in blood, and they had not that leisure to examine the new doctrines, which otherwise they would have had, and therefore the cross made but slow advances towards a universal triumph; it was the "still small voice" heard only at such intervals as when the belligerents ceased from war, but, at a future period, to burst forth in loud acclamations of victory! The theologians about this time were but few, but we bring to recollection the venerable Bede, who flourished, I believe, in the ninth century,

and was contemporary with Alcuin, another disinterested and highly distinguished monk. Their works show their zeal, and need here no comment. The latter resided for some time at the court of Charlemagne, and was held in superior estimation by thousands of individuals, and, amongst the number, the most exalted characters in Gaul.

Translations of the Bible, or parts thereof, began to make their appearance about this time, one of the gospels being translated by Bede, and, I believe, a version of the Psalms attempted by Alfred: thus the gleamings of a diaphanous ray shone upon England for a brief space of time, but its lustre was soon obscured by the gross superstition of the natives, and the wasteful wars with which the ferocious Danes deluged the kingdom. But although the people were, in general, superlatively degraded, yet germs of Christianity, amidst all the broils of Saxon and Danish warfare, were still scattered over the land; nor could the contumely of some, or the inflexibility of others, root them up; the seed was sown, and the plant sprung up, until it finally * became a great tree, whose branches covered the land.

We now come to Canute, whom we find forbidding the worship of heathen deities, and denouncing punishment on all dealers in witchcraft and necromancy. Many excellent qualities were pre-eminently conspicuous in the life and character of this king, and he manifested his zeal for the church in a more public and spirited manner than any other of his predecessors had done. Witness, also, how he rebuked his flatterers at the approach of the tide near Southampton. After many years of usefulness, and a pilgrimage to Rome, he died, full of zeal for the church.

Again, passing over a long gloomy period of history, and leaving the Saxon and Danish lineage, we come to the Norman in the person of William the Conqueror. I have, however, nothing to say of him or his reign, as the turbulence of war appeared for a season to check the progress of religion; its advances were intercepted, and Norman William's time was unceasingly occupied in the affairs of his new kingdom. I therefore notice it merely as being the epoch of another dynasty.

The religious aspect of England changed but little during the reigns of the several successive kings, until the commencement of the Reformation, when, not only England, but all Europe, was agitated and interested in the final issue of this all-important question.

I may here ask, What change has been effected in the religious, or even the moral, aspect of India? Her creeds, her superstitions, and her numberless corruptions, are now the same that they were many centuries ago. She is still wallowing in the mire, and enthralled in the adamantine chains, of gross superstition; and kings follow after kings in rapid succession, and yet they see not the utility of giving their attention to religion: the acquirement of wealth, and power, and dominion to dominion, is their utmost desire. India has, no doubt, undergone great political changes, but fire, and sword, and European armies, have accomplished these. The agency of revealed religion has nothing to do with such things: † they are foreign to her purpose. The agency of revealed religion is to convert the soul, to enlarge the understanding in spiritual things, making clean the heart.

Previous to the Reformation, the minds of the people were involved in total ignorance, and, although heathenism was entirely annihilated, they were grossly superstitious, and the little religion they did possess appeared externally only in the tongues and books of the Catholic priests; and the Bible, which had lain dormant for several centuries, or had been only incorrectly translated—but was not attainable but at a most enormous price, and not at all

* After the Reformation.

† Is not the transmutation of bad kings, and bad subjects, and bad rules of government, into good ones, "a great political change;" and has Christianity nothing to do with that?—*Edit.*

by the laborers of England—again made its appearance in a more elaborate style and purer form, and, as the art of printing had been in the mean time discovered, the price was greatly reduced; copies were rapidly struck off and as expeditiously circulated, but with the entire disapprobation of the Catholics, and in spite of their violent exertions to suppress them; and there was nothing—not even in the schisms or errors of the church—(pardon this slip of the pen, I had forgot that the Church of Rome was infallible)—that the Pope and his adherents dreaded more than the translation of the Bible into English, and the distribution of it amongst the lower classes, as, they could well perceive, it was to the utter discomfiture and entire subversion of Catholic ascendancy in England. But, as it is not my intention to enlarge on the history of the Bible, I shall wave that subject, making only a few brief remarks.

Although several of the kings of England who did homage to the Pope, and enacted, at his instigation, most rigorous laws against the readers of the Bible, strenuously exerted their authority against the circulation of it, yet God was not to be moved by the decrees of Kings and bulls of Popes—whom He had set up, and whom He could pull down—in the dispensation of His holy word, and the miraculous transactions of His well-beloved Son. Human laws were not to supersede the laws of the omnipotent Jehovah, who had willed that the "bread of life" should be distributed to all mankind, if they would not reject it. But how many millions in England died without a sight of this precious volume in the days of Popish darkness. Kings and Popes are, therefore, "verily guilty in this matter:" the blood of thousands is upon them. But those days have happily passed away, and, behold, light shineth, for the Lord God reigneth in the earth—the voice of God which has spoken unto us through the prophets and evangelists, and, above all, His Son, is now treasured up in every heart, and there is no dread of the stake or the wheel as a remuneration for our pious zeal. Let us therefore, with Tertullian, "adore the fulness of Scripture."

Prior to the Reformers, the papal domination held unbounded sway, and the Pope was not only the ruler of Britain, but of all Europe; his was the iron sceptre of tyranny and bigotry, instead of the sceptre of truth and righteousness.

For four or five centuries, a very dark cloud, indeed, hovered over England. Then was the period of her captivity to the power of Rome, to him who professes to hold the keys of heaven in succession to St. Peter; but now she is in captivity to the power of the Redeemer.* Then were the fire, and faggot, and torture, the instruments for converting the people from a corrupted † to a worse faith: now the means are the Bible and the power of Christ. Then was the cross borne in all places in procession, and exhibited literally to the astonished gaze of a priest-ridden multitude: now it is carried only in the heart, divulging its efficacy in the lives of pure and devoted Christians. Then were the fear, and love, and zeal, which should have been rendered unto God, given to the Pope, and through fear of him they were alienated from God; but now, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, ‡ nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 38, 39.)

* Would she were so!—*Edit.*

† The religious principles and articles of faith which our blessed Lord and his Apostles inculcated, were about this time most lamentably perverted, and the Church of Rome abused them in an unprecedented degree; and by the traditions, and the worship of saints, and by many other damnable doctrines which she "had set up," she sought to turn the hearts of the people, and pervert them also. The Church of England was then but in its infancy, and from its weakness in these fundamental points, did they think to mould her as a little child, after their own fashion.

‡ Nor Popes, nor Inquisitions.

The religious war which, for several centuries, was waged on all ranks, and ages, and sexes, and in the most tormenting and excruciating forms, deprived England * of a number of its brightest ornaments, the Reformation of its firmest supporters, and the church of its most zealous members. It raged hotter and fiercer, more or less, according to the capricious will of the king, guided by His Holiness and the decrees of the State, until the seventeenth, and the beginning of the eighteenth centuries, when Protestantism finally gained the ascendancy, † and the papal power was, and I pray God forever may be, denuded of all power of again enforcing its demi-heathenism in England.

A great deal more on this subject could be added: it is, in fact, almost inexhaustible, but it belongs rather to history than a periodical. I am, therefore, reluctantly compelled to be brief; and, as the subject has been voluminously treated of by various authors, I shall confine myself, as much as possible, to the ground marked out by the title. P.

TO BE CONTINUED.

III.—Social Hours, No. II: Theological Difficulties.

The Sabbath.

Thomas. What do you think of the sanctification of the Sabbath by Christians? I know that almost every denomination of Christian keeps the Sabbath holy; Protestants more so than others, and the Scotch Church in a stricter manner than all. On this subject I have lately heard doubts expressed, and my attention has been directed to Dr. Paley (a man that, we have every reason to suppose, was a zealous Christian) who contends that the day was not intended to be observed under the present dispensation. I have been searching the Scriptures for information regarding this question, and it really appears to me that Dr. Paley was right.

Peter. Paley, a "zealous Christian." Was he a Christian at all? Look at his "Evidences." Does he ever distinctly refer to the peculiar character of the Gospel? Instead of representing it as bringing the only remedy to an otherwise ruined race, he speaks of it as one, among other things, appointed by God to try our faith and obedience. Look at his "Morals." So lax is his system, that a prudent liar can go out and come in before him with perfect safety. If you have no better authority than Dr. Paley's on a theological question, you need not speak of authority at all.

John. You do not appear to know, my dear Peter, that Dr. Paley's senti-

* England was not alone in this unprecedented scourge. Scotland also suffered the horrors of this nefarious persecution; neither were Germany and parts of France (witness the Huguenots), and other parts of the continent of Europe, devoid of trials and oppressions. They felt their formidable effects, and with Christian fortitude, and saint-like—I had almost said god-like—resignation, the reformers of Britain and of the continent bowed to their fate.

† The papal power was several times abolished in England by act of parliament; the first time in 1390—1. It acquired, however, the ascendancy again after this, and was a second time abolished in 1530; it was subsequently restored by Queen Mary.

About this time the emissaries of Rome exerted their utmost power, and their cruelty to the full extent, to establish their creed: all their fury was called into action, and all the satanic engines of death, which the depravity of the human heart could invent, were employed to extirpate the celebrated Reformers; and then at last, as if all their fanatical and murderous zeal were spent, it finally died away before the power of a purer creed, and a more omnipotent arm than that of the Pope, I trust never more to attain to dominion in England.

With the reign of popery will commence the reign of terror. Let us, however, hope and pray for better days, when we shall all have one creed, one God, and one Saviour.

ments underwent a great change before his death, and that his latest works exhibit hopeful evidence of real acquaintance with Christianity. Be that as it may, however, the arguments of such a man are worthy of consideration; and I do not wonder, my dear Thomas, that your attention was arrested, and, perhaps unknown to yourself, your opinion swayed, by his remarks on the subject of the Sabbath.

Thomas. I mentioned at the outset that I judged from *scripture* that Dr. Paley was right. We are told (Acts xv.) that "the apostles and elders, with the whole church," wrote to the converts at Antioch, that they should "abstain from meats offered to idols, and from things strangled, and from fornication; from which if they kept themselves, they should do well." Surely if any other part of the old Jewish ceremonial law was to have been observed by Christians, a synod of the church would not have omitted in their directions so principal a rite as the Sabbath!

Peter. Well! I have allowed you to finish your sentence; but I had almost stopt you at your "old Jewish ceremonial law:" not that I object to the word "*old;*" for the law of the Sabbath is really *old*—older perhaps than you ever supposed—but because, by your coupling that term with "Jewish" and "ceremonial," you give it the meaning of *antiquated*, and thus prejudge the whole question. The commandment regarding the Sabbath is not a part of the "ceremonial," but of the moral, law. It stands with, and in the midst of, its nine companions, and unites with them in forming a complete rule of conduct. Originally it is not a part of the "Jewish" law, if by that you mean the law delivered at Sinai; for the Israelites knew it, and kept it, before they came to Sinai, (Exod. xvi.) It is a commandment that was first given, not to Moses, nor to Abraham, nor to Noah, but to Adam, and that too, not after, but before, his fall. So emphatically true is what the Saviour says —"The Sabbath was made for MAN." If in our fallen state we no longer have the law of the Sabbath, it must be on account of the curse of God.

John. And I think you will readily perceive, Thomas, that the council of Jerusalem's omitting the mention of "Remember the Sabbath-day to keep it holy"—no more proves that it was not to be kept holy, than their omitting the mention of—"Thou shalt not take the name of the Lord thy God in vain"—proves that that name was not to be used with reverence and sincerity.

Thomas. But where, in the whole of the New Testament, are we told to "keep holy the Sabbath-day?"

John. I have already anticipated the answer to your question. Where, in the whole of the New Testament, are we told "not to take the name of the Lord our God in vain?"

Thomas. You mean to say then, that we are to keep all that is enjoined in the Old Testament, whether it be enjoined in the New or not.

John. Certainly; unless it distinctly appear from the New that the injunction is modified or superseded. Both Testaments are equally inspired, and equally authoritative.

Thomas. Why, then, do you not keep the *seventh*, which is so authoritatively laid down in the Old Testament, rather than the *first*, day of the week?

John. Because there the New Testament interposes with a modification. "The seventh day is THE SABBATH OF THE LORD," is the language of the Old Testament: the first day is "THE DAY OF THE LORD," is the language of the New. (Rev. i. 10. Acts, xx. 7. 1 Cor. xvi. 2.) 'Twas on that day that the Lord rose from the dead,—made his appearances to his apostles while he remained on earth—and poured out on them the Holy Spirit after he had ascended to heaven.

Thomas. Is it, then, sinful to speak or think of worldly affairs during the Sabbath? Is it not contrary to the institution of that day, that men, the generality of whom are fagged, body and mind, during six days, should on the

seventh debar themselves from all relaxation, and devote the intervals of prayer to meditation on the profoundest subject the universe can afford? Ask yourself, whether an artisan could do this after sitting at his loom, &c. during the week, and whether nature does not prompt him to seek for health and fresh strength by enjoying the open air and exercise.

Peter. You now admit, then, the "institution" of the Sabbath, and consequently the obligation of observing it: your only doubt is about the *manner* in which it ought to be observed. You appear to think it almost impossible that a hard-working artisan should spend the whole Sabbath in prayer and meditation, and (what I suppose you do not exclude) other religious exercises, such as attendance at church, the instruction of the young and ignorant, the visitation of the sick, conversation on divine things, social prayer, reading of the scriptures and of books illustrative of scripture, &c. &c. It is the general experience of those who engage in these exercises that the Sabbath is too short to overtake them; and, as to "seeking for health and fresh strength by enjoying the open air and exercise," they have prudence and economy enough to secure these things during the week, but have no leisure for them on "the Lord's day," and do not then give them so much as a passing thought. Although the subject, on which they meditate, is the "profoundest" in the universe, it does not distress, but comforts, them,—it does not distract and exhaust their powers, but soothes and invigorates them. They find in it both "milk" and "strong meat,"—portions of heavenly food fitted for every stage of their progress, and for every mood of their mind. They realize the truth of that divine promise:—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a Delight, the Holy of the Lord, Honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." (Isaiah lviii. 13, 14.) Now, my friend, is not this a very precious promise? And, for the sake of the promise, should you not regret to lose the command with which it stands connected? And, if God has thus precisely defined the manner in which a day, that you admit He has "instituted," is to be observed, why should you speculate upon the subject, and doubt whether this is "sinful," and that is not "contrary to the institution of the day," and whether a third thing is not unnatural and absolutely impossible? If God has distinctly told us that we are neither to devise nor do our own pleasure, nor speak our own words, nor follow our own ways; on His holy day, what remains for us, but to say, 'Good is the will of the Lord?' And if we feel and find that we cannot fulfil His will in this matter, we must even lay hold of His almighty strength, as He has invited and told us to do, and, by means of that strength, keep His commandment: then shall we "delight ourselves in JEHOVAH."

IV.—APPEAL IN BEHALF OF THE POOR'S HOUSE AND OTHER INSTITUTIONS CONNECTED WITH THE BELGAUM MISSION.

1. The Poor's House was established about twelve years ago, for the purpose of affording relief and support to the destitute and afflicted at this station. It was also designed to prevent, as far as practicable, the system of public begging, whereby many undeserving persons shared without discrimination in the charities of the community, while many really distressed objects, unable to help themselves, were left to perish in wretchedness and want. The yearly reports furnished, have shown the amount of receipts and expenditure, together with the number of individuals who have been relieved and provided for by the institution. Several who were once objects of the poor's house, having recovered their health and strength, are now in various ways getting their livelihood about Belgaum, and others have left this station, who,

without the aid afforded by this institution, must have died in perfect destitution and misery. These are doubtless blessing the day they were brought under the fostering care of this institution, and thankful for the provision made for their support and recovery.

In addition to the relief afforded of a temporal nature, arrangements were made for the religious instruction of the inmates of this institution. Much Christian knowledge has in this way been communicated to many; and some have evidently been thereby benefitted, to the saving of their immortal souls. Seventeen adults (thirteen men and four women) have altogether, from the commencement of the institution, upon a profession of their faith, and other marks of sincerity, been received into the Christian church by baptism; and two men and two women are now candidates for this ordinance. Of the former four have died, affording evidence to the last of their faith in, and love to, the Saviour, and rejoicing in hope of the glory of God. Seven are now in service, and six are still in the institution. Thirteen boys and three girls, (orphans or otherwise in destitute circumstances,) who have been taken care of, have also been baptized. Six of the boys, having grown up, have gone to service, or left the station. One of the girls has recently been married, and the rest are still supported in the institution. By one of the items in the statement of receipts, it will be seen that a small income is produced by the work of the girls: they thus, in a measure, contribute towards their own support. The children are all instructed in their own language in the principles of Christianity, and the boys have recently commenced learning English in the Mission school.

2. The next object is schools for the education of native youth upon Christian principles. The number now in connection with the Mission is one Central English School, in which there are about sixty scholars, seven where the native languages are taught, viz. Maráthá, five, Canarese, one, and Tamul, one. In all these there are about two hundred children, who are taught, besides reading, writing, and accounts, according to their various capacities, the principles of the Christian religion. The state of the English school, according to a recent report furnished, was—in the

First Class—containing about 12 boys. *Daily Studies*—The New Testament, Blair's Class book, English Grammar, Geography and Astronomy, Ewing's and Keith's Arithmetic, as far as the double rule of three, double fellowship, and fractions.

Second Class—7 boys. New Testament, Spelling Assistant, Idiomatical Exercises, Hall's Grammar, Maráthá and Canarese elements of English Grammar and Geography, translations of easy Tracts, and Arithmetic.

Third Class—14 boys. Writing, reading, easy lessons, and Catechism.

Fourth Class—8 boys. Same as the third, with a little variation.

Several other boys have been admitted since, who are only commencing their studies. The following testimonial from a gentleman who attended an examination of this school, on the 18th of last month, is given for the satisfaction of those who are friendly to native education.

"Having been present to-day at an examination of the Mission English School, I have much pleasure in testifying to the usefulness of that institution. The system pursued appears to be excellent, and most of the boys show an interest in what they are learning. The boys of the senior class read two chapters in the New Testament, explaining the meaning in their own language, and answering questions relating to the persons and countries alluded to. Some of them also related, in their own language, the substance of a parable, without looking at the book. They also answered very well several questions on the elements of geography, and readily pointed out on the globe the places they were asked for. Some of them have made considerable progress in arithmetic.

Belgaum, 18th January, 1837. "(Signed) J. S. Law."

Since the above date, another more general examination was held, which appeared to excite interest, and gave satisfaction to all who were present. A further testimonial to the English school is herewith annexed.

"Chinohni, 15th Feb. 1837.

"Having been present at an examination of the Belgaum Mission English School, I testify with much pleasure to the progress of that institution.

"The management must be excellent, for the boys were alert and attentive, of a great variety of castes, and showed a knowledge of English, with its grammar and spelling, that must enable them to comprehend any book they may read; and this cannot fail to produce a great change, particularly when their studies are considered: they read and explained chapters from the Bible, and the senior boys gave (each in his own language) versions of a parable, that had been read, which were strikingly correct.

"They showed considerable knowledge of geography, telling the situations of places mentioned, and pointing them out readily on the globe. They also showed a good acquaintance with arithmetic, which most natives learn readily; and I derived particular pleasure from an observation of Mr. Taylor's, that he was more anxious to store their minds with ideas.

"(Signed) JOHN A. DUNLOP."

3. The next object is the Belgaum Association, which was established here to promote the objects of the Bible, Missionary, and Tract Societies, from the year 1820. Subscriptions and donations have been received and transmitted to various parent and auxiliary institutions at Bombay, Bellary, and Madras; and several thousand copies of the sacred Scriptures and religious tracts, in different languages, have been procured, and extensively circulated throughout these districts. In this way much religious knowledge has been communicated to the natives, enquiries regarding the Christian religion have been excited, and other beneficial results have been witnessed; and, by the Divine blessing, (without which all human exertions must be inefficacious,) it is anticipated, that much more extensive and permanent good will be accomplished.

A few years ago a lending library, consisting of religious and useful publications, was attached to the Association, for the benefit of the European soldiers at the station. Since the commencement of the last year, a considerable addition was made to the library, by the purchase of a large assortment of books, on very advantageous terms, from the Religious Tract and Book Society at Bombay. To pay for the books, however, the small sum of four annas monthly was required from individuals wishing to read them. Several very readily became subscribers, and it has been a source of much gratification and encouragement to see the avidity with which the books have been taken and evidently read, and the prompt payment of the subscriptions even (in some instances) before they were due. From twelve to fifteen rupees have been thus received monthly, by which a part of the debt, incurred on this account, has been paid, and the remainder it is expected will soon be liquidated, and fresh subscribers are giving in their names in the place of those who have left the station. Some individuals have kindly made donations of books to the library, which have been very acceptable, and it is hoped others will be induced to add to the library in a similar manner. As remittances are requirde to be made for the scriptures and tracts, procured from the different societies, as also the Society to which the missionaries labouring here belong, subscriptions or donations towards these objects, will be very thankfully received.

V.—Letter from Naples, and uses of holy water.

The subjoined is an extract of a letter from Naples in 1829, written to a gentleman in Glasgow. The facts are certain, and we can attest their correctness :—

" I was deeply interested at Rome—not less with its ancient remains than its present condition, and especially with that enormous system that has so long brooded over so great a part of the Christian world, and weighed down all its energies. One of its own abbés well characterized it to me as a strange 'mescuglio,' *scottice*, hotchpotch 'of Paganism and Christianity, of temporal and spiritual power.' A description of the absurdities and degradation to which it has made men submit, laying aside the religious evil of it, so deeply to be deplored, is absolutely a libel upon the reason of man, and it is hardly possible, without sensible evidence, to believe it could be so blinded. The endless devotions paid to virgins, saints, martyrs, relics, statues, pictures, and in short every thing that has being, provided it can by any possible process be supposed to have been seen, smelt, or touched, by any real or supposed saint, from St. Peter down to the Pope who died the other day, are quite astonishing, and have certainly in a great measure put any thought of a supreme Being out of their minds. The chief object of worship is undoubtedly the Virgin Mary, who is supposed to do every thing. They are requested to honour her picture in the streets in such words as these, 'Let every passenger incline his head to the Mother of God, the Queen of heaven.' Give a poor person any thing, they say not, God bless you, but the Madonna bless you—the Madonna accompany you. They say not, God will be angry with me if I eat meat on meagre days, but St. Peter will be angry. In 1825, Rome was inundated by the Tiber on Candlemas day, and it is kept since that time more sacred, because, as my informant said, the Madonna wrought a '*bel miracolo*' to save the city. I said why do you say the Madonna wrought the miracle, and not God? My informant replied, with some heat, 'because we prayed to the Madonna, and our prayers being answered, of course it was by the Madonna.' Down here at Naples purgatory seems the prevailing power. You everywhere see little naked figures painted in flames with uplifted hands to the Virgin; sometimes little figures half out of a little black box to represent the bottomless pit, and in passing them the people uniformly take off their hats, and sometimes throw a little money to a person standing by with a collecting-box. You meet a procession of old women carrying a tawdry figure of the Virgin, with a chubby waxen face, a dirty white cotton gown, and a head dress of flowers and gold leaf, exacting homage and pence from every passer by. You advance a little farther and you see Punch 'in all his glory,' and in a thousand shapes. You turn a corner, and the crowd are kneeling to the host borne in procession, under a canopy that seems to have been umbrella to a Chinese mandarin in other days. Next corner is a dirty orator reading to a grave audience Orlando and his Paladins; and his neighbours are a party with a picture of many accidents, murders, and hair-breadth escapes, in which the Madonna is the principal personage, descending from heaven to the relief of her votaries. One man relates the history, pointing to the picture of each incident, another enlivens the narration with a song, and a third with a stave on the guitar:—all this with immoveable gravity, the crowd in fixed attention, only broken by the raising of their hats every time the Santissima Madonna happens to be mentioned, which, to give importance to the narration, is sufficiently often. Such, with the addition of grotesque equipages, gay military, ragged lazzaroni, squalid beggars, fish stands, lemonade stalls, and sometimes a parade of royalty, is the usual exhibition of a fine day in the streets of Naples. If it be Sabbath, so much the better show. But one

would never have done describing the grotesque of this curious degenerate people. And before I finish my paper I must introduce to your attention a curious morsel of popery I picked up at the Coliseum at Rome, and which I intended to have given you in speaking of that city. It was hung up at one of the chapels of the Coliseum, and indicates how much popery avails itself of some of the most powerful principles of weak and fallen men to enslave their minds. It is an authorized document, of which I have two or three copies. I shall translate an extract. It is—

" ' ON THE UTILITY OF HOLY WATER.

" ' *Spiritual uses.*

" ' I. It chases away demons from places and living creatures—*ad abigendos demones, &c.*

" ' II. It gives great helps against diabolical fears and fantasms—*Effugiat, &c.*

" ' III. It *cancels venial sins.*

" ' IV. It gives strength to resist temptations and occasions of sinning.

" ' V. It chases away wicked thoughts.

" ' VI. It places in security from the internal and external snares which the devil is constantly laying for us.

" ' VII. It obtains the fervour and presence of the Holy Spirit, &c.

" ' VIII. It prepares the human mind for the better performance of divine services, and for the more worthy reception of the most holy sacraments.

" ' *Bodily uses.*

" ' I, Remedia alla sterilitá deglinomini e delle Bestie, ut sanaretur sterilitas aquæ : Efficiaris, &c.

" ' II. It preserves from diseases.

" ' III. It cures infirmities of mind and body.

" ' IV. It purges infected air, chases away pest and contagion.'

" Then follow some directions for the mode of using it, and they give the experience of Santa Teresa, who found that devils ran away from the cross, but came back again, but that a sprinkling of holy water made them escape never to return, so dreadfully did it scald them. I have put in the Latin quotation at No. I. of bodily uses, as a specimen of blinding the poor creatures by a Latin quotation which has no manner of reference to the subject. The most sensible part of the whole is, that it concludes by a request that all the faithful who partake of holy water should pray for the reform of all the world, and *especially of Rome.* There has been such a strange wreck of men's opinions at home on the subject of Catholic emancipation, that I am afraid to express a sentiment on the question ; but this I pray that our beloved land, by the good providence of God, may ever be preserved from the oppressive, degrading, and deadening hand of popish domination ; and while the Irish Roman Catholics are so eager to shake off the chains of civil power, may God make it the means of knocking off the stronger and more galling fetters of spiritual tyranny!

" The neighbourhood of Naples is extremely interesting in its Grecian and Roman remains, in its splendid scenery and natural phenomena. We have not made many excursions as yet. We have been to Baiæ in the neighbourhood of the ancient Puteoli, rendered more interesting to me, however unclassical such an assertion may seem, as being the place where Paul first set foot on the shores of Italy, than it is by all its associations with the dictators, emperors, poets, and orators of ' almighty Rome.' When landed in irons among the villas, palaces and temples, of its proud and luxurious great, I dare say, with all his foresight of the future, he little thought that his own statue, and the statue of a fellow apostle, were one day to surmount the proudest columns of their emperors, and that the very chains that are foolishly believed to have bound them, should become objects of devout reverence, if not of

adoration. How curious are the revolutions of ages: little did Peter, the fisherman, expect to be enshrined in such a temple as St. Peter's, or that a hundred golden lamps should burn around his tomb. And little did the mighty Cæsars dream that on the ruins of their enormous palace should rise the villa of a nameless Briton, a descendant of those barbarians whom they characterized as cruel to strangers, and divided from the whole world. We have not yet ascended Vesuvius, but we have been to see Pompeii, which the earthquake caused by its agitation first overthrew, and its terrible eruption then buried in ashes. With its fallen temples, tombs, senate-houses, theatres, forums, and remains of various arts, have been brought to light, disgusting and bestial remains that force you to compare its character and fate with the ancient 'cities of the plain.' They speak the terrible justice of a holy providence, and make us shudder at the thought of what our nature is capable of, and ought to make us bless God that he has not left mankind to walk for ever in their own ways, but that the 'grace of God which bringeth salvation hath appeared unto all men, teaching us,' &c.

The above document, on the uses of holy water, was printed at the Pope's press in Rome, and is perfectly authentic. We received several copies of it from a monk, who at our request brought them to our lodgings, and received two or three *pauls*—a coin value about fivepence of our money. Holy water is a most gainful trade. At a certain season the priests go round to every house to bless it and sprinkle it with holy water. On St. Anthony's day, and at his chapel, the Roman horses are muttered over and sprinkled with it, and a picture of the saint deposited in the carriage, or stable, or both, to preserve the animals throughout the year. We have seen Englishmen, for sport, ride up their horses and obtain the liquid blessing. For all these benefits, the priests are of course duly paid. The holy water is sold and carried to the people's houses; and a very gainful traffic is thus driven. What an accursed system of deception is popery! Our readers will observe that the uses of holy water are very various. The most blasphemous is where it is said to 'cancel venial sins.' This sentiment is twice blasphemous; first, in as much as it makes sin a slight matter; and second, as it attributes to a wretched heathenish imposture the efficacy of the blood of Jesus Christ. It may be observed, also, that the supposed advantages of this 'water' are such as will seize upon the imaginations of a degraded, ignorant, and superstitious people, and as may seem to meet the various desires and passions most strong in their character and circumstances. Some of them as usual are so brutal, that we cannot translate them. Let it moreover be remarked, by those who understand the original languages of the first 'bodily use,' with what imposture and contradiction a seeming passage of Scripture is applied to confirm their beastly decision. The liberal and charitable friends of popery will, of course, not believe their senses, and still affirm that popery is changed.—*Church of Scotland Magazine.*

VI.—A PRAYER USED BY MUHAMMADANS.

The following form of prayer, in daily use among Muhammadans, will not be read without interest by such as are desirous of knowing something of the influence of Islamism in reference to the devotional exercises of the heart. The reader will not fail to notice the lamentable absence of that profound feeling of unworthiness; that humbling consciousness of sin, guilt, and depravity; that affecting apprehension of the holiness of God; that earnest supplication for spiritual blessings; that longing after conformity to the divine image, obedience to the divine law, and resignation to the divine will; and, especially, that constant reference to the appointment of a Media-

tor between God and man, by which the devotional exercises of every true believer in Christ are characterized.

Translated from the Arabic.

God is exceedingly mighty. Abundant praises be to Him! Adored be the most Holy God! Morning and evening, I turn my face to Him who created the heavens and the earth, even as it becometh an orthodox Musalman. I am not of them who give an associate to God. Truly my prayer, my devotions, and my life, belong unto God, the Lord of the worlds. He has no associate; this I am commanded, and I am one of the resigned. Adored be my most holy, great, and glorious, Lord! God heareth such as praise Him.

O our Lord! praise be to Thee, from the fulness of the heavens, and the fulness of the earth, and the fulness of whatsoever is in Thy presence, even according to Thy will. Adored be our most holy, most high, and most glorious, Lord! O Lord! forgive me, and be merciful to me, and accept me, and do me good, and spare me, and lead me, and preserve me, and deliver me.

Most blessed benedictions, and excellent prayers, be to God. Peace be to thee, O my prophet, and the mercy of God and His blessing! Peace be unto us, and unto the upright servants of God, who testify that there is no God besides God, and who testify that Muhammad is the Apostle of God. O God! may blessing rest on Muhammad thy servant and thine Apostle, my Prophet the illiterate,* and on the family of Muhammad, and his wives, and his descendants. In like manner, also, may blessing rest on Abraham, and upon the family of Abraham,† throughout all ages.

Truly Thou art most glorious, O God! I beseech Thee to save me from the punishment of hell, and from the punishment of the grave, and from the seductions of the living and of the dead, and from the wicked seductions of Antichrist.‡ O God! I beseech Thee to save me from evil and wickedness. Forgive me that which is gone before, and that which followeth, and that which I have concealed, and that which I have manifested, and that which I have omitted, and that which Thou knowest to be from me. Thou art He that goeth before, and Thou art He who followeth after. There is no God besides Thee.§

I implore forgiveness (*thrice repeated*) from the Most High God, beside whom there is no God. He is the living, the self-subsisting, who dieth not. I turn unto Him, and beseech Him to return; yea, verily, He returneth in mercy. O God! Thou art peace, and from Thee is peace, and to Thee shall peace return. Moreover, quicken us again in peace, O our Lord! and bring us to heaven in Thy mercy, even to Thy mansion, O Lord! to paradise the blessed, the exalted. O Thou who art endued with liberality! to Thee be glorious praises, for abundant is Thy grace, and all-sufficient Thy munificence.—*South African Christian Recorder.*

* The followers of Muhammad glory in their master's ignorance as an *evident proof* of his divine mission. He himself made great use of this; insisting that the writings which he produced as revelations from God, could not possibly be a forgery of his own. Vide Sale's Prelim. Disc. § II.

† This prayer for the families of Muhammad and Abraham is twice repeated.

‡ Musàlmans believe that Almassihal Daggial, i. e. Antichrist, a one-eyed monster, will appear at the end of the world, and be vanquished by Jesus, whom they acknowledge to be the true Messiah.

§ Here the worshipper looking back, first over the right, and then over the left, shoulder, pronounces the benediction—"Peace be to you, and the mercy of God." This benediction has a reference to invisible spectators, angels, genii, &c.

VII.—On the English mode of administering oaths.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—As you have lately been calling attention to the mode of administering oaths to natives in courts of justice throughout the country, I would beg, as a continuation of the subject, to propose for consideration whether the common mode of administering oaths to professed Christians among ourselves be altogether unobjectionable. When a Roman Catholic is sworn, he kisses a crucifix upon a Bible, and when a Protestant is sworn, he kisses the Bible itself: and it is generally believed that the oath is not binding on the consciences of the respective parties, if these ceremonies be not duly observed. When natives see these ceremonies used in administering oaths to Europeans, they naturally enough conclude that, like themselves, we worship our sacred books with divine honor, and they apply the same term to our ceremony which they use for their own, calling both alike ग्रंथपूजा (Grantha-Pùjá) book-worship.

As regards the Roman Catholic, it is pretty evident that he worships the crucifix with the same sort of feelings as those with which a Hindú worships an image of Ganpati or Khandobà; but, as Protestants disclaim all participation in such idolatry, I should like to see a discussion of the question of how we are to clear ourselves from an apparent participation in idolatry so direct that no native can distinguish the difference between their conduct and our own in the case: and, if a real difference can fairly be made out, how we can justify ourselves from the imputation of putting a stumbling-block in our brother's way.

An answer to these points will much oblige your obedient servant, and constant reader,

A Centurion.

VIII.—Encouragement afforded to Hindu and Muhammadan superstitions at Surat.

The following is an extract from a journal of the Rev. William Fyvie, published in the London Missionary Magazine for March, 1837. Only that part which refers to the European magistrate making the offering to the river is incorrect. He last year abstained from the rite.

"August 8th (1836.) *Cocoa-nut-day—a festival in which cocoa-nuts are thrown as offerings into the river.* This Hindù festival was ushered in by a salute of guns from the Honorable Company's ship lying in the river, opposite to Surat. The castle guns fired a salute at the same time. About 4 P. M., after the Brahman had consecrated the cocoa-nut with prayers, the European magistrate presented the offering to the river amidst the pujás (worship) of the Brahmans and other Hindùs present. While the vain and idle ceremony was going forward, the ship, before alluded to, first moved down and then up the river, displaying her colours, and firing salutes. The British flag was waving on Surat Castle all the day in honour of the festival.

"In this way our rulers and their agents directly and publicly countenance idolatry and superstition in this place. The new moon, excepting twice in the year, when the Musalmans are mourning, is regularly saluted by five guns to please the Muhammadans. Two thousand rupees are annually given to the same people by Government, to assist them in the celebration of their I'ds (festivals). When shall these practices be brought to a perpetual end? Surely, without making any reference to higher and more solemn considerations, it is now high time to begin to act according to the order of the Court of Directors, which states, '*that, in all matters relating to their temples, their*

worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves.' "

We cordially assent to the lamentation of the editor of the magazine from which we make this extract. "How much is it to be deplored, that the progress of myriads to a better and a brighter faith—to the hallowed liberty of the children of God, should be in any measure hindered or retarded by British functionaries and others, who, instead of obstructing, ought to be among the first to aid in every effort for the regeneration of India!".

Cocoa-nut day is at hand. We shall be careful to report what is done this year at Surat respecting it.

IX.—The murdered traveller. (a fact.)

BY THE REV. H. JEFFREYS.

We feel indignant at the conduct of the priest and levite to the traveller who fell among the thieves, when they saw him lying in the road wounded bleeding and half dead, and passed by on the other side. But what should we think of their conduct, supposing they had received the thieves, who did the deed, into their houses, and sheltered and protected them from public indignation? Suppose further that they had lent them a character, and by holding intercourse with them kept up their respectability, so as to enable them to join the unsuspecting traveller on the road, under the pretence of being his guides and his friends, and then to watch their time to rob and murder him; what should we think of such conduct as this? Now Gin, Rum, and Brandy, are three robbers and murderers that have robbed and murdered countless multitudes of travellers on the journey of life. They have robbed them not only of their purse, but of their health, and, what is worst of all, their moral character. They have impoverished their circumstances, destroyed their bodies, and polluted, and murdered, their immortal souls. They have not merely murdered the traveller himself, but they have first induced him to practise crime, murder and mischief upon others, and to bring every conceivable variety of misery, distress, and ruin upon his fellow travellers in life's journey, whom it was his especial duty to guide, to comfort, and support. The scene represented in this beautiful parable of our Lord, has been fulfilled, not merely figuratively, and by metaphorical resemblance, but actually, and to the *very letter* in thousands of instances. For the writer has seen (and who has not seen?) the poor drunkard who had been returning on horseback or in his cart, to his anxious family, lying on the cold ground weltering in his blood, as the consequences of drunkenness, having wasted in his debauch the produce of his sale at the neighbouring market, which it was his duty to bring home, for the comfort and provision of his wife and children. The writer once found the father of a family, his appearance (except from the present horrible debauch) indicating the comfortable English farmer, lying in the snow, in the darkness of a winter's night, on the middle of the high road, his head dreadfully mangled with the wheel of his own cart, the snow around him deeply stained with his blood, and himself in danger of the next passing carriage, putting an end to his miserable life. The writer assisted to bear him to a neighbouring house, where he so far recovered as to understand that we were going to send for a Doctor; when he said in a surly tone: "*What's the use of sending for a Doctor to a drunken man?*" Medical aid indeed was quickly procured, but, in spite of all the assistance that could be rendered, on enquiring a few days after, the writer learnt that he was dead. This is only one case of many thousands like it, as to all essential circumstances. When has the midnight robber, or where have the sons of plunder and violence, committed a thousandth part the destruction of property, or waste of life, that intemperance has done? But there are

greater calamities than the waste of property, or even the loss of life. He who robs me of my property, or takes away my life, does me no injury at all, compared with that horrible agent which debauches my moral character, and defiles and pollutes my soul. Ardent spirits have done all this to thousands; they have left the poor traveller in life's journey, naked, and wounded, and bleeding, in utter destitution and poverty; his body and soul destroyed. But, they would have no power at all to work this mischief, if they were not received into the houses of the sober and respectable members of society. It is only by *forming an acquaintance* with the traveller, that they are able to ruin and destroy him. As open enemies they could not harm him; it is only as pretended friends, that they are able to destroy. Now if they were *never* received into the houses of the sober and respectable, if none but the abandoned profligate, the lost and miserable drunkard, ever used them, they would carry the brand and mark of infamy on their forehead; they would be *known* as murderers and destroyers, and no traveller in life's journey would suffer them to come near him. Ye who are guilty of this injury to society, how far removed is your conduct from that of the good Samaritan! You are worse than the priest and levite; you see the poor drunkard lying wounded and bleeding, ruined in body, soul, and estate; and you, not only will not help him, but you aid and assist his murderers. Even the priest and levite did not receive the thieves into their houses: they had no share in abetting and asserting them; they only passed by on the other side.

X.—Letters from Naurozji Fardunji, attached to the Mission to Cabul. *

ADDRESSED TO W. HENDERSON, ESQ.

Surat, 24th December, 1836.

My Dear Sir—I left Bombay on the 11th instant, and reached Surat on the 17th. Two days after my arrival, Mr. Sutherland had the kindness to show me a letter, which he had just received from Capt. Burnes from Mandavie in Cutch, wherein he desires that I should join him via Mandavie and Sinde, whither he was about to proceed in prosecution of his mission to Cabul. I shall leave this to-day, and hope to reach Mandavie, by the way of Rajcote in about 10 days.

I shall never forget the tuition I have received at the Native Education Society, under its able and praiseworthy teachers, and my heart is impressed with the kindness shewn to me, by you and Mr. Bell, on all occasions. I beg to offer you my respectful thanks, and hope you will do me the favour to communicate the same to Mr. Bell on my part.

I am about to proceed on a long journey, into regions unknown to me, but, as I hope soon to join Capt. Burnes, all the difficulties that now present themselves to my mind, will be alleviated; for under his protection, I trust, I shall do justice to the education I have received at the Native Education Society. Agreeably to my promise, I write a letter to you either from Mandavie or Sinde, giving a account of my tour.

I remain, dear Sir, your most obedient and obliged servant,

Nowrojee Furdoonjee.

On the Indus, near Khyrpoor, 12th March, 1837.

My dear Sir—I embrace this opportunity to give you a short account of myself, and my progress as far as this place, hoping that my doing so will

* The writer of these interesting letters was elected to one of the West Scholarships in connexion with the Native Education Society in 1832, and he left the institution in December last with the view of accompanying Captain Burnes and his companions.

augment the deep interest you have been pleased to take in my education.

After having been exposed to the dangers of a storm, encountered in the midst of the Indian ocean, the like of which I had never seen or heard before, I reached Hydrabad in safety, by way of the Indus, on the 5th ultimo. Here I had the satisfaction to join Capt. Burnes, by whom I was well received and comfortably accommodated. I was too late for seeing Hydrabad or the Ameers, for, on the next day but one of my arrival there, the mission disembarked for Schwan. Capt. Burnes has indeed been very kind to me; he has shown me the best way of keeping a journal, and collecting information from the people. As this is a commercial mission, I have been directed by Capt. Burnes to collect information regarding the commerce, natural as well as artificial productions, agriculture, resources, &c. of the countries we are traversing.

I have been introduced to Lieutenants Leech and Wood, the other gentlemen attached to the mission. The former is a very civil and good natured gentleman; he recollects to have seen us before at Bombay. Mr. Wood is rather behind us, surveying the Indus. Dr. Laud, who has been directed by Government to accompany the mission, is reported to be a very intelligent man. He has by this time arrived at Hydrabad, and will overtake us somewhere near Shikarpoor. Moonshee Mohun Lall, that well known traveller, of whom you used to speak so much, joined us near Schwan. He is a good looking young man, dressed in long flowing Cashmere robes, and has a very amiable disposition. Though he is a Brahmin by caste, he has left off all the prejudices of Hindúism. I am now learning Persian with him, at the recommendation of Capt. Burnes, who says that a knowledge of this language will be of great use to me in Cabul.

I felt myself very uneasy all the while I was travelling alone, but now I feel quite at home, for I have formed acquaintance with several men belonging to the mission: I am, however, far from forgetting my early, dear connections.

This country (Sinde), its uncivilized inhabitants, and the classic stream Indus, though new to me, on account of my not having seen any similar features before, are well known to the world, but an extensive field for research is to come. As I was passing through the southern districts of Sinde, many of the semi-barbarians took me for a Feeringee, but I did not choose to enlighten them as to my real character, and passed on as a European.

We are now very near Khyrpoor: I am, therefore, in hopes of seeing the Ameers of Hydrabad and their court. We have already had three Mehmandars come to receive the Mission Istakball. The accounts I have received from Mohun Lall of the winter of Cabul, which is severer than that of England, has created some anxiety, but Capt. Burnes assures us we shall be comfortably accommodated while there.

Though we are far from the British territory, a regular communication is kept up by means of Kasids, who bring letters to us every week from Bhooj. It is nearly three months since I had the pleasure of addressing you last, and now I would like very much to receive a few lines from you, if you can spare a few moments of your valuable time. Will you have the kindness to pay my respects to Mr. Bell, and communicate to him the contents of this letter, together with my wish to hear from him. I am anxious to know how the Native Education Society is getting on, and the result of the General Examination that must have taken place by this time. With my best regards to the West and Clare scholars, including Narayen Dinanath, &c.

I remain, dear sir, your most obedient faithful servant,

NOWROJEE FURDOONJEE.

Bhawulpoor, 10th May, 1837.

My Dear Sir—It is about two months since I had the pleasure of address-

ing you last from Khyrpoor. During this time, I have had the gratification to see two different courts, a great commercial emporium short sketches of which form the subject of the present letter.

On the next day of our arrival at Khyrpoor, we went to visit the Ameers, for the Chiefs of Sinde are so called. His Highness Meer Roostum Khan is the eldest and most powerful Ameer, who received us in a large hall, built of mud and wood work, that did not at all suit the occasion—it looked very poor and inelegant on account of the dirty material of which it was constructed, lime being unknown throughout Sinde. It was spread with a carpet, over which, to the further end of the hall, was placed a "gaddee" or cushion, on which their Highnesses were seated. Our entrance into this room was followed by a scene of great confusion, such I had never before seen; crowds of persons struggling to get into the room, and others pushing each other to get the nearest seat; the conversation was inaudible but seemed cordial on both sides. The interview lasted about half an hour, after which we returned home, accompanied by a person of high rank.

Meer Roostum Khan is a good looking man of 50, and has white silvery beard. He is called a civil and merciful chieftain—he has about 8 sons, besides several daughters. This the same personage who showed his kindness and liberality to Capt. Burnes, to an unlimited extent on a former occasion. Now also he was not behind in showing his munificence, his Mehmandars (persons who receive guests, envoys, &c.) supplied all the men of our camp with provisions, sent us a great profusion of sweatmeats, rose water, sherbet (lemonade), &c. during the time that we were in his territory. Capt. Burnes sent to His Highness a choice collection of presents, and received in return costly horses, clothes, &c.

We were detained about a fortnight at Khyrpoor, and spent very disagreeable hot days. We left it for Shikarpoor, which we reached on the 2nd of April. This is the largest and most important town of Sinde. It has a population of more than 30,000 souls, and a very long, neat, and shaded market, containing a great number of large shops built of mud. This is a great commercial mart, and carries on an extensive trade with almost all the cities of central Asia, and it is unnecessary to name them. Like Bombay, here are the richest and most renowned bankers of Sinde, who have stationed their agents in India, Sinde, Persia, Khorasan, Cabul, Punjab, Bokhara, &c. They carry on their money transactions on an extensive scale, and can at any time give a hoondy of more than 30,000 Rupees, on any large city of Asia. The inhabitants are mostly Hindoos, who are not (here as in other parts of Sinde,) oppressed on account of their religion, they are as secure and independent, as the inhabitants of Bombay, and have the free exercise of their religious ceremonies allowed them—they are punctual in performing their ablutions. At the place where we halted, I used to see numbers of Hindoos coming to the well to bathe with brass pots in their hands. Shikarpoor has no home manufactures, nor any thing of note to be seen. I flatter myself at my having collected a quantity of information about its commerce, that has met the approbation of Capt. Burnes. Staying a week at this great mart we proceeded to Bhawul Khan's country, which we entered on the 18th. Here all kinds of preparations made by the Mehmandars, sent by Bhawul Khan, awaited our arrival, and no sooner had we set foot on this new country but were comfortably accommodated in pretty neat bungalows built on board of a new kind of boat, navigating the Punjab and upper Indus called "Zohruck." Besides this a great quantity of fresh provisions commenced to be distributed daily among all the followers of the mission and sweetmeats, rose water, sherbet (very cool and delicious,) fruits, &c. were supplied us. All the men stationed about us showed such an activity and anxiety for our comfort that I cannot but applaud their master Bhawul Khan.

We reached Ahmedpoor on the 27th ultimo, and visited the Khan himself who usually resides here, the next day.

For this purpose a person of great trust and responsibility was sent with an escort of about fifty soldiers and three chariots or ruths as they are called by the natives to take us "*Istakball.*" As we approached the palace we passed through a street formed by files of well disciplined soldiers and entered the audience hall under a salue of twenty-one guns. Ascending two flights of steps, we were received in an elegant apartment ornamented with pieces of mirrors fixed in the ceiling and walls of the room—from this the palace takes its name. As soon as all persons were seated, a very intimate conversation began, and lasted for about half an hour after which we got up and returned to our camp, exceedingly delighted with what we had seen.

We are now at Bhawulpoor, a great manufacturing town, two stages from Ahmedpoor. Up to this time our letters reached us from Bhooj, via Sinde, but this line of communication has been changed lately, and another kept with Lodiana, to which place I hope you will have the kindness to direct any letters, that you intend to send me; have the goodness to remember me to Mr. Bell, and my young friends the west scholars. I hope you will excuse any mistake, that I may have committed in this hasty scrawl.

I remain, dear sir, your most obedient and dutiful scholar,

NOWROJEE FURDOONJEE.

XI.—ORIGINAL POETRY.

1. *Hymn to the Ever-present.*

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

I see Thee in the morning air,
At the early dawn of day,
And in the sultry noontide's glare,
Light of the solar ray!

I see Thee in the lengthen'd hours,
When summer skies are bright;
And when the sun at evening pours
His floods of golden light.

I see Thee in the twilight dim,
On car of ebon hue;
Thine is the woodland's evening hymn,
And the summer's evening dew.

I see Thee, when the fading light,
Of Evening's latest ray
Bears witness to the eternal might,
That drops the veil of day.

And when the voice of life is still,
And the lunar glory wakes,
I see Thee on the trickling rill
And the placid moonlit lakes.

I see Thee on the mountain's brow,
Where snows perennial lay;
Thou smil'st upon the sunny knowe
Where new-born lambkins play.

A spirit mild, presiding o'er
The birth of opening buds,—

Thou speakest in the ocean's roar,
Careering o'er the floods.

I see Thee in the lightning's flash,
That rends the pregnant cloud;
I hear Thee in the sullen dash
Of the seaman's wavy shroud.

I see Thee through the long dark night,
While winter's snows lie deep,
And landscapes, erst in verdure dight,
Are locked in icy sleep.

I hear Thee in the borean blast,
That sweeps the frozen dale,
When pining want creeps shivering past,
With Hunger's tearless wail.

Oh! Thou that bid'st the lightning fly,
To rend the troubled air,
Dost Thou not hear that plaintive cry,
That voice of dark despair?

And when the heartless sons of men
Turn from the tale of woe,
Dost Thou not scorn the scorner then,
And stay the eye-lid's flow?

Oh! yes, 'tis thine—like dew so mild,
That steeps the arid ground—
The voice that tells misfortune's child,
"In me thy strength is found."

S. D. A., June 1837. A PRESBYTERIAN.

2. *Isaiah* XL.

My people comfort, comfort, saith your God;
Speak ye to Zion comfortably, cry
Unto her that her warfare is fulfilled,
Her ransom for iniquity is paid;
For from Jehovah's hand hath she received
Double for all her sins. A voice is heard
Proclaiming in the wilderness, "Prepare
The way before Jehovah, make ye straight
A highway in the desert for our God."
Each valley shall be raised, and every mount
And hill shall be abased; the crooked ways
Shall straight be made, and the rough places smooth;
Jehovah's glory shall be then revealed,
All flesh together shall salvation see,
For thus Jehovah hath himself foretold.
I heard a voice, "Proclaim." "And what," said I,
"Shall I proclaim?" "That all flesh is but grass,
And all its glory as the flowering herb;
The grass doth wither, and the flower fade,
Because Jehovah hath upon it blown;
The people verily are grass. Behold,
The grass may wither, and the flower fade;
The word of God for ever shall abide."
Ascend, O daughter, on a mountain high,
Thou that good tidings dost to Zion bring,

Exalt thy voice with strength, exalt it high,
Be not afraid, O thou that dost declare
Good tidings to Jerusalem, but say
To Judah's cities thus, "Behold your God!"
Behold Jehovah in his might shall come,
His own arm shall prevail for him; Behold,
His recompence is with Him, and his work
Is all before him. Like a shepherd He
Shall feed His flock, and gather in His arm
The lambs, and in His bosom carry them,
And gently shall conduct the nursing ewes.
The waters who hath measured in his palm,
And meted out the heavens by a span,
And comprehended all the dust of earth
Within a measure, and the mountains weighed
In scales, and in a balance all the hills?
The spirit of Jenovah who hath led?
Or who hath been his counsellor? of whom
Instruction did he ask, that he might know
The path of judgement? who hath unto Him
Imparted knowledge, or the way made known
Of understanding? Lo! the nations all
Are but a drop within the bucket; yea,
As dust upon the balance are they held;
Behold, the isles He lifteth as a grain,
And Lebanon for fire will not suffice,
Its beasts for sacrifice are not enough,
Before Him all the nations are as nought,
As merest vanity they are esteemed.
To whom then will ye liken God? or what
Will ye prepare that shall resemble Him?
The workman casts an image, and the smith
With gold o'erlays it, and of silver forms
Chains to adorn it; he who is so poor,
That gold he cannot offer, chooses out
A piece of undecaying wood, and seeks
A skilful carver, that he may prepare
A lifeless image. Will ye still refuse
To hear and know? or hath it not been told
Unto you from the first, or have ye not
From earth's foundations understood the same?
He sitteth on the circle of the world,
And counts the inhabitants as grasshoppers;
He stretcheth out the heavens as a veil,
And spreadeth them to dwell in as a tent;
He bringeth even princes to the dust,
And makes the judges of the earth but vain;
No sooner are they planted, and their stock
No sooner striketh root within the earth,
Than He upon them bloweth and they fade,
The whirlwind beareth them away as chaff.
To whom then will ye liken me? to what
Shall I be equalled? saith the Holy One.
Lift up your eyes on high, behold the stars,—
Who hath created them? He draweth forth
Their hosts by number; every one by name
He calleth; through His strength and mighty power

Not one is wanting. Why then sayest thou,
O Jacob, why, O Isr'el, dost thou speak;
"My way is hidden from Jehovah's sight
My cause is passed over by my God?"
Hast thou not known, nor ever heard, that He,
Who made the bounds of earth, th' Eternal God,
Jehovah, faints not, neither weary grows?
His understanding is unsearchable!
'Tis He that giveth vigor to the faint,
And to the feeble He increaseth strength;
Young men shall faint and suffer weariness,
Yea! chosen youths shall stumble and shall fall;
But on Jehovah they who wait shall gain
New strength, and rise as upon eagle's wings;
Although they run, they shall not be fatigued,
Their course they shall pursue, and never faint.

April 10, 1837. W. S. J.

REVIEWS.

Moral Training, Infant and Juvenile, as applicable to the condition of the Population of Large Towns. By David Stow, a Director of the Model Schools, Glasgow. Glasgow: 1834, 12mo. pp. 322.

This little volume relates to one of the most important of modern discoveries in the department of education; a discovery, which we are convinced is calculated, and which we trust is destined, to produce a great moral improvement, especially in the population of large manufacturing towns, for which, as the title indicates, it is specially intended. The peculiarity of the infant school system consists, not merely in the tender age of the scholars, though they are almost the only schools in which children of two years of age are taught, but chiefly in the circumstance of the children being not only *taught*, but also *trained*, and trained, not partially, but with reference to their physical, rational, and moral, capacities. By *training*, we understand the formation of habits; and by *teaching*, the communication of knowledge. On the distinction between the two our author observes:

"The meaning of the term *Training* will, perhaps, be best understood by contrasting it with that which in schools is usually substituted for it—we mean *Teaching*. Teaching, however, is not training, although it is included in it."

"Teaching may be stated as the infusion of principles; and training, as the formation of habits. By infant or juvenile training, is meant the development and practical cultivation, not merely of one, but of all the principles of an infant or youth."

"*Moral Training is, or ought to be, the primary aim of all National Education*, —to the accomplishment of which simple teaching is not sufficient: there must be called into exercise the intellectual and physical, above all the religious and moral, faculties of our nature."

"Intellectual education, by some, is conceived to possess in itself the power of forming a virtuous character. But such persons seem to forget, that we also possess physical and moral natures, which powerfully influence our conduct in life, and which necessarily require a separate and distinct cultivation; and not only so but all must be cultivated simultaneously, or else the child, as a child, is not under a complete training."

"The training of a child, in its intellectual department, is not so much the affording instruction, as it is giving to the mind a habit of thinking—of thinking correctly on every subject. The same may be said in regard to the moral affections; it is that of training the child to feel aright—and also in regard to the bodily organs, that of training to the habit of acting aright."

"From these considerations we conclude, that, while teaching is not training, infant and juvenile training is just the fulfilment of the Bible precept—"Train up a child in the way he should go," as a physical, rational, and moral, being. And here we observe, that the Divine command is not simply teach, or show, the child how he ought to walk

in the way, but *train* him in the way; which implies personal superintendence and example." (pp. 9, 11.)

Now *training*, but especially *moral training*, has not heretofore been considered a part of the business of the school-master, but of the parent. But when we reflect how many parents are not qualified for the duty, how many are too slothful to make the necessary efforts, and how many are prevented, by their ordinary occupations and other circumstances, from performing it efficiently, it will be apparent that, even in Christian and Protestant Britain, there must be vast numbers of children growing up in a state little, if any thing, better than that of the heathen. Our author states, that there are at present in the town of Glasgow alone, fully 5000 or 6000 infants, from two to six years of age, the offspring of profligate parents, whose opening minds, as they expand, expand chiefly amidst scenes of drunkenness and vice, or, at best, of utter carelessness; and that it is no uncommon thing to hear mere infants in the street, who know not their right hand from their left, lisping oaths, obscenities, and even blasphemies. Lamentable as is this state of things, it is to be feared that the picture answers, in general, to the condition of all the large manufacturing towns throughout England and Scotland.

In the absence of parental instruction, infant schools appear to be the only available antidote or check to this evil, applicable to children under six years of age, a period of life the most interesting and important, because that in which the mind is the most impressible.

There has certainly been a great improvement in the system of education of late years, as intellectual *training* has to a considerable extent superseded the old practice of merely loading the memory; but there is yet a far greater improvement to be made. Almost nothing has been done in the training of the affections, in the education of the heart. That a youth shall acquire ability to perform the business of life, is almost universally the primary object of education; the prospects of eternity are lost sight of; and, as in all cases in in which man sets up his own wisdom in opposition to that of God, failure and disappointment are the result. How many cases of such disappointment do we witness! How often, when the parent's hopes are confined to the condition of his child in this passing scene, and after his best endeavours have been directed towards the elevation of that condition, does all end in disappointment, just from the want of those principles, which higher hopes and a nobler aim would have led him to instil into the mind of his child! And what else can reasonably be expected by the parent who, while the word of truth enjoins, "Seek ye first the kingdom of God and his righteousness," and promises that "all other things shall be added," teaches his child to seek the things of this world *first*, and exclusively too; and while the word of truth again says that "godliness is profitable to all things, having the promise of the life that now is, and of that which is to come," leads his child to disbelieve this scripture, as regards the life that now is, and, as regards the life that is to come, practically tells him that it might almost as well be a non-entity for any influence it need have on the plan of his education? It is the chief recommendation of the system advocated in the little book before us, that it makes religion the primary object of education.

One of the main objects of our author is, to call the attention of men in power to the necessity for establishing a national system of education, on such a scale as shall provide for all the labouring classes in large manufacturing towns. He refers to the noble example which the Governments of Prussia and France have set in this respect, in their endeavours to arrange for the education of the entire population of those nations. True it is that the adoption of such a measure by the British Government would necessarily involve a very heavy outlay of money, but, as our author justly observes, "prevention is better than cure," and immense sums are at present spent in the erection of jails, bridewells, &c. and in the maintenance of police establish-

ments, the objects of which might, to a considerable extent, be attained more effectually, and in a manner in every way preferable, by means of a broad, comprehensive, and well ordered, national system of education.

Our author writes more especially in regard to Scotland. With reference to the change that has taken place in the character of the people of that nation, and the cause of it, he observes as follows:

"Scotland, as a nation, during the last century, has been pointed to, by almost every enlightened statesman in Europe, as a pattern of moral virtue. A very important question may now be proposed—Is Scotland so at this moment? We answer, No. Was she ever so? We answer, Yes. When, then, was that blissful time? It was at that period of her history, when the parent trained his child from infancy to fear God—to avoid sin—to pray for a new heart—to love the Saviour; and this spirit, on the part of parents, was attained and maintained through the instrumentality of, and at the time when, parish pastor and parish school-master were enabled to fulfil the Christian duties assigned to them, when pastor and teacher had under their charge parishes not exceeding 1000 souls—when the intelligent parochial school-master, for a trifling charge, could undertake the education of every child, poor and rich, within the bounds of the parish; and the parochial minister could, besides visiting the sick, afford, at least, within a year one visit, and a pastoral address to, or examination of, the household of each family separately; which, in union with the occasional visits of the eldership, and sometimes a catechist, under the blessing of God, were the means of raising Scotland to a height of moral culture, never before equalled by any nation upon earth. The parochial schoolmaster then taught the children in school to read the Bible, and the parents trained them morally at home. This was practicable when parents generally were employed in rural pursuits; the boy following his father at the plough, or his mother at the dairy, and, of course, in these circumstances, was comparatively free from the influence of evil example."

"Scotland, however, has sadly fallen from this high eminence: and why is it so? Is the nature of her sons changed? or are the instruments of her moral cultivation less efficient than formerly? Let us examine the facts—let us look into society as at present constituted, and observe the working and amount of that moral machinery which has been applied to the altered state of her circumstances."

"During the last century, the population of Scotland has more than doubled, without a proportionate increase of such means of improvement as we have described; and the inhabitants, from being almost exclusively agricultural, are now generally a manufacturing population: at all events, almost the entire increase of population are thus employed. It is true, that in very many small country parishes, where the inhabitants have not unmanageably increased, the parochial minister, elders, and schoolmaster, are as influential as ever; but great masses of people have formed themselves into towns—nurseries for vice. Many say, not necessarily so: we reply, not necessarily so, but from ignorance of the plan how, or inattention in not early enough, or extensively enough, applying the moral machinery which has worked so well in rural districts, and accommodating its movements to the new and more condensed population of city parishes." (pp. 254, 256).

The most interesting and instructive part of this little book, is that in which the reader is introduced into the interior of an Infant School. Parents and others entrusted with the education of very young children may obtain from it very useful hints in regard to a duty which is in general but very indifferently understood. Our Author first introduces us to the play-ground, as follows:

"An enclosed play-ground, *not less* than fifty feet by about sixty, or forty-two feet, by about seventy, with a flower border, in which also there ought to be planted a few shrubs and small currant bushes, wherever the air in towns will permit such to grow, and even although the greater proportion of them might require to be renewed every year. Even in those places most closely built round, geraneums and other flowers in pots may be introduced. The flowers and small fruit are a temptation which the children are likely to be exposed to in after-life; and being constantly within their reach in the play-ground, such, consequently, afford the master an opportunity of training the children to habits of self-denial."

"Parents or masters may teach children in-doors not to steal fruit or flowers, but in this, as in every branch of moral culture, teaching is not training. The play-ground also affords an opportunity for healthful exercise and recreation, and while it refreshes the body, it also invigorates the mind. No child, we conceive, ought to be longer than

fifty or sixty minutes within the walls of a school-room, without having, at least, ten minutes to play in the open air. And under the system for which we now plead, such recreation, with attendant circumstances and development of character therein, forms a prominent and most important part of the child's education. In an infant school, especially full one-third of the children's time ought to be spent in the play-ground, in which the master or mistress, or both, exercise a constant superintendence at play; and where, each boy and girl finding a number of companions of their own particular age, the natural, and therefore the true, dispositions of every child are fully developed. There is a humanizing influence in boys and girls being trained together. The girl who falls is most probably raised by a boy; and should a boy accidentally dirty his face at play, a little girl is sure to be the first to run and offer her pinafore. Children ought to have varied, though not continued or severe, exercise. Confinement of mind or body is not proper for young children: they are constantly in motion, if left at liberty; and without liberty they are never happy. Two gymnastic poles are also placed in the middle area of the ground, at suitable distances from each other—one for girls, and one for boys. Wooden bricks are also introduced."

"An infant play-ground is a little world of real life, where nature and the force of principles are exhibited; and when found in fault, it is the duty of the master, on the children's return to the school-gallery, and as circumstances may occur, to endeavour daily to awaken the conscience to a sense of the evil, and to impress the understanding and heart, by a reference to their duty to God and to one another. We shall suppose that one boy at play gives another boy a box on the ear—a very common occurrence no doubt among boys—of course, however highly vexed the party receiving the blow might be, yet, if he has been properly trained to the principle and habit of "Render not evil for evil," but "overcome evil with good"—and if, in addition to this, he is in the presence of fifty or a hundred children equally well trained with himself, a battle is, at all events, prevented. This offending boy may perhaps be a new scholar, not yet broke into order; or he may be one of a furious, and even a vindictive, disposition; but he is to a certain degree under a moral restraint—he is now breathing a more moral atmosphere than he did, or would do, elsewhere on the street. But the affair does not stop here: the master, perceiving the offence, *takes no notice of it at the moment*, but waits a favourable opportunity, when passion has cooled, and reason is uppermost. On the return, as we have stated, to the gallery, in order to convict the boy in the face of the whole of the scholars, it is only necessary for the master to tell a story of a little boy, whom he saw in the play-ground giving another little boy a box on the ear. Was this right? my children, he will inquire. No, Sir, they will, with one exception, give for answer. Can you tell me, the master proceeds to say, who might be guilty of such a thing? It is unnecessary to mention who, for the flushed, downcast countenance of the silent individual, at once discovers the guilty conscience."

"Without multiplying words, it is evident that such a lesson will prove not simply one to the guilty, which is the case in individual training, but to all; and when to this conviction is added the moral lesson, which may naturally be deduced, not only the culprit, but all the scholars, in this way, from day to day, and on account of any acts of petty thefts of playthings, over-reaching, cheating, or lying, are brought within the sphere and influence of an enlightened moral training. Sympathy arising from numbers, if not absolutely necessary, at least greatly facilitates the training system. A transient visitor must not always expect to witness such occurrences, or the consequent process of training. He *sees* the result, however, in the order, obedience, and self-denial, of the little ones."

"The master, under this system, in a single month, may bring the children under his care to the habit of an outward and eye obedience; but nothing short of the training to such religious impressions, as, "The love which God bears to us"—"Thou God seest me," &c., can possibly secure a permanent principle of moral obedience." (pp. 68, 72.)

In the Glasgow Model School, the children are not taught to read; that is done when, after six years of age, they pass into the juvenile school. In the former, therefore, there are no school books used. The children are made acquainted with *things*, not through the medium of *words* merely, but by having the things themselves actually presented to them, and subjected to the examination of their own senses, when that can be done; and, when it cannot, the use of pictures is resorted to. Thus the children first get *ideas* of things, and then learn the *words* which represent the ideas. No one, we think, will deny, that this is decidedly a better plan than that of teaching by means of words and signs first. It induces the habit of observation, and the knowledge that is so acquired is more clear and distinct,

and is not readily forgotten. The exclusive resort to words and signs, instead of giving real knowledge, often only glosses over ignorance. Many persons are to be met with who have no inconsiderable portion of the nomenclature of a science at their tongue's end, and can repeat much of the phraseology, in which its axioms and principles are expressed, with almost as much ease as their alphabet, and yet have hardly a clear idea of the nature of the thing itself. This is not likely to be the character of minds that are trained on the infant school plan.

"It is a great mistake," our author observes, "to suppose, that a child's education should commence with learning to read. His mind, like his body, is too volatile to be long fixed on any subject, especially one so dry, and to him so unmeaning, as the A B C. A child at five or six, beginning to learn his letters, and who has not been previously trained, as in the infant school, has no conceptions of the use or advantage of such an exercise. Parents, however, state the fact, in regard to their own children, that after being so trained two or three years in an infant school, the elements of reading, &c. have been acquired in less than half the usual time." (p. 74.)

The school is furnished with a gallery, affording seats for the whole of the children at once, and arranged so that each child can fix his eye upon the master while he narrates a story, or presents an object or a picture to their attention. The singing, clapping of hands, marching, and other physical exercises, practised in the school and play-ground, are important as affording amusement, while they promote bodily health, mental vigour, and development of character.

The master opens and closes the school, each day, with prayer and singing a hymn; and though, as we have already remarked, there are no school books used by the children, a quarto Bible is placed on a stand in the centre of the floor, in front of the gallery, from which the master daily selects a passage as a new lesson.

"Each line," our author observes, "contains generally enough for the Bible exercise of one day, which, in the juvenile school, is revised on the corresponding day of the following week, and in the Infant School on the following day, and also on the corresponding day of the succeeding week; each lesson, therefore, passes under review twice in the juvenile, and thrice in the Infant School. In both circumstances the subject is reviewed in the simplest manner possible. A great error in the ordinary plan of communicating Bible knowledge is, that the application of the subject is usually given *first*, both by parents and teachers, before the premises are understood, and, therefore, the application, which otherwise might have been self-evident, is literally lost."

"Children ought first to be exercised on the meaning of every word or term in the particular passage, next on the leading points, and afterwards the lesson afforded, which is naturally deducible. In some passages, each of these divisions are found sufficient for a separate day's lesson."

"The general plan pursued is not to tell or inform the pupils any thing which, by analysis, comparison, or illustration, they can find out for themselves; in other words, they are trained, rather than taught, to think."

"The mode of development is by a mixture of the elliptical and interrogatory plan—say, forming one ellipsis after every one or two questions, or reversed, as the children may be found more or less acquainted with the subject under consideration.

"No system of simple question and answer is so powerful, or can possibly keep up the attention of young children equally with this mixed plan, which is now pursued in the model schools."

"Simple reading of the Scriptures by children, without being accompanied by an exercise of the understanding and heart upon the subject matter of what is read, is found of much less value than many are apt to imagine. In most cases, the pupils leave the school sadly ignorant, and generally continue so, unless they are privileged with intelligent, pious parents, who can perform this duty at home. We need not wonder, then, that the preaching of the gospel should be nearly lost upon such young persons alluded to, when even the narratives and common illustrations of Scripture are a dead letter, and almost unknown. Had they received, however, such a daily training in school, how vividly would much appear which now seems dark and unmeaning." (pp. 205, 207.)

On the subject of punishments, we find the following remarks:

"We may here state, that the rod, or taws, in the literal sense, is not in use in the model school, being found unnecessary. We do not say that in every case they can, or ought to, be dispensed with in a family where, from the variety in age of each child, the power of sympathy is comparatively weak. In a school for training, however, they are unnecessary, if the master does his duty. A severe punishment to a child, is to order him out in the middle of the floor, with his face to the children, they taking no notice of him. The severest of all, is to make him turn his back to the children, seated, *en masse*, in the gallery; *for he has behaved so bad, that, for some time at least, he is not fit to look his companions in the face.* Punishment, it is evident, is very much in idea, and may be inflicted either through the body or mind: the latter ought always to be preferred, in reference to a rational being. Still, however, it is said, that if we "spare the rod, we hate the child," and we cannot say otherwise; but it is only when other means, more rational and gentle, fail, that corporeal punishment ought to be resorted to. All we say is, let such be the last resort; and when absolutely necessary, do not spare the child "for his crying." At the same time, from experience, we find that the literal rod, in a properly conducted training school, is unnecessary. It may be so where children are simply taught, but we have not found it so where they are properly trained."

"One great evil attending the use of the rod in infant schools, is the easy use it is put to in many instances, to save the trouble of convincing the judgment, or impressing the conscience, as to the impropriety of any action or line of conduct." (pp. 82, 83.)

The two longest chapters in the book are in the form of a dialogue between an old grandmother, and the master of an infant school, which she visits. The object of them is to exhibit the practical working of the system to persons who have not an opportunity of witnessing an infant school in actual operation. It is these chapters that afford the most useful lessons for parents, &c. We shall make only the following extract from this part of the work; and we must preface it with a short notice of the occurrence to which it alludes. The old granny being engaged in conversation with the schoolmaster while the children were amusing themselves in the play-ground, saw one little boy steal a toy from another, and urged the master to punish the little offender instantly, as an example to the rest. The master, however, refrains from doing so at the time. He waits until the children are all collected in the gallery, and then, taking advantage of other incidents, he turns the attention of the children to the sin of stealing, and to God's attribute of omnipresence. Then when these considerations have been well pressed upon the minds of the children, he proceeds as follows:

"Now, children, I have a sad story to tell you about a little boy who stole a plaything, which another little boy had dropped, and he was seen doing this bad . . . *action* this forenoon; will you try to find out who did this; look about and see who it may be. The little boy, children, saw other five or six boys playing very . . . . *nicely* and quietly, and a little boy, whom this old lady saw, walked slyly behind the boys playing, and when the boys were not . . . *looking*, he snatched up the little . . . *toy;* yes, the little toy, and put it . . . *into his pocket*, and never spoke or said a word. Now this little boy thought that nobody saw him, and I fear, from the way he did it, that it was not the first time that he had done the like . . . *bad thing*. Did any one else see him, children? *Yes, sir, God saw him; and He sees every thing.*"

"Who, do you think, could do such a thing, children?—*Master, it's Willy Waterston that did it, for his face is red, and he 's beginning to greet.*"

"Willy, Willy, what have you to say for yourself?—answer me, boy."

"*Master, I have—I have—I—I did—didn't—haven't it—I haven't it, Master.*"—"*Master, when you were speaking he threw it behind him; here it 's.*"

"Well, I really am sorry to witness such conduct. What shall we do to him? *Beat him—cuff him.*" "*No. Master, tell him what the Bible says.*"

"Well, girls, what shall we do?" "*Forgive him, sir, for once, if you please.*"

"Is this the first time, think you, children, that Willy Waterston was guilty of such a thing?" "*Yes; for Willy's greeting and crying, Master.*"

"Well, girls, I do believe this is the first time that he has been found out doing any thing so bad, and no doubt a difference ought to be made between a first and second offence; at the same time, there has been so much duplicity and deceit, both in stealing the boy's . . . *plaything*, and in trying to hide it, that I must think what punishment should be awarded him; it cannot be easily passed over. In the mean time, Willy, you must sit in that window-seat alone, and not be allowed to repeat any lesson with the

other children this afternoon; and, before you leave the school, if you acknowledge your fault in a proper manner, we shall determine whether we take the advice of the girls, or what should be done. Now, children, when you pray this evening before going to bed, what should you do?" "*Pray for him.*"

"And for yourselves, too, I think, that you may be kept from such....*a thing*. Give me an example of one who prayed." "*Daniel prayed three times a day.*" "Another, if you please." "*The publican went up into the temple to pray; and Peter prayed too.*"

"Which commandment forbids stealing, children?" "*The eighth.*"

"And which forbids deceiving or lying?" "*The ninth.*"

"You see, mistress, we must leave him to himself a little. Firmness is absolutely necessary, but severity with boys has one of two effects: it either breaks the spirit, or it hardens. We prefer training to a right sense and a right understanding of the evil, by every possible mean, rather than corporeal punishment."

Granny. "Now, Sir, I may be wrong, I wadna say, but I would not have had sae muckle patience wi' the wee scoundrel. A right gude skelpin' first and last, afore them a' would hae matched him better, I think."

Master. "I believe, mistress, we have both the same object in view, but we desire to soften, convince, and, if possible, make conscience speak. For the principle, "Thou God seest me,"—"The eyes of the Lord are in every place,"—is infinitely more powerful than any human superintendence ever can be. The Bible says, we must not spare the rod; that is, we must make the child suitably feel by proper restraint and correction. A mere animal can be made to feel correction only by the presence or remembrance of the literal rod; a child, however, ought to be made to feel correction, *if possible*, from a higher principle. Well, children, answer me this: When you play games any where, is it right to play for money? *No, Sir.* Do you play for winning? *No, we play for fun, just for amusement.* Very right, children; playing for amusement ought to be quite sufficient, without playing for....*winning*. Playing for winning oftentimes leads boys to do very *bad things*. Yes, very bad things. Ought boys to play at pitch-and-toss? *No, Sir; that is a game of chance.*"

"Now, children, we shall sing a hymn." (pp. 190, 193.)

We think that the infant school system might be adopted, with some modifications, for the children of Europeans in India. True it is, that the social state of our countrymen in this country is very dissimilar to that of the large manufacturing towns in Great Britain, to the wants of which the system in question is so admirably adapted. There the population is dense, while here we are thinly scattered over a large surface. The only modifications that appear requisite in consequence of this difference, are such as would be involved in the arrangements necessary for making the infant schools in India, boarding schools. Many orphans and other infants are at present sent to schools in India, where no systematic arrangements are made for their proper improvement during that important portion of their lives which passes before they can commence an ordinary school course. They are sent to such schools because they require a home, and such are the only establishments that offer them a home. What we would wish to see is, that these children should be brought under the influence of the infant school system. But it is with reference to the native population of this island that the system is most deserving of the consideration of the Christian community; and, judging from the readiness of the natives to send their children to English schools, (not excepting even those in which religious instruction is given,) and from the custom which is prevalent among them of making very young children attend school, there seems good reason to believe that if infant schools, on Christian principles, were established among them, they would not want for scholars. But it would certainly require very peculiar qualifications to conduct such schools properly, and especially at first. The Párśis are particularly forward in availing themselves of English schools, and though they are the class which, of all others, affects liberality, freedom from prejudice, and an imitation of English manners, yet from some unhappy circumstances, probably something in their early training at home, they appear to be just that class of all the people of India, that makes the most obstinate resistance to the reception of divine truth. Who can say but that,

by the blessing of God, efforts made among the infants of this class, might lead some of them cordially to embrace the gracious offers of the gospel.

Our author concludes his book with some anecdotes of infant scholars, illustrative of the influence which the system had had on their characters, and we shall conclude our notice of his work by extracting a few of them.

"The father of a little boy stated to me, regarding his child, that, when he came home, he was always sure to tell the Bible lesson they had during the day, and would give him no rest till he had it read from his father's large Bible; after which he would endeavour to tell him all he heard about it in school."

"The mother of another little boy told me, that having occasion to reprove one of her family for telling a lie, no sooner had she done, than little John, our infant scholar, instantly marched up, and, placing himself beside his brother, did all in his power to convince him of the sin he had committed, at the same time repeating to him several very appropriate texts of Scripture."

"One day, having missed a favourite pink, I was very anxious to know who had taken it, and having assembled the children in the gallery, I informed them that I had lost the varied pink, and that one of the children must have taken it: after a great deal had been said against the sin of stealing, a little girl stood up, with tears in her eyes, and the pink in her hand, and said, 'Here, Master; here's the pink, and I wont touch the flowers any more.'"

"One day, while occupying a spare hour in digging the flower-border round the playground, I was surrounded by a group of little children, attracted by the novelty of the employment, and who, with all the eagerness of young naturalists, stood watching the insects that were thrown up in every spadeful of earth, crying out, as they appeared, 'O! the millepede! the millepede!' (Maggy-mony-feet); or, 'O! the worm! the worm! Master, don't kill the poor worm!' when one of the children, a little girl, came close to me, and, in her own lisping and imperfect accents, said, 'Master, didn't God make the little flowers?' 'Yes,' I answered, 'He did;' and, glad of such an opportunity, I began to lay down some things about the wonders of creation. 'Master, doesn't God see us just now?' she observed again. 'Yes,' I replied. 'And I am sure he knows what we are saying,' she added. But leaping away again, in obedience to the impulse of an untutored mind, she asked, "Wasn't it God that made the skies too?' But what followed struck me as astonishing in infant capacity—'Master,' said she, 'I am sure God did not make a *tiny*?' * 'No,' I answered; when she immediately added, 'No; but he made the iron.' I recollected that some days before I had been speaking upon a similar subject; but I never mentioned any thing about the *tiny*, the iron, or who made it. On the child's part, it must have been reasoning from induction."

Artificial Drinking Usages of North Britain. By John Dunlop, Esq. Author of an Essay on the Extent and Remedy of National Intemperance. Fourth edition. pp. 122, 8vo. Greenock, 1836. Price 1*s.* 3*d.*

Charges against Custom and Public Opinion, for the following High Crimes and Misdemeanors; for Having Stolen away the senses of Mankind, and on sundry occasions Driven the World Mad: for their Outrageous Appetite in having Eaten up the Conscience: and for having feloniously put Stones into the Heart. By the Rev. H. Jeffreys, A. M. Senior Chaplain, Bombay. London, 1836. pp. 131, 18mo. Price 3*s.* 6*d.*

With Mr. Dunlop, the first successful proposal to establish a Temperance Society in his native country originated; and to his enlightened and persevering and ingenious advocacy, the Temperance cause is greatly indebted. † In the admirable pamphlet before us, he exerts his strength against the *national temptations* to drunkenness. He is disposed, he says, to acquiesce in

* A small tin vessel for children.

† Beside the work before us, the following publications claim him as their author:—1. An Essay on the Extent and Remedy of National Intemperance. 2. An Essay on the Brandy-Wine System of Great Britain—Price 1*s.* 3. Domestic Soirees—4*s.* per hundred. 4. Scotland's Change—6*d.* 5. Address to Fishermen—6*d.* per hundred. 6. A Glance at Paris: containing a comparative estimate of the external morality of France and Scotland—3*s.*

the notion that nineteen-twentieths of Scottish inebriation takes place in the mode of conventional connection, and, of course, subsists in company, and not in solitude, as in America. He exposes the extent to which drinking is associated with the socialness and courtesy of life, and unfolds the particular usages of about forty different professions. Though in India we are removed from the particular evils of which he loudly complains, we have felt a powerful sympathy with all his reasonings, and earnestly wish that everywhere they may secure that attention which they so justly merit. From his pages, we make a few extracts.

The following comparison does not speak much in favour of Caledonia.

"There is in Scotland, *besides the physical craving of appetite*, a vast moral enginery at work in favour of intemperance, greater by far than in any other nation; so much so, that although an individual in this country is considered in the last stage when he drinks solitarily, yet a nation whose individuals drink in solitude, is a much more hopeful case for Temperance reformation than one whose whole rules, etiquettes, courtesies, and complimentary usages, are impregnated with the give and take of spirituous liquors. In the one case, we have merely a corporal indulgence to get rid of; in the other, we have, over and besides, a most incessant and powerful metaphysical agency to combat at every point. Among the other nations of Europe, drink is not often the instrument of compliment and courtesy, and very little in America. Nay, even in England it is surprisingly less than in Scotland; at the same time, it is not meant to affirm that this difference between our country and others is altogether one of kind, for it is doubtless one of degree only. The secret cause of Americans holding faster to Temperance obligations once engaged in, than is usual in Scotland, is, that they have not the hundredth part of the moral temptation of etiquette and compliment soliciting them at every corner—with some minds, far more difficult to resist than physical craving. It is now time that our Temperance Societies should be founded on principles that will in fact meet the case of our native country: they ought to be Scotch, not American; and this should be written as with a sun-beam.

"Although I am of opinion that it may how be safely stated, that the artificial conjunction of liquor with etiquette and courtesy has been, in the general case, nearly abolished among the continental nations of Europe, yet remains of the old barbarous connection are still to be found, especially in Sweden and Norway. Something like bestowing wine in particular transactions of sale, has been discovered in a remote corner of Southern France, after rather a diligent search; but I have never seen drinking of healths in France, Germany, or Italy. At the same time, my acquaintance with these countries is too slight, to make my experience decisive of the point. About Le Sage's time, (who was born 1668,) health-drinking was customary in some quarters—(see Gil Blas). There are a few ancient German wine-courtesies recorded in Grimm's Teutonic Legal Antiquities: and among the Persian Jews of the present day, healths in arrack are drunk to the bride at a marriage. I incline to think that the "drink money" allowed to German Postillions, is such now in name only, speaking generally. On the whole, in Great Britain, we seem to be behind the more refined nations of modern Europe in our progress of getting quit of these barbarisms: and there appears no parallel any where to the multiplicity and complication of drinking usages in Scotland. But although all Europe were involved in a similar mesh of customs, still, if the principle of mere imitation ought to be discarded as the rule of manners, our argument that drinking usages should be abolished here, would hold good on its own separate and irrefragable merits."

On the subject of *drinking healths, and of toasts at public dinners*, we have a passage which well merits attention.

"It will be found difficult to answer the pointed demand of a foreigner, with regard to the peculiar virtue which is conceived as attached to drinking a person's health; and whether precisely the same courteous sentiment might not be as well brought out by dancing, eating, or swimming, for the same purpose.* Perhaps the custom originated in the practice of offering libations at feasts to the gods, or to chiefs; or of pledging in ancient feudal times, when, at a mingled feast of friends and foes, one guaranteed his neighbour's throat while drinking. Barbarous usages should cease with barbarous ages. At a time when the commons of France seemed drawing to a taste for ardent spirits, Louis XIV. had the good sense to perceive the effect that the drinking of healths, and other complimentary modes among the higher circles, produced upon the nation at large, and he disused the custom in his own case, and abrogated the former wine courtesies at his

* See Tour of a German Prince.

Court. The Church of Scotland, wisely remarking the dangerous tendency of 'health-drinking,' forbids the ceremony among its members: 'tis pity that this prudent and Christian caution should every where be rebelled against.* A great authority in this Church, Mr. Durham, observes, that 'it is an uncouth and strange *thing*, and even unnatural, that neither a man's appetite, nor his health, nor the time of the day, nor his ordinary diet, shall be the reason or occasion of a man's drinking, or the rule whereby to try the convenient *when* or *season* of it: but whenever a man shall make such and such a bargain with me, or pay me for, or get payment from me of such and such things, that must be the rule of my eating and drinking! what beast would be thus dealt with? - - - - There is a drinking of healths—by this means forcing, tempting, or occasioning, drinking in others; this is one of the highest provocations to drunkenness. What can be the use of drinking healths? It was a notable saying of a great man, solicited to drink the King's health, By your leave, I will pray for the King's health, and drink for my own. This practice will probably be found to have arisen from heathen idolaters, who used libamen Jovi, Baccho, &c.: it is certain there is no vestige of it, in Christianity, nor any reason for it.'†

"The system of toasts at public feasts is naught: it would be difficult to discover the real connection that exists between wishing prosperity to a cause or an individual, and simultaneously swallowing wine; but it is not difficult to perceive, that an eloquent speech, or pathetic appeal, is in fact vilified and degraded by adding a glass of punch to its conclusion. Perhaps the public will require, in this country, to be further indoctrinated into the mysteries and consequences of drinking usage, before they will submit to any direct invasion of the glorious British privilege of giving toasts at civic dinners. A few words in passing, however, may be thrown out on this topic. In connecting a sentiment, or expression of good-will, of admiration or adherence, with liquor, a certain force is used on all the company, unfavourable to temperance and moral liberty. When gentlemen affirm, that now-a-days *they* are not required by convivial law to swallow bumpers, perhaps it would be fitting they should consider, that although incipient civilization on this point has begun to emancipate the upper ranks from such servitude, yet that large masses of the inhabitants are still enthralled on occasions, public and private, to 'bumpers, true bumpers, real bumpers' of liquid fire; and *no heel taps*. Surely it is possible to make a speech at a public feast—to panegyrize a given character or system—to convey the most useful views of moral, political, or literary truth—to breathe most hearty wishes for the welfare of any scheme or individual—without confirming all that has been said, and clinching it, by the unmeaning ceremony of swallowing a mouthful of liquor. Dispassionately considered, a declamation on the conduct of public affairs, with a glass of punch tagged to its end, is a combination nearly akin to the burlesque, and infuses a taint of doggerel into what might otherwise be a sublime appeal to the passions or the reason,

"In the palmy days of ancient eloquence, when the surcharged emotion of citizens, stung with the thoughts of their country, burst from the lips in such floods of persuasion, as failed not to rouse the national feeling to pitches of excitement adequate to strike daggers into the hearts of tyrants, and to annihilate whole Asiatic armies; surely it would have been but an impotent conclusion, to have had such Grecian harangues as these reported as having been nestled and hatched amid vulgar and brutish festivity. And even our own newspaper reports, of the enormities of the '*Durham Feed*,' or any such national festival, are yet further lowered by the despicable peroration with which such narratives generally conclude, viz.—that the dishes and wines were excellent, and did great credit to some respectable individual, the landlord of the Chequers, the Bald-faced Stag, or the Blue Boar.

"On the whole, it would be desirable that influential men should consider of some more appropriate entertainment at which to disseminate patriotic and political truth. *Heavy* eating is indubitably unfavourable to the exercise of reason or of fancy. How men, gorged with mutton and punch, and with a fermenting conglomeration of omnigenous food, should be the better fitted for the peculiar exercise of mental energy, is an enigma which puts other nations to a stand; and which can only be solved by the British, who seem to delight in nothing more than in its gross experience."

Here is a most important lesson enforced in a most interesting manner.

"There is another motive, of rather an anomalous nature, that forces people to liquor. Drinking of every kind produces consumption; but sometimes people drink wine in order to prevent it from being wasted. Many years ago, I heard an anecdote which will illustrate this, though it be not founded in all respects on fact. In a community north of the Frith of Forth, a respectable burgess once upon a time treated his family to a

* Act of General Assembly, 13th June, 1646, No. XI.
† The Rev. Mr. Durham on the Ten Commandments.

jaunt in the country, for the purpose of visiting a glen and water-fall, celebrated in those parts. A particular and valued friend of his wife was solicited to be of the number, and as the worldly circumstances of the parties were comparatively affluent, a post chaise was not considered an undue expense. Accordingly, on the morning appointed they set off, man, wife, and children, accompanied by their friend Miss Henrietta Marjoribanks, an elderly maiden of frugal habits, and sedulously attentive to all points of domestic economy. They reached the inn at the neighbourhood of the Fall near their own dinner hour; and that they might view the beauties of nature with more inward satisfaction, they determined on dining before they should repair to the principal scene.—As their numbers and equipage were somewhat imposing in a rural district, it was judged consistent and respectable, instead of drinking water only, or ordering at best a *noggin* of whisky punch, that they should call for a bottle of port wine: this also would fulfil the sentimentalism of drinking 'for the good of the house.' In those days of high duties and French wars, wine was not so general a beverage as now, and being rather cold and alien to stomachs acquainted chiefly with piping hot potations, (*i. e.* whisky toddy,) the bottle was left unfinished; this was noticed by Miss Marjoribanks, and produced an interruption in the even tenor of her mind; she directed the attention of the master of the feast to the circumstance, and pressed him and his lady, without success, to finish what she assured him he should find he was to pay smartly for, when the bill should be called; her honour was also engaged to prevent loss to her friends as much as possible, seeing she was to be at no part of the day's expense; the party, however, was anxious to get away; the younger portion gave not a few signs of impatience of the delay that had already intervened: Miss Henrietta was in a minority, and saw with pain a glass and a half of good wine left in the bottom of the bottle, and to be paid for too; nay, it might be two glasses or more: the rest go. quickly to their feet, hats and bonnets were speedily put on, but as they went out of the room, Miss Marjoribanks's thrifty regrets came to such a height, that she declared her resolution to drink the residue of the Port herself, rather than see it thus wasted; this she put into execution as fast as possible, and followed her friends, who were now in full march to the grand object of their expectation. It was a balmy summer afternoon: the children urged the parents to get on at double quick time across the sunny sward, and they were not long of beginning to hear the incipient thunder of the noble cascade, and to descry the snowy mist that its boiling waters elevated to the heavens. Sound, however, was the chief object for a time that met the curious sense. From the peculiarities of the place, they were obliged to suspend part of their thirst for novelty, to pass at some little distance the principal fall, and get to the upper parts of the river, so as to descend thence by sundry winding ways to the margin of the stupendous basin, into which poured the 'roaring *strength* of floods;' and where, as Abyssinian Bruce remarks of a similar scene, it looked like as if one of the elements had broken loose, and got the dominion over nature. They, therefore, for a time merely surveyed the swallows sporting over the tops of the trees which covered the amphitheatre that encircled the linn; or at best caught a glimpse of the white sheet of foam through the apertures of interwoven boughs. On coming abreast of the upper river, they passed among difficult and perilous paths, Miss Henrietta heroically leading the van, till they had arrived over a deep and tranquil pool, where the magnificent waters, here and there covered with spots of foam, slowly eddied in towards the bank, before they winded forth into the beautiful but terrific expanse of the main stream, that smoothly and brightly led sheer over the precipice; here some birchen twig caught the upper part of Miss Marjoribanks's bonnet, and she, giving her head rather an imprudent toss in order to disengage her veil, lost balance, wavered to one side, and finally slipt over a ledge of rock, and plunged into the dark and slowly revolving sea of waters at its base. The party were thunder-struck; the children with one accord raised such a shriek as made wood and welkin ring; the mother of the family was at first speechless, and stared with clenched hands and swollen eye-balls on this unexpected sight; she was, however, quickly called both to recollection and to words, on turning round, and seeing pretty decided proofs that her worthy husband was not going to allow his wife's best friend to perish in the abyss, without an attempt at least at a rescue; he had cast off his silver-buckled shoon, parted with his coat and brown bob-wig, when his partner flew upon him like a dragon, and grasping him with the gripe of despair, 'are ye demented, are ye demented,' she exclaimed, 'would ye kill yourself? oh! would ye murder yourself? let Henny Marchbanks gang—let her gang—let her just gang. Would the man leave wife and bairns? help me! help me!' with other expostulatory interjections to the same effect, which probably would have succeeded, had not a glimpse of Miss Henny's white hands flapping the dark brown waters, like the wings of a wild duck at play, and the too horrible idea of a human creature being buried deep in the devouring flood below, overcome all prudential calculations, and instigated him with more agility than his years would have indicated, to disengage himself from the

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conjugal grasp of his spouse, and to scuttle down among the bushes, and drop plump over head and ears into the gulph below. The first clutch made him master of the laced *mutch*, and false brown frontlets of Miss Henny, which, however, came home to his hand, as sailors say of an unfixed anchor; and the eddy slowly moving its prey towards the rim of the cataract, it seemed not improbable that all was over with the destruction-doomed object of solicitude, when with a noble reach, executed at immense personal risk to an individual who could not swim, he succeeded with one hand in getting hold of the genuine party-coloured integuments of Miss Henny's scalp, and with the other, as if by miracle, he kept firm possession of a tough hazel twig; his great toe meanwhile resting on the point of a rock, and himself all the while up to the lip in water: with great muscular exertion, our hero managed to keep matters in this condition till the postillion cut the reins and traces of the carriage, and with the assistance of some labourers who had been alarmed, and summoned by the cries of the children, accomplished the landing upon *terra firma* of Miss Marjoribanks and her gallant deliverer. Now it has been hinted, that all this tribulation and trouble might have been avoided by a less careful consideration, on the part of Miss Henny, in regard to the Port wine remainder; although, after all, we dare not take upon us altogether to affirm, that her conduct in this last little affair was the proper cause of the disaster."

Would that what follows would lead to some reform in India, where we are at present about a quarter of a century behind Britain in true politeness!

"All the middle classes go through the ceremony of the hob and nob with wine during dinner, although this begins to be disused among those of the middle ranks who occasionally visit the nobility and higher country gentry. Indeed it is a circumstance not a little fortunate for the promoters of anti-usage, that they are enabled to point to the present habits of the highest circles of our land as worthy of imitation, where the *complimentary* use of wine, *as a mere symbol of complaisance*, during dinner, or in the forenoon, is generally considered as obsolete and vulgar. If this circumstance were generally known, it would perhaps strike a more effectual blow at the hob and nob system of Scotland, and forenoon brandy-wine bibbing, than all the considerations that can be pleaded by the most pathetic declaimers in favour of morality and patriotism. It were, however, much to be desired that noble lords and gentlemen of high station should, when they come down to the country, continue rigidly the metropolitan method of non-usage. When a merchant, magistrate, minister, or solicitor, dines with a lord at his castle in the country, although the Peer does not hob and nob with those of his own circle, (where the ceremony is nearly obsolete,) yet he asks his guests of a lower station to drink wine with him at table: now this just keeps up the general fashion. The polite and noble courtier does not omit the usage, because he understands it is still common in the station to which his guest belongs; nevertheless, it is after all a badge of inferiority, and a general understanding on the subject would be better than the present undecided method of omitting the etiquette with one, and observing it with another. Wine during dinner at the tables of the nobility is now generally carried about behind backs by the servants, three or four times during the repast; and individuals take it or not when presented, as they feel inclined, just as they do bread, beer, water, or vegetables; and this is a much more rational as well as genteel mode of arranging the order of the dinner table, for no one is forced by courtesy, or any other motive, to drink more or oftener than convenience prompts."

Mr. Dunlop's hope of a successful Temperance Reform rests on the right foundation.

"By whom is this achievement to be completed? Such an entire change of the hitherto inveterate customs of a great nation, as shall withdraw the most effective instruments of her confusion and shame. Is man, sunk in the imbecility of sin, fitted to accomplish this healthful revolution? No certainly. But is man alone found waging war in this doubtful field? Is there not a God? The fool alone saith there is no God; and it is only *in his heart* that he saith it.

'But our God is the Lord, by whom
The heavens and earth were made.'

Does he turn the minds of men as the rivers of water? Does he feed the raven, and without Him a sparrow falleth not to the ground? Does he number our hairs, while he names the stars? Is he not also strong, is He not also wise? Does He not sift and shake the affairs of the universe into their places? Has he no eye on national rampant sin, and has He no approval of national holiness. Alas! knowest thou not that He delivers and makes to escape the bird out of the snare of the fowler? It is his hand that suffuses

the rosy cheek, that causes to beam the sound and satisfied eye: that restores the loathsome man of drink; that sanctifies the fell, tortured look of the drunkard of many days: that bids to live, the female grovelling in willing vileness, dead in her shame; that retrieves her distorted visage, else prophetic of worse than earthly degradation. He also ransoms the reckless and neglected boy, whose very bones and sinews have been disorganized by the cruel torment of long and continuous alcohol; whose ruby lip has been turned to saffron; whose innocent eye has been wrought into the obduracy of aggression; and playful fellowship altered into the heartless deed of blood. He snatches as a brand from the burning. Yes! it is He who hath reared up this frame-work of good. Therefore, 'Sing O ye Heavens, for the Lord hath done it; shout ye lower parts of the earth; break forth into singing ye mountains, O forest, and every tree therein.' Can He not be drawn near unto for this gracious work? Is He solitary and unapproachable? Will he not bend his ear, or is his eye continually sharpened for destruction, and will he only unlock forever eternal glooms? Nay, but here, here only, is our rest. To His hand we look for a people redeemed from drunkenness, and prepared to receive the sanctitudes of his revelation. With him is forgiveness and release from these otherwise irretrievable, unsearchable abysses. Yes! let the cold and selfish obduracy of his own Israel resist, let the universal earth, the peculiar dominion at present of him who rules the power of the air, writhe as with indignation and scorn; let farthest, dimmest hell echo, and let her inmates rave with more than delirious contortion; He can and will, amid fiercest conflict, make the moral desert to blossom as the rose; he can and does lift up the feeble and despised; he upholds the meanest hands, favours the minutest efforts; smiles on what is counted vile and base; calls on and comforts the rejected. He will sustain our puny endeavours. 'The people that do know their God, shall be strong, and do exploits.' It is the Almighty who guards and maintains the Temperance cause throughout. But mark! in the hands of man, supplication to the Eternal, is its sheet anchor."

This is a specimen of that sacred eloquence by which we would wish to see Temperance publications more pervaded than they are. We are afraid that there is too much reliance among many on the bare economic arguments of the societies.

Mr. Jeffreys is so well known as the *primum mobile* of the Bombay Temperance Society, that we do not find it necessary to say a single word as to his general merits. The liveliness of his style in the work before us, has given him access to the public ear. He has brought awful charges against Custom and Public Opinion; and, what is more, he has substantiated them. He gets a verdict in his favour from every truthful and attentive judge and juryman. We are sorry that our limits prevent us from making all those extracts from his very able and excellent book, which we would deem it desirable to lay before our readers.

Of his charges against *custom*, the following is a specimen.

"Reader, I here offer thee a challenge—Bring me a man of the most lively inventive imagination, that can possibly be found, and let him sit down to *invent* the most absurd, barbarous, and monstrously wicked moral proposition that he can stretch his imagination to conceive; and then, when he has told me what it is, I will point out to him successive periods in history down to the present time, in which things *more* barbarous, *more* absurd, and *more* wicked have been practised, and continue to be practised, by whole nations; and have been universally esteemed reasonable and right, and just and good. It is tolerably absurd and wicked, that throughout the vast continent of India, and it is believed throughout Asia generally,* parents should *think it right* to murder their female children—that children *should think* it right to murder their aged parents, smothering them in the mud of the Ganges; that the son should think it right to be the principal actor in burning his widowed mother to death, *amid the acclamations and praises of surrounding multitudes*; and that if it should happen that the victim, overcome by agony, should escape from the fire, then that a son and a brother should *believe*

* It is stated in Gutzlaff's Voyage, to be a general custom among the Chinese to drown a large proportion of their female children. This unnatural custom is so common among them, that it is perpetrated without any feeling, and even in a laughing mood. An author of unquestionable veracity relates his having seen the mangled body of an infant exposed in the street, and on his expressing his horror at it, was told by a crowd passing by, "that it was nothing at all—it was only a girl."

it to be their duty to seize the wretched mother and sister, and thrust her back into the flames; and that thousands should *look on and approve.* All this is tolerably absurd, and a pretty good proof that Shakspeare understood mankind, and knew what he was talking about, when he said that custom was a monster, that could '*eat up all sense* of habit's devil.' When the son could thrust his half-burnt mother, clinging to his knees, and shrieking for mercy, back again into the fire; and when her own father, and her brother could assist to do the deed,* surely it is not too much to say, that custom had *put stones into the heart.* And when the vast assembled multitude could beat their tom-toms, and shout with joy, and glee, and approbation, surely it is not too much to say, that custom had *stolen away their senses, and driven them mad,* and *eaten up* the understanding and the conscience! I will trouble any gentleman of inventive imagination, to *stretch it a little,* till he invent something worse than this. But here, perhaps, it will be said, that although the nations of Asia do these things, they do not think them *right,* and believe them innocent. But this objection is positively *not true.* They *do* think them right, and they *do* believe them innocent; and if you try to persuade them otherwise, all the conclusion they will draw from your lecture will be, that you are a 'man of a different country, and of different customs.' This is what custom and public opinion can do to befool and bewilder the nations that have no light but their own to direct them. But this is far from being the strongest view of the subject; even among the nations where the most beautiful light has shone, that ever appeared upon earth—a light from heaven, in which these nations profess to believe; public opinion can put out that light, or turn the very light itself to darkness."

But it is an easy matter for us to discover the evil customs of a foreign nation, or a past generation. To those which belong to ourselves, we are almost altogether insensible, though not to the extent which Mr. Jeffreys avers, when he says that "men are unable to think or to feel otherwise than according to the mode of thinking or feeling of the day or generation in which they live." In our toleration and countenance of *drunkenness*, our folly, madness, and criminality, cannot be too severely characterized. Mr. Jeffreys does not in the least overshoot the mark when he declaims as follows.

"On the subject of Bacchus, we are all of us in a deplorable state of insanity. On this subject the common customs of society are silly beyond the power of language to express.

"How, in the name of sense and reason, do I show an affection and regard for my friend, by pouring into my own stomach that which oppresses and distresses nature, and

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* This scene actually did take place at Poona, in the year 1823, before the act passed abolishing the custom. In this instance the poor wretch twice escaped from the fire, and besought some English gentlemen who were present for mercy; but they conceived themselves expressly forbidden to interfere. On the second escape from the fire, the poor burnt wretch rushed into the river to cool her scorched limbs; and her own blood-relations attempted to drown her. This being clearly no part of the *Suttee*, the English gentlemen present interfered, and prevented further persecution, until the magistrate, for whom they sent, arrived, when she was taken to the hospital, where she lingered two or three days in agony, and died of the dreadful burns she had received. The magistrate brought the relations to trial for murder.

At the moment I am now writing, accounts have been received of the death of the Rájá of Ahmadnagar, in the Guzerat province, and the burning of five wretched women, together with a number of low caste servants. Three of the women threw themselves under the protection of the British authorities. But there was no force at hand sufficient to interfere with the *determination of the multitude.* The victims were therefore dragged to the pile and burnt. And as a proof of the violence with which one of them had struggled for life, the papers state that the arm of a woman, apparently cut off with the stroke of a sabre, was found on the spot next day!!

It is by no means asserted that these victims never suffer voluntarily. But this does not at all alter the *insanity* of the transaction. And there is not the least doubt but the scenes above described *also* take place much oftener than ever reaches European ears: and the multitude crowd round the pile, drown the poor wretch's cries with their horrid music, and thrust her back into the flames.

All this is tolerably mad; yet a number of respectable and sensible Hindú gentlemen of Calcutta, met to petition the British Government *not* to abolish satis, and an English lawyer undertook to convey the petition. Oh, custom! custom!

which nature does not want? Or what sense is there in my drinking his health while I am destroying my own? Drinking his health! why the very words are silly upon the face of them, if a man will but stop to consider their meaning. How can I possibly drink another man's health? I may wish his health, or I may pray for his health; but that has no rational connection with my drinking. I might as well dance his health, or whistle his health, for any real connection there is between the means and the end. But no; this is not my object at all: my object is to stimulate the stomach, and to persuade him to do the same, in order that, by artificial and factitious spirits thus excited, I may add another enjoyment to that which I already derive from his company. And I may call it good-fellowship or regard for my friend; or by whatever name I may try to disguise it from myself; but my real object is present gratification and self-indulgence. But, like all present gratification and self-indulgence, it is done at the expense of the future; for I do not add one particle to the *whole stock* of nature's joy. I am only borrowing upon the future, and forestalling that happiness, and that joyous flow of spirits, which nature had in reserve to gild my future hours. And I am borrowing at a heavy rate of interest; for the whole quantity of happiness and joyfulness of heart, which we both shall experience, will be far greater in the long run, if we will suffer nature to take her own course, and let these foolish drinking customs alone. These customs are so exquisitely *silly*, that they would be mere matter of laughter at the folly of them, if it were not for the serious end that they often come to.

"This is one of those silly devices of the fool that is perpetually beginning in a farce, and ending in a tragedy. Many a man, from these foolish beginnings, has gone on from bad to worse, till his prospects have been ruined, the hopes and happiness of his family blasted, and he himself murdered both in body and in soul. It is fearful to reflect what a dreadful train of evils have followed from these silly beginnings; many a man has contracted the habit of a drunkard by merely beginning with such a simple thing as taking a glass of spirits at his own or a friend's wedding, or at the christening of his child.

"Even in the most moderate form these customs are silly; but they are constantly going beyond the bounds of moderation. This is their nature and tendency; they are a perpetual snare, leading youth into excess, not perhaps into what is called excess, not such excess as attracts the notice either of the company or the youth himself, but Nature notices it, and writes it down in her book; she writes it in some part of his constitution, and has her punishments in reserve to remind him in after-life of the madness of his youth.

"But all these are but minor insanities, silly and foolish enough, to be sure, but still petty absurdities, compared with the monstrous insanity I am now to speak of: I mean the entire view which the world entertains on the whole question of the trade in ardent spirits; the buying or selling, or in any way encouraging the consumption of it. On this subject I do stoutly assert, that the whole world, the people of England especially, are utterly, totally insane—'*quam longissime*' mad, as far gone out of their senses as it is possible to go.

"Bacchus, astride of the spirit cask, is the very Evil Genius of desolation and wretchedness, poverty, disease, and crime; and to have any thing to do with his horrid cask, to buy any of it, or to sell any of it, or in any way to lend the respectability of our name to the consumption of it, is downright insanity: and I am as certain, reader, as that I now hold the pen, that the days are coming when our children will think so too, and will wonder what *possessed* their fathers, what influence of the moon it was, that inflicted such a universal lunacy upon us.

"War has slain his thousands; but this monster slays his tens of thousands. The massacre of St. Bartholomew was but one slaughter—one horrid occasion; but this monster goes on from year to year, murdering thousands and thousands of the human race. The Pagan persecutions, the fires of Smithfield, and the massacre of St. Bartholomew, dismissed, we trust, the souls of Christian martyrs to heaven; but this monster plunges his victims down to hell. For if we believe the Bible, we must believe the drunkard's grave to be the door of an undone eternity.

"Our feelings may be more shocked, and our attention more arrested, by one outrageous act of cruelty, or some signal calamity, that marks a particular age, but this is the curse that goes steadily on from year to year; is bequeathed from the fathers to the children; and rolls onward in an increasing tide of desolation and misery to succeeding generations. We may form some idea of the extent of this evil, when we state, that in America only, thirty thousand are said to die annually from the effects of drink. And if we are to allow the same number in proportion to the population of our country, we have sixty thousand victims in England. But even half this number *annually*, make a destruction of human life with which the *occasional* effects of war, or pestilence, or famine, are not to be compared.

But even this is but a very small part of the mass of human woe caused by this dreadful insanity; for of the ninety thousand thus hurried down to the drunkard's grave, pro-

bably not one individual lived entirely to himself. There is no man whose happiness or misery does not more or le s involve the happiness or misery of others. Of how many families, then, may we suppose the peace destroyed, children deprived of their fathers, fathers bereaved of their children, who ought to have been the comfort and stay of their declining years, and their grey hairs brought down with sorrow to the grave—the disconsolate widow, the bereaved husband, and the miserable mother! In short, there is no end to the ramifications of misery extending themselves into every part of the social frame.

"It is, perhaps, not too much to say, that the spirit-cask alone has caused more human crime, and made more human tears to flow than any other cause of crime and misery that ever cursed the earth; or, perhaps, than all other causes of human misery put together. We know where it is said, "*As a man sows, so shall he reap*;" and that a man's sin often becomes his punishment. The *object* of this *horrid* custom may be stated in general to be this:—"To raise the tone of the animal spirits, by unnatural means, and to produce a forced laughter, and a fictitious joy; and the *end* of it is, that there is no cause on earth so prolific of tears, and misery, and sorrow.

"There is not, perhaps, in all the millions of England, a single individual who has not either been made miserable in his own family, or known of some other family within the compass of his observation, whose peace has been marred and blighted by this widely extended evil. If we consider what has been again and again said of it, but which ought to be again and again repeated, till the public, like the Unjust Judge, by our importunity, is *made to hear*, 'That ardent spirit is the cause of three-fourths of the poverty, disease, crime, and misery of England; that it fills our alms-houses with poor, our asylums with maniacs, our grave-yards with premature mortality; that it furnishes the victims for the scaffold, and peoples hell with its inhabitants—that region of never ending despair and woe:—if, to this mass of misery we add the grief, and shame, and tears of relations and friends—and if we still further add all that are in any way corrupted by their example, or injured by their crimes—if we add all these woes together, and then reflect that it is no exaggeration, but a sober truth, that the spirit cask is the author of them all; we must admit, that the price that is paid for it is the price of blood—that he who lives by the sale of it lives upon the tears of his fellow-creatures—upon the wreck and ruin of their happiness, both temporal and eternal; and that he who buys it, or encourages the sale of it, or lends to it his respectability, is (however little he may intend it) an assistant and abettor of the very worst demon that ever cursed the earth. Therefore, charity requires us to suppose that all, who have any thing to do with it, are perfectly insane and mad on *this subject*, and unable to put two rational propositions together on any matter that relates to it; for it is not to be conceived that, with the eyes of their understanding open, they would commit these cruelties and abet these crimes. But what is more mad than all, some people will *coolly* talk about the benefits and advantages of ardent spirits, in the face of inflictions and calamities like these. Why, even supposing them to have all the advantages that their warmest advocates ever assigned to them, to pretend to weigh these against the mass of *crime* and *misery* they occasion, and to defend them on such grounds as these, is positively worse than the drivelling of an idiot. Common sense must sit on thorns, when she is obliged to listen to such miserable drivelling, and to hear persons who are, to all outward appearance, looking rational, proving themselves insane!"

Instead of thinking that Mr. Jeffreys is here guilty of exaggeration, we wish that he had dwelt *more* on the moral misery caused by drunkenness in this world, and its unspeakably awful consequences in that place where God has forgotten to be gracious, and where his mercy is gone for ever.

We trust that Mr. Jeffreys' work will have a most extensive circulation, even though the price fixed upon it, by Messrs. Smith, Elder and Co. the dearest of all publishers, is, for its size, provokingly high. Mr. Dunlop's pamphlet contains double the matter for a third of the charge. Mr. Jeffreys may, perhaps, give us a cheap *Indian* edition. It would meet, we are persuaded, with a ready sale.

RELIGIOUS INTELLIGENCE.

1. *British Connection with Hindú Idolatry.* We have been glad to find in the number for January, 1837, of that most able journal the Presbyterian Review, a reprint of the most important parts of our review, published in our last volume, of the "Letters upon the Government Religion of British India,"

which appeared at Madras. "The facts disclosed," it is stated, "cannot but arouse a just indignation on the part of Christians in this country (Britain);" and the hope is expressed that the late resolution of the Proprietors of India Stock, "*may at last check all such fearful and infamous conduct*" as is practised by the British authorities in India in connexion with the superstitions of the natives. The resolution of the Proprietors here referred to, runs in these words: "That adverting to the despatches of the Court of Directors, dated 22d February, 1833, having for its object the withdrawal of the encouragement afforded by Great Britain to the idolatrous worship of India, and also the relinquishment of the revenue hitherto derived from such sources, which object does not appear to have been accomplished, this Court deems it necessary to recommend to the Court of Directors to adopt such further measures upon the subject as in their judgment may be most expedient."

Mr. Poynder, who made the motion, which was unanimously carried, has addressed to the editor of the Times the following excellent letter respecting the Madras Memorial.

"Sir,—As it appears that the East India Company has not yet received official notice of a very important memorial presented by the European population of Madras to the Governor, it may not be unacceptable to the public to learn, that such memorial (which was signed by 14 chaplains of the Company, 37 missionaries, and 152 civil and military officers of all ranks) enumerates as grievances—1. That the Christian civil and military servants of the Government are required to attend heathen and Muhammadan religious festivals for purposes of respect. 2. That they are required to present offerings and do homage to idols. 3. That the impure and degrading services of the pagoda are carried on under the supervision and control of the principal European, and therefore Christian, officers of the Government, and the management and regulation of the revenues and endowments of the pagodas and mosques are vested in them; that no important idolatrous ceremony can be performed, no attendances on the various idols (not even the prostitutes of the temples) be entertained or discharged, nor the least expense incurred, without the official concurrence and orders of the Christian functionary. 4. That British officers with the troops of the Government are also employed in firing salutes and doing other honours to Muhammadan and idolatrous ceremonies, even on the Sabbath-day, and that Christians are thus often compelled, by the authority of Government, to desecrate their own most sacred institutions, and to take part in unholy and degrading superstitions. 5. That protestant soldiers, members of the Church of England, have also been required, contrary to the King's regulation ('that every soldier shall be at liberty to worship God according to the forms prescribed by his religion') to be present at, and participate in, the worship of the Church of Rome. They add, that, by the requisition of these duties, the Christian servants of the State are not only compelled to perform services incompatible with their most sacred obligations, and that their just rights and privileges as Christians are infringed, but that our holy religion is also dishonoured in the eyes of the people, and public and official sanction and support are given to idolatry and superstitions which are destructive to the soul, and involve apostacy from the living God; and they therefore pray that the same toleration and exemptions which have been long granted to their heathen and Muhammadan fellow-subjects, may be extended to the Christian members of that presidency. It thus appears, Sir, that the Indian Government has not only neglected the employment of those means which the providence of God has placed at its disposal for the illumination of a heathen empire, but that, in contravention of the most express orders from the Parent State four years ago, it continues to impose duties upon its own officers and servants of the most onerous and revolting character; that, forgetful of the first principles of every well ordered Government, it is virtually renouncing its own allegiance to the revealed will of God, and is

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extending, at this advanced period of the Christian era, the most direct encouragement to the grossest idolatry and crime, at the expense of the best feelings of its own Christian population. Such a state of things, it is evident, has only existed too long, and cannot be too speedily terminated. This memorial was transmitted by the Bishop to Sir Frederick Adam, the Governor in Council, in a letter from himself, on the 6th of August last, in which he says, 'I fully concur in every part of the memorial, and earnestly hope that full relief may be conceded.' As the Honorable Chairman of the Company had received no official notice of this memorial, he was of course uninformed of the answer which has been returned by the Madras Government to the letter of the Bishop. That answer, I am informed, is most painful and unsatisfactory, and sufficiently accounts for no intelligence having been received by the East India Company either of the memorial or of its fate. Indeed, Sir, I believe there can be little doubt that it is the purpose of the Government abroad to adhere to the taxation of its heathen subjects for the privilege of worshipping them that are no gods, until the British Government as well as the East India Company, and the British Parliament as well as both of them, shall speak out upon this disgraceful support of idolatry for the mere purpose of sordid and unhallowed gain. This mercenary object (as I have lately proved in my place) first serves the purposes of certain officers and servants of the Company, who, like the silversmiths of the great Diana of the Ephesians, have their 'gain by this craft,' and then advances the interests of the Proprietors of East India Stock, who have, however, to their eternal honour, now declared that they will no longer consent to receive the wages of iniquity and the price of blood. It is in vain, however, that this determination was promulgated by the Court of Directors as the organ of the Proprietors, by their despatch of the 20th of February, 1833, or that it has since been decreed afresh by the unanimous resolution of the East India Court of the 21st of December last, if the foreign Government is still to sanction the continuance of this odious practice.

"In the case of the satis, Lord W. Bentinck had comparatively no difficulty in stopping the effusion of human blood, because the Brahmans alone were the better for those sacrifices. Our own officers and servants, who got nothing by them, made no very determined resistance; but in the case of the general idolatry, Mr. Chaplain (although no witness of mine) has proved before the House of Commons, that the whole system of idol-worship, with all its sanguinary rites and inhuman penances, is heavily taxed throughout, and that nothing is to be done or suffered by the miserable devotees without paying largely for the privilege. *Hinc illæ lacrymæ!* Hence the pretence that we must not interfere with the religion of the natives, because it pays so well; and hence the determination of professing Christians to cling to the sweets of idolatry, merely for what it will fetch. Without at present knowing what may be the nature of a late despatch, by which it is proposed to carry into effect the resolution of the 21st of December last, it is sincerely to be hoped that the Directors will have now spoken out, after their authority has been set at nought for four whole years, and that, however late, the time may have at length arrived when the Company and the country shall no longer permit a few interested individuals to stand in the way of the gradual, but complete, abandonment of the temple-worship, with all its profligate appendages—a result which a whole host of the best informed witnesses declare must inevitably follow the honest determination to leave the heathen to themselves; and, at all events, to abstain from profiting by supporting a system of bloodshed and profligacy under the absurd name of religion.

"I am, sir, your most obedient and obliged servant,

"New Bridge-street, Good Friday, 1837." JOHN POYNDER."

We trust that with our present Indian authorities, these Home proceedings

will be viewed as something better than *vox et preterea nihil.* They will not be disregarded with impunity. There is still as much principle in Britain, as, with the blessing of God, will compel her deputies to do their duty in a matter so momentous as that to which we allude.*

2. *Bombay Sailor's Home.* A large and commodious house for the lodging and entertainment of sailors frequenting the port, was opened on the 1st of July, in connexion with the Seaman's Friend Association, countenanced by the Government, and aided by the judicious endeavours of Mr. Elliot, the present Chief Magistrate of Police; and we rejoice to state that, with the blessing of God, it promises to be the instrument of preventing much sin and misery, and accomplishing much good. 98 sailors, most of whom had been thrown out of employment by the late disastrous hurricane, have already enjoyed the benefits of the institution. Of these, 20 have lately obtained berths; and 14, who belonged to the Steamer Atalanta, have been transferred to the Hastings, Receiving Ship. The 64 who remain have not only their temporal wants supplied, through the agency of Mr. Conductor Maidment, who has hitherto given perfect satisfaction, but the means of grace and intellectual improvement regularly furnished to them, during the daily conducting of worship by the indefatigable secretary of the institution, Mr. G. Candy, by the weekly visitation of the zealous Chaplain of Byculla, by their own attendance at the house of God on the Sabbath, and by access to a reading room, containing some excellent volumes, and which we trust will soon be furnished with a suitable library. It is most pleasing to find that they seem to appreciate their privileges. When the scene which they present is contrasted with that which formerly might every day be witnessed in the public bazárs, every grateful emotion is excited in the Christian mind.

As soon as the Committee of the Seaman's Association have had a little experience connected with this their now most important undertaking, they will, like the conductors of the kindred institution at Calcutta, make an appeal to the public for pecuniary assistance. There can be little doubt that, if its merits be attended to, it will be successful.

3. *American Mission in the Marátha Country.* A "Brief View" of this Mission has just been published. It is a very gratifying document, though in most of its details it does not much differ from its predecessors. We shall glance at a few of the items of new information which it contains.

Mr. Munger has, with encouraging prospects, commenced a new mission in Jálna. Mr. Allen, who was for several years principally engaged in itineracies, has again settled in Bombay, which formerly enjoyed the benefit of his able and zealous labours. Mr. Ballantine has proceeded to Ahmadnagar. Mr. Stone has received particular charge of the vernacular schools to the eastward of Bombay. Miss Farrar, the indefatigable superintendent of female schools, has been compelled to visit America for the benefit of her health. Her place has been supplied by Miss Graves.

"No important changes have been made in the schools for boys, or for girls, nor has any thing particularly interesting occurred, during the past year. In the high classes more attention than formerly has been given to the study of geography, and some of the elementary principles of astronomy. Attempts have been made to render the study of these intelligible and interesting by maps and drawings. The ignorance of the native population on these subjects, is among the obstacles which prevent the progress of Christianity.

* Since this was put in type, we have heard that our Government last week paid the sum of Rs. 125, to the Professors of the Sanskrit College at Punà, for the performance of *Gurupújá*, or tutor-worship; and that the Professors pocketed the money without any ceremonies having been performed. Ràghobà Bhatta is certainly a wiser man than John Company.

"The want of suitable qualifications in some of the teachers we are obliged to employ, for persons suitably qualified cannot often be obtained, has long been much felt in our system of education. With a view as far as practicable to remove this disadvantage, we have a meeting of the teachers of the boys' and girls' schools in Bombay for instruction one afternoon every week.

"The Mission have long regarded the establishment of a female boarding school in Bombay as a desirable object. With the intention of commencing such an institution, the Superintendent of female schools has taken charge of a few native children, and formed them into a family under her immediate care and inspection. They occupy part of the buildings connected with the Mission house near the chapel. There are now 13 girls in this school. Of these 5 are negro children, originally from the coast of Africa. They are part of a larger number, who were taken in a ship engaged in the slave trade. These children are of a quiet and peaceable disposition, and they possess good natural capacity. The studies in this school do not yet differ materially from those of the higher classes in the common female schools. When not engaged in study or recreation for health, the children are employed in sewing. They are pleased with this employment, and soon learn to do work very well. The scholars are always present at family worship in the morning and evening.

"The English school formerly supported and superintended by the Mission, has been discontinued. The results of this school were not in all respects what were anticipated. A considerable number of scholars commonly attended; but it was not found practicable to exert much moral influence over them, or to communicate religious instruction to such an extent as appeared likely to be of much permanent benefit. There are several schools in Bombay in which the English language is taught, and into which the scholars of this school could be received to complete their education. In these circumstances, the religious influence of the school did not appear to be of sufficient importance to warrant the expense and time requisite for carrying it on, and it was accordingly discontinued."

We could have wished that in reference to the last mentioned school, there had been a little more application and perseverance. The difficulties alluded to might long ere this time have vanished, as they have altogether done in the General Assembly's institution in the Fort.

There have been no admissions into the church during the past year.

The most interesting information connected with the Press is, that "the type-foundery is likely soon to be in successful operation." Mr. Webster has just shown us some excellent specimens of Nágarí letters cast at it. He has devised an expedient which will admirably correspond with *italics* in the Roman typography, and we have no doubt that, ere long, he will furnish a substitute for *capitals*.

The stations of Mahábaleshwar and Ahmadnagar, we shall afterwards notice.

4. *Serampore Mission.* This missionary establishment, which will ever be dear to the friends of the Redeemer's cause, on account of its early and well-tried zeal, the piety and learning of its European members, the variety and wisdom of its plans, and the extent of its operations, has lately published a report, for general circulation in India. We have not yet been favoured with a copy of it; but we make the following extracts from its introduction, as given in a late number of the Friend of India; and we warmly commend the modest appeal which they make to the benevolent throughout the country.

"It may not be universally known, that in March 1827, after several days' discussion, it was resolved by the Committee of the Baptist Missionary Society, that 'the Society at home and the Serampore missionaries should henceforward be publicly understood to be two distinct and independent missiona-

ry bodies, united of course respecting the general advancement of the Redeemer's kingdom.' This agreement was signed by the Rev. J. Dyer, the Secretary on behalf of the Committee, and by Dr. Marshman, on behalf of the Serampore brethren.

"From this period the friends of Missions at home encouraged the Serampore brethren so abundantly as from about £500 annually to raise for them £2000; advising them at the same time to extend their efforts on every side. Thus encouraged, they gradually increased their nine missionary stations until they at length amounted to eighteen, which were also constantly branching out more and more widely.

"In doing this, they, however, found that they had exceeded the supplies they received, and were sinking into debt. This constrained them immediately to inform their brethren at home of their distress, and to curtail their exertions, that they might be enabled to meet existing engagements. With this distress they have had to struggle during the past year.

"Our brethren, though necessarily partaking in our anxiety on this subject, have felt it their duty to chasten their fears and persevere in their labours. And the recent tokens of Christian benevolence manifested toward the Mission, have greatly encouraged both them and us; as they have shewn us that missionary efforts are not disregarded by those on the spot who love the Redeemer's cause.

"While we feel that we have nothing to boast of, seeing it is the God of Missions alone who has supplied us to this moment, we should be wanting in thankfulness to Him if we did not rejoice in what He has done for us this past year amidst all our distress. We rejoice that His providence has continued in life and in health those who are in the field of missionary labour, that he has not suffered their minds to despond, and that the infant churches have been graciously preserved, and to some, nay most of them, additions have been made, which, however small, still fill us with hope. We rejoice too that the dissemination of knowledge through preaching and tracts has been extended so widely, and that the Divine word which God hath promised to glorify above all his name, is so evidently making its way in this country. And believing as we do from so many years' knowledge of them, that our brethren in the different stations of the Mission are labouring in the fear of God with a desire to win souls to the Redeemer, we call on those around us to rejoice with us, and to aid with their prayers and efforts in a work so important to the happiness of India.

"It is well known that the Serampore brethren have from the beginning held out the helping hand to every missionary undertaking without regard to sect or denomination; and this has been seen even in the past year by what has appeared in the 'Friend of India.' They have indeed omitted to notice no mission but their own. But they are now convinced that the time is arrived in which all hesitation of this kind ought to be laid aside. If they had reason to think that the brethren labouring with them in the work, some of them above twenty years, had not their hearts engaged in it, or that the funds they receive from the friends of Missions at home or in India were not managed as prudently and economically as those of other Missions, they should still hesitate. But when they can appeal to the Searcher of hearts that this is the case, they see no reason why they should longer hesitate to bring their own missionary wants before those in India who delight to encourage missionary efforts.

"They are encouraged to do this the more readily, because they see with joy this truth gaining ground, that it becomes those in India, who seek its welfare, above all to aid missionary efforts, since it is only through these that India can ever be delivered from its present misery; and that if the friends of missions in Britain so exert themselves to send out money to India for this pur-

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pose, from year to year, this course well becomes the same class in India, who, we rejoice to find, are so evidently on the increase.

"It is a happiness to the Serampore brethren, that while making known their missionary wants, they themselves are not unknown in the country. The venerable Carey was known forty years ago, and we trust will not soon be forgotten, and although infirmities have cleaved to his old associates of whom one still survives, still those who knew them best, will not pronounce them indifferent to the best interests of India. Those missionary brethren too who labour in various parts of the country are not unknown to the friends of missions around them. With the view of intreating missionary aid, therefore, the Serampore brethren no longer hesitate to submit to the friends of missions in India, the following list of their missionary stations; and to add, that any sum sent them at Serampore, or through any of these missionary brethren, will be most faithfully applied to the support of the mission, and gratefully acknowledged in the 'Friend of India.'"

"*The present Committee for Superintending the affairs of the Mission.*—Rev. Dr. Marshman; Rev. W. Robinson, *of Calcutta;* Rev. J. T. Thompson, *of Delhi, until the return of the Rev. J. Mack and Rev. J. Leechman;* Mr. J. C. Marshman; Mr. W. Carey Barclay.*

"*Corresponding Members of the Committee.*—W. N. Garrett, Esq.; Mr. E. Gray, *Calcutta;* Mr. J. Reily, *Rungpore;* Mr. R. Gordon, *Agra;* Capt. H. Havelock, *Kurnaul.*

"*Stations.* 1. *Serampore*—Rev. Dr. Marshman, Rev. J. T. Thompson, and two native preachers. 2. *Calcutta*—Rev. W. Robinson; Assistants: Mr. W. Thomas, and three native peachers. 3. *Dum-Dum*—Missionary, Mr. W. Symes, and one native preacher. 4. *Barripore*—One native preacher. 5. *Jessore*—Missionary, Mr. J. Parry, and three native preachers. 6. *Burisaul*—Missionary, Mr. Bareiro, and two native preachers. 7. *Dacca*—Missionary, Mr. O. Leonard. 8. *Chittagong*—Missionary, Mr. Johannes, and one native preacher. 9. *Arracan*—Missionary, Mr. Fink, and four native preachers. 10. *Cherra-Poonjee*—Missionary, Mr. Lish. 11. *Gowhattee in Assam*—Missionary, Mr. W. Robinson, Jun. and one native preacher. 12. *Dinagepore*, and 13. *Sadamuhul*—Missionary, Mr. Smylie, and two native preachers. 14. *Benares*—Missionary, Mr. W. Smith, and one native preacher. 15. *Allahabad*—Missionary, Mr. McIntosh, and one native preacher. 16. *Delhi*—During Mr. Thompson's absence, one native preacher.

"There are thirty-two schools at all these stations, containing between sixteen and seventeen hundred children. Of these twelve are female schools."

To this appeal we subjoin an extract relative to these interesting Missions, from the Belfast Orthodox Presbyterian, now before us.

"What has been denominated a *Missionary Station*, in the great majority of cases, supposes the existence of an infant Christian Church, gathered into fellowship from the various idolatrous or heathen nations. It involves the support of a native, and, in several instances, a European minister, or missionary, with a school or schools for the education of the children, male and female.

"The parties thus engaged form one feature in the character of this Mission, which many, it is probable, have not sufficiently observed, while many others are not aware of the fact. The individuals into whose hearts God has here infused the desire of doing something for His name among the people of the East, and amounting already to *fifty* in number, belong to very *different* nations. Of these fifty we find eleven from our own country, viz., five from England, five from Scotland, and one from Ireland; and were there no more than these, this would form ground of thanksgiving; but when among this body we find seventeen *Bengalese*, thirteen *East Indian*, six *Arracanese*,

* We have just had to mourn the removal by death of Mr. W. C. Barclay.

two natives of *Upper Hindustán*, and one from *Telingáná;* or, at least, eight distinct races of men, and the whole fifty combined in pressing towards the accomplishment of the same design, will not every Christian say,—'the hand of the Lord is in all this?' Viewed as a body, is it not easy to perceive in them one striking evidence of what the God of mercy intends to do for these eastern nations? *For Christ's name sake they have gone forth, taking nothing of the heathen.* Ought we not, then, to aid such, *that we may be fellow-helpers to the truth?*"

5. *Mauritius.* Mr. Gros (a missionary from Switzerland) accompanied by a catechist and interpreter, were sent down from India, by a Mr. Chapman and another gentleman, to labour among the Indians in Mauritius. But, on his applying to the Governor for permission to reside in the colony as a missionary, his petition was refused. He immediately resolved to go to England to obtain power to labour in the island, and also to proceed to his native country to procure more missionaries, which he confidently expects to succeed in. The reason assigned by the Governor for refusing his petition was his being an *alien.* Mr. Gros' was formerly a Romanist, but now appears to be a Christian of exceedingly deep experience, and one full of love and devotedness to the service of his Lord. The reason of his leaving India was the state of his health.

The infants' school does well. The Mico Fund schools, under Messrs Clarke and Olivier, the one at Port Louis, and the other at Mahebourg, are very prosperous. At the latter place, through the exertions of Mr. Olivier, nine Romanists have been brought to an open acknowledgment of the truth. They have been examined by the Rev. Jean Le Brun, and favorably reported of, in reference to a participation of the Lord's Supper in connexion with the Protestant Mission Church.

6. *Church Extension in Scotland.* 'It is only within these few years that the Great Head of the Church has put it into the heart of many Christian men in our land to attempt something on a great scale to meet the spiritual necessities of their fellow-countrymen; and, though the Church of Scotland has not yet been able fully to apply the remedy, yet, to her honour be it spoken, she has been the first to ascertain and proclaim the extent and malignity of the disease, and, if the old proverb speak true, this is almost one half of the cure. You and this meeting will scarcely believe it. Sanguine as I naturally am myself, I would not have believed it, three years ago, that on such an occasion as the present, I should have it in my power to state the most interesting and gratifying fact—that the General Assembly of our venerable Church has, under God, been instrumental in raising £ 100,000, and in setting agoing *ninety-three* churches in the short period of two years—or the fact still more striking and marvellous, that during the last seven months—the months which have elapsed since the Assembly closed its proceedings, it has been resolved to have an additional church in no less than seventy destitute localities, and large sums have been subscribed for the purpose, making in all 160 churches, and about £ 150,000 in the brief space of less than three years. What noble doings are these! How well worthy of our most lively and devout gratitude to God! I do not believe that the Church of Scotland, even in the days of her Second Reformation, which are accounted her most glorious days, was enabled to accomplish more in the same space of time. And, in the course of my church history, I do not remember ever to have read of any Christian church, of the same extent, which was honoured to achieve as much in the same limited period. Just think what it is to bring the glad tidings of the gospel of salvation to the doors of hundreds of thousands of our perishing fellow-countrymen—the same glad tidings which, from Sabbath to Sabbath, quicken,

and refresh, and sanctify, and save, our own souls. What an achievement would this be accounted if wrought out on the field of foreign missions in a heathen land! and yet, is not the result as real and precious at home as it can be abroad? and is not the practical heathenism of many of our countrymen, I grieve to say it, as certain and not less sad or melancholy than that of the Hindû or Mahomedan? And then think that schools are growing up with many of our new churches. I trust they will grow up with them all—and supply hundreds and thousands of the young and rising generation with an education of the most improved kind; and, at the same time, an education thoroughly, entirely, scriptural. Oh! how it would have rejoiced the hearts of many of our pious fathers and forefathers, whose spirits are now before the throne of the Lamb, had they been privileged to see and to hear what our eyes now see, and our ears now hear, of the extension and prosperity of the Church of Scotland! I am persuaded you and this immense meeting will cordially concur with me in thinking that our best thanks are due to the General Assembly for their noble exertions in bringing about these results. Indeed, I should feel that we failed in duty if we did not express our gratitude in the strongest terms; and sure I am that, when our friends from Edinburgh return and tell their coadjutors of what they have seen and heard at this meeting, and especially of the sympathy, gratitude, and approbation, of this august assemblage, I cannot doubt that they will not only be refreshed amid present labours and difficulties, but that they will be incited to undertake new fields, till not so much as one family, or one individual, shall be left unprovided with the means and opportunities of religious instruction, throughout the length and breadth of our beloved land. I will the better show you the claims which the General Assembly have upon your gratitude, if I read to you an extract from the last report of their Church Extension Committee, given in and read on the 23d day of May last.

"The Marquis of Bute has now completed the equipment of a new church in the Parish of Rothsay, that is, not the erection of a place of worship only, but the permanent assignation of a manse and glebe, with a stipend of £ 150 a-year to the clergyman..... The whole sum, after the conversion of the annuity into a capital, amounts to £ 6595 10s.

"The Duchess-Countess of Sutherland has resolved, and indeed proceeded so far in the erection of an additional church with manse in the parish of Tongue. The expense already incurred is £700. Her Grace proposes farther, the erection of a second additional church in the same parish, and only waits the determination of the Government in regard to an endowment, ere it be carried into execution.

"Mrs. Dirom, of Mount Annan, has almost entirely, at her own expense, or that of her family, completed a new church in Brydekirk, in the parish of Annan, with sittings for about 400 people.

"We have already, in the former year, made mention of what Sir Charles Forbes had done at Corgarff, in the parish of Strathdon. The erection of an additional place of worship is now about being completed at his sole expense, which, over and above the inclosures which he has made for the churchyard and garden, amounts to £737 10s.

"We also stated last year the gift of £900 by Mr. and Mrs. Hay of Seggieden, towards the erection of a church at Tenandry. But, in contemplation of at least a partial endowment, their whole gift is £1600. The sum of £1000 has since been added towards the same object by a lady whose name we are not yet authorized to mention.

"A lady, of name unknown, has already advanced £1200 for the erection of a new church at St. Leonard's, in the parish of St. Cuthbert's."

I have very great pleasure in stating in this place, that that church has been built and opened, the seats to a great extent let in course of a few days; and the same lady, I am assured, has added an endowment of £100 a-year,

besides undertaking to make up any deficiency in the subscriptions—thus making the whole sum expended, independent of the endowment, £1600.

"Another individual, of name unknown, has granted the munificent donation of £2000 for the erection of a new church in Young Street, Edinburgh, situated in the parish of St. George's."

This was formerly a building occupied by the Socinians, and was purchased by the Establishment. But it was soon found to be too small for the congregation drawn together by the zealous labours of my excellent friend, Mr. Moodie, so much so that they have been obliged to pull it down, and are now rebuilding it, so as to contain 1200 sitters, instead of 300 or 400.

"James Nisbet, Esq. of Berner's Sreet, London, an ardent and public-spirited friend of the Church of Scotland, has, besides a handsome contribution from himself, obtained, chiefly through his own unwearied exertions, sufficient funds for the erection of an additional church in the parish of Kelso."

"The Messrs. Baird of Gartsherrie, the extensive proprietors of iron-works in the parish of Old Monkland, have begun a subscription for a new church at Coatbridge in that parish, with a noble offering from themselves of £500."

I am happy to say that this subscription has been increased to upwards of £1800 since the report was published.

"This is not the first example in which the masters of great industrious establishments have come generously forward in behalf of the Christian and educational good of the numerous families that are employed by them."

I rejoice to say that this is not the last instance of the kind. There is a very interesting example of it near our own doors—the example of the Messrs. Cogan of this city, who have given £500 for the erection of an additional church at Pollokshaws. The next example I shall notice is that of our excellent friend, Mr. William Campbell, whose past liberality in behalf of our scheme amounts, in various directions, to the sum of £2000. "There is yet another example, that of one who will not allow himself to be designated otherwise than as a 'Merchant in the West of Scotland.'" We can have little difficulty in guessing who the merchant is [looking at Mr. Campbell]. "That gentleman has promised to give twenty guineas to each of the first hundred new churches which shall be built in connexion with the General Assembly Scheme." The only remark I would make in reference to this gentleman is, that he does not keep his word—that he is kinder than his promise; for he does not restrict himself to twenty guineas, but has in many instances given £50, even £100—and I suspect these cases are much more numerous than those of the twenty guineas. Since the report from which I have read was published, many interesting cases have occurred of generous devotion to the church—cases which are not surpassed by any that I have read. The Duke of Buccleuch has, entirely at his own cost, built and endowed an additional church at Dalkeith, and is proceeding with another at Hawick. Nearer our own doors, we have Lord Dundas coming forward, and building and endowing a new church, and the only one, at Grangemouth, in the parish of Falkirk. While mentioning the names of these distinguished benefactors of the church, I am reminded that the cause of church extension—that the cause of the Church of Scotland—is superior to politics or parties. Here we have the Duke, who is a high conservative, and here we have Lord Dundas, who, like yourself, Mr. Chairman, is a staunch Whig; but, independent of these rich donations from the great and the opulent, there are other cases which are far more interesting, and come with far dearer feelings to the heart—the generous donations of the men of poor and humble life..... We have very high authority for saying, "There is which scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The more we do for God, he will do the more for us; the more that we honour God, the more will he honour us in return.' *Speech of the Rev. J. G. Lorimer at a late meeting for Church Extension at Glasgow.*

THE
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SEPTEMBER, M,DCCC,XXXVII.

I.—THE SCRIPTURES OF TRUTH. NO. II.

I will show thee that which is noted in the Scripture of truth. Daniel x. part 21st verse.

In pursuing my intention of giving you a general sketch of the Bible, I find my mind arrested by so many glories, that it hesitates where to alight and fix in humble meditation. It is pained as it passes one incident after another, that demands minute and prayerful investigation. At the very mention of such names as Samuel, David, and Solomon, the association is so lively,—the remembrance of their holy, devoted, and wise, conduct so fresh,—the mind so fully engaged and informed,—and such holy lessons and profitable deductions present themselves on all sides, that, ere I betake myself to a discursive flight on another section of the word of God, I would desire to lift up my heart to that blessed Spirit of revelation who moved holy men of old to write it, and, in the words of our national church, exclaim, "O Lord, arise, help us, and deliver us for thy Name's sake. O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them. O Lord, arise, help us, and deliver us for thine honour."

The next book of scripture is Samuel. The vulgate styles it the first Book of Kings, and those that follow the second, third, and fourth. The first portion of it contains the history of the two last judges of Israel, Eli and Samuel.

The book opens with the simply interesting account of Elkanah's family. It incidently exposes the evils of polygamy. One of Elkanah's wives, Peninnah, had become the mother of sons and daughters; while the other, Hannah, had none: the Lord had withheld from her the blessings of the womb. Hence feelings of jealousy and provocation between his two wives. Hannah, however, was loved by her husband, and he gave her a double portion: yet this did not relieve her sorrow; she knew her situation to be an afflicted one. But this was good for her. In her affliction she seeks help and comfort where alone it can be found. She gives herself to prayer. At her devotions she is observed by Eli, the judge and priest of Israel. He is attracted by what appears to his judgment a strange intensity of feeling, and hastily and rashly concludes Hannah to be drunk. Her reply to so degrading and uncharitable charge is at once appropriate, sweet, simple, and affecting: "And Hannah answered and said, No, my lord; I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto." (i. 15, 16.) Eli,

as priest of Israel, bids her go in peace, and prays that the God of Israel may grant her request. In process of time, she bears the son of her prayers, Samuel, (*'asked of God'*). The child grows, and is weaned. Hannah dedicates him to the Lord, and takes him with an appropriate offering to the house of the Lord in Shiloh to abide there for ever. She appears before Eli, and reminds him of their former interview. She said, "Oh, my lord! as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him unto the Lord; as long as he liveth he shall be lent to the Lord." The second chapter of this book contains a sweet psalm of praise to God: while it bears testimony to the piety and talent of Hannah, it discovers a greater than Hannah speaking by the mouth of his handmaid. Samuel's parents return to Ramah to their house: he remained ministering unto the Lord before Eli the priest. The undue leniency of Eli's conduct as a father, who to his counsels and admonitions neglected to add that discipline and gravity in punishment which is necessary for breaking the wild and stubborn mind of man, is the next subject that demands attention. Mark the consequence in Eli, whose children, though he himself was an eminent servant of the Lord, grew up "sons of Belial, not knowing the Lord!" There is not a greater curse to a town or country than when those exercising the office of ministers "are sons of Belial, and know not the Lord." Those are sons of Belial who enter the sanctuary as teachers of religion only for a piece of bread, without any love to, or interest in, the high and holy vocation to which they are called. See how the sons of Eli acted. They were covetous: while the people were offering sacrifices, they sent their servants to plunder the sacrifices; and when remonstrance was made, lest part of the ceremony of the sacrifice should not be duly observed, and the fat burnt, they are told that if the required part was not immediately resigned it should be taken by force. The consequence was, that men abhorred the offering of the Lord! And what is it in these days that makes men abhor the service of the Lord, and has brought such a scandal upon religion? Is no part of it to be traced to an idle dissolute clergy, who are more anxious for the gain of their services than the due performance of them?

In contrast with the evil conduct of Eli's sons, is placed the humble and simple child of Hannah. "But," says the sacred historian, "Samuel ministered before the Lord, being a child, girded with a linen ephod!" "Out of the mouth of babes and sucklings hast thou ordained praise!" The Lord is a Sovereign in the dispensation of his grace: that grace which he withheld from the children of Israel's high priest and judge, was granted to the child of a country Levite—the child of a pious mother's prayers! The Lord is never wanting in the supply of agents to carry on his work; and when those whose office it is to do so do it not, he raises up an agent where we should least expect one to arise. A little child ministering before the Lord! What life is thrown into the narrative by the sweet and natural manner in which his dear mother is again introduced. She made him a little coat, and brought it to him, from year to year, when she came with her husband to offer the yearly sacrifice. "And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman, for the loan which is lent to the Lord." She is blessed with five children more. Did ever any trust in the Lord, and become confounded? Did ever any give to the Lord, and not receive double for that which he had so given? O make the Lord your friend, serve him, and you shall want no good thing. The awful and outrageous conduct of Eli's sons reaches the extreme of shameful licentiousness. Eli visits such conduct with a very mild rebuke—language of mildness that might be expected to issue from a loving father's heart on an intimation of a first and slight deviation from the path of rectitude, and not the just indignation such iniquities and shameface wickedness demanded. Eli is warned by a man of God of

the approaching judgments God was about to bring upon his house. He is told that his sons Hophni and Phinehas are to die in one day! The aged prophet and judge again receives intimation of the approach of these judgments. The Lord speaks to him by the mouth of the child Samuel, who, as he lies asleep, hears a voice calling, Samuel! Samuel! He rises to discover the wants of the priest. This is done three times before Eli discovers "that the Lord had called the child," when he directs him, on the next occasion of his being called, to reply, "Speak, Lord, for thy servant heareth." On the morning the child fears to tell Eli the message, for it was one that would make the ears of every one who heard it to tingle. On being called by Eli, and standing charged to conceal nothing that the Lord had spoken, Samuel delivers the Lord's message, on which we have as beautiful an instance of resignation to the will of God as any contained within the compass of man's experience. Calamitous and desolating as the approaching judgments were, this holy servant of the Lord, through grace, was enabled to hear of them, and in faith to expect them, with the dignity of a mild composure and resignation with which we ever associate his character—"It is the Lord, let him do what seemeth him good." The day of trial and judgment to the house of Eli at last arrives. The sun rises with his usual lustre; creation wore her usual calm; the birds chirped their minstrelsy; man went forth to his daily labour; the armies of Israel prepared for the fight with heroic confidence that the enemies of Israel should be confounded—they are worsted, and forced to fly before the Philistines. They then think that the symbol of God's presence would make up for the loss of the reality and the blessing thereof. They send and fetch the ark of God. It is received with great shouting and acclamation. The Philistines are for a moment agitated and fearful, but it is only that they may afterwards be the more emboldened for the fight. Hophni and Phinehas have now come into the battle, and they set the ark in the midst. This was an act of daring impiety. A resting-place was appointed for the ark, and there, without the command of the Lord, it ought to have remained. They go forth to the fight; they are defeated with a great overthrow; 30,000 footmen of Israel are slain, and lie dead on the field of battle: the two sons of Eli, Hophni and Phinehas, are likewise slain, and the ark of God is taken!

A man of the tribe of Benjamin conveys these heavy tidings to Eli. The aged judge, now in his 98th year, his eyes dim so that he could not see, sat on a seat by the way side watching, for his heart trembled for the ark of God. Probably the ark had been removed, contrary to his wishes, by his imperious and disobedient sons. However dear the honor and the safety of the armies of Israel were to the old man's heart—and he would rank second to none in patriotism; however dear to his fatherly feelings the safety of his sons whom he loved to a fault; yet the cause of God lay uppermost in his heart: it was dearer than all. Here his anxieties are alive. His heart trembles for the ark of his God! The arrival of the messenger is announced. He is brought to Eli, who immediately enquires, What is done, my son? The aged priest listens to the mournful intelligence with silent resignation. He hears of the defeat of Israel, of the great slaughter of the people, of the death of his wicked and impenitent sons; but, when the disastrous account sums up with the ark of God taken, "it came to pass, at the mention of the ark of God, that he fell from off his seat backward, by the side of the gate, and his neck broke, and he died, for he was an old man and heavy." Phinehas' wife was near her time of delivery. She is left a widow; but, so soon as the distressing and mournful intelligence reaches her, she gives birth to a son. The only notice she takes of the child is to call him Ichabod, saying, "the glory is departed from Israel."

Samuel succeeds Eli as Judge over Israel. But what a state to receive the government of the country in? Ichabod is its character. The ark, the symbol

of the divine presence, gone, taken by the hand of the enemy. The people distressed and defeated, but not penitent and prayerful;—no effort on their part put forth to regain the ark;—settling down into carnal security, and resting content in the mere forms and outward observances of religion without enjoying the presence of God, or taking pleasure and delight therein, performing their services as duties, not esteeming them as privileges, and alike ignorant and unconcerned as to their spiritual and heavenly significancy. But what becomes of the ark, the type of Christ, the true ark of refuge and covenant? It is in the hands of the Philistines! A superstitious dread on their part is overruled for its preservation; the sacred emblem receives no injury; yet they are confounded and perplexed, amazed and disconcerted. They expose and bring their own superstition into contempt by placing it in Dagon's temple. On entering their temple in the morning, Dagon's image is found prostrate, fallen on his face to the earth, before the ark of the Lord! So now the ark of the Lord is in the hands of the world. They know not what to make of his children, his doctrines, and his grace. In their confusion they offer to countenance and protect the faith of Christ, but, alas! like the Philistines, they know not what they do. They are governed more by a superstitious dread than by heavenly love; they desire to stand well with the church and the world, and so place their religion in Dagon's temple. But this and every species of idolatry shall one day fall prostrate before the Lord. So of the true ark it is written: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." (Psalm lxxii. 8, 11.) Dagon's head, and the palms of both hands, are cut off on the threshold: only his stump is left. After the fall of idolatry, judgment follows the Philistines. They are afflicted with emerods. But in their affliction they do not humble themselves before that God whose the ark was, and seek to acquaint themselves with the God of Israel, and be at peace. No; their anxiety is how they are to get rid of God, his presence, and his ark. Here we learn the effect of unsanctified affliction. It drives a man further from God. He seeks to set up Dagon again, or some other idol on which his affections may be replaced. The lords of the Philistines gather together in consultation, not as to what they shall do, but how they shall perform that which they have resolved to accomplish—how they shall send the ark away. Their resolution is, "The ark of the God of Israel shall not abide with us, for his hand is sore upon us, and upon Dagon our god." They agree to send it to another city of the Philistines, unto Gath. Gath consequently is visited with judgments. But the Philistines are still unhumbled: they will neither turn to God, nor restore his ark to its resting place, but send it to Ekron. The Ekronites, alarmed and terrified, cry out—"They have brought the ark of the God of Israel to us, to slay us and our people." The 11th and 12th verses gives a minute description of the tremendous judgment with which they were visited. The ark remains in the hands of the Philistines seven months. Another meeting of the lords of the Philistines takes place, to consult what now was to be done with the ark. The advice given by the priests on the occasion is remarkable. There is in it a mixture of right and wrong. They equivocate; they do not insist upon the necessity of immediately and without delay returning the ark; but speak on the supposition, if such should be your resolution, then give also a trespass offering, not of blood—the only appointed means of access, the only appointed expiation for sin—but a trespass offering of five golden mice. They recommend them to give glory to the God of Israel, but they evidently attach no definite meaning to the words, speaking, in a vague unmeaning manner, "Peradventure he will lighten his hand from off you, and from off your gods, and from off your land;" and then warn

them not to harden their hearts against the Lord, like the Egyptians and Pharaoh. How like this is to the advice of false teachers in all ages of the world. Their preaching or trumpet invariably gives an uncertain sound. They have no distinct views of how God pardons sin. They are ever blundering between the doctrine of faith and works, not understanding that it is the nature of the one necessarily to produce the other;—that works, though they prove the existence of faith, have not an iota of share in the act of justifying, justification being freely by faith in Christ. Christ, by his death on the cross, has made the one, and the only, atonement for sin whereby a sinner is justified in the sight of God.

The restoration of the ark to Israel is remarkable. The Philistines yoke two milch kine to a cart, in which they deposit the ark, the mice of gold, and the images of the emerods. It is dispatched without a driver. The animals take the road to Bethshemesh, the lords of the Philistines following them to the border of their country. They took this trouble to ascertain whether God's hand had smote them with their plagues for taking the ark, or whether a chance had happened unto them. Man is made up of strange inconsistencies and follies: he is averse and backward to acknowledge truth, and willing and forward to acknowledge error. That God exercises a minute and particular government among the inhabitants of the earth, as well as among the armies of heaven, is no less the decision of scripture than of reason: yet how loath is man to realize the truth that in his afflictions God is contending with him, and how ready to ascribe his sorrow to misfortune or chance. So the Philistines, under these heavy judgments, went to see whether a chance had happened unto them. The men of Bethshemesh receive the ark with joy. They offer the kine that brought their treasure back a sacrifice to the Lord. Having performed so sacred a service, it was not fit that they should ever after be put to any worldly employment. Those that are set apart to minister before the true ark ought not to encumber themselves with secularities. The people of Bethshemesh are, however, overtaken by judgments. Their curiosity tempts them to look into the ark, and fifty thousand people are destroyed. There is supposed to be some error in this passage. The Hebrew expresses the number in rather an ambiguous manner, and Josephus, the Jewish historian, informs us that the number slain was supposed to be seventy. By the law of Israel, it was death to look into the ark: "They shall not go in *to see* when the holy things are covered, lest they die." (Numbers iv. 20.) The punishment, though severe and exact, produces a salutary fear on the minds of the men of Bethshemesh. They exclaim, "Who can stand before this holy Lord God?" O, my friends, it would be well for us to cultivate holy fear. We have one day to stand before this holy Lord God to give an account of how we have treated, not the symbol, but the thing signified, the Lord Jesus Christ. If such judgment overtook the men of Bethshemesh for their conduct to the symbol, have not we cause to fear, and to kiss the Son ere the certainty with which God fulfils his threatened punishments overtake us, gospel-abusing sinners. We have the same God to deal with. He does not now speak to us in the open way he did to Israel, because in these last days he has spoken to us by his Son. The book of revelation is closed, and a day is appointed in which he will judge the world by that man whom he has appointed.

The men of Bethshemesh send to the men of Kirjathjearim, who bring the ark and lodge it in the house of Abinadab, where it remains twenty years. These judgments appear to have brought the nation to reflection and repentance. It is recorded to their honor, that "all the house of Israel lamented after the Lord." Samuel engages himself in active labors, and in preaching to the people. He shews them the way of the Lord, and encourages them to turn unto the Lord with all their heart and soul, to put away Baalim and Ashtaroth, and to serve the Lord only.

The cause of God being thus revived, Samuel appoints a general meeting of the nation at Mizpeh. A fast is observed unto the Lord, and a public acknowledgment of their sin made. The Philistines hear of this general meeting; their policy suggests an excellent opportunity for attacking Israel. But never are the people of God safer than when they are waiting upon the Lord. Samuel approaches God in prayer and sacrifice, and God appears for the deliverance of his people. He thunders out of heaven, discomfits the Philistines, and they are smitten before Israel. In commemoration of the deliverance, Samuel erects a stone of memorial with "Eben-ezer" inscribed on it, saying, "Hitherto hath the Lord helped us." The victory was so complete, that the Philistines "were subdued, and came no more into the coast of Israel." Israel, also, on this occasion recovered the cities that had been taken from them by the Philistines. Samuel continued to judge Israel, and diligently went his circuit from year to year throughout the land. He judged Israel in the fear of the Lord; and on his return home it is recorded that he there built an altar to the Lord, or, in other words, he maintained family worship in his house, and served the Lord his God in every relationship of life.

A life of such public activity and diligence advances the honor and reputation of a nation, and it is a heavy calamity when such men are removed. Samuel was honorably incapacitated by age from bestowing to business his former care and diligence. He acts conscientiously, and resigns, and makes his sons judges over Israel. But, alas! his sons walked not in the integrity of their father, but turned aside after lucre, and took bribes and perverted judgment. No blame or neglect is attached to Samuel as a father; yet the difficulty is how the sons of such a father should prove such reprobates. There must have been something defective in their education and training. It may be Samuel's time was fully occupied in attending to public affairs, which necessarily abridged the time and attention his sons required, curtailing the supervision of such a father, a supervision at once so valuable and so discriminating. Be this as it may, the Bible is silent; and its silence reads a lesson to all parents of the necessity of diligently attending to their children and training them up in the fear of the Lord, that when they are old they may not depart from it.

To such lengths did Samuel's children proceed, that the elders of Israel petitioned not only for their removal, but for a king to rule over them. Samuel was displeased at their petition for a king. The Lord was their king, and in so doing they rejected not man, but God. He, however, lays the matter before the Lord, and is directed to hearken unto their voice. After some interesting particulars and providential leadings, Saul, of the tribe of Benjamin, the son of Kish, is appointed king of Israel.

The first event in the reign of King Saul illustrates the forbearing love and graciousness of God. The children of Israel had rejected God from being their king, yet he withholds not his sovereign care and delivering providence. The Ammonites make war with Israel, and encamp against Jabesh-gilead. The men of Jabesh, alarmed, propose conditions of servitude. The Ammonites return most reproachful conditions. Messengers are dispatched to Saul with information of their distress. He immediately summons the people to arms, takes a yoke of oxen and hews them in pieces, and distributes them throughout the coasts of Israel, intimating that whosoever refused to come to the war, his oxen should be similarly treated. The people are aroused to arms with one consent. The Ammonites are attacked in the morning watch; the battle lasts till the heat of the day; complete success crowns their exertions; the enemy is so scattered "that two of them were not left together." The army returns to Gilgal, and Samuel, in renewing the kingdom to Saul, takes occasion to address the people. He appears before assembled Israel and testifies his integrity, calls upon them to witness before the Lord whom he had defrauded, whom he had oppressed, or of whose hands he had

ever received any bribe to blind his eyes therewith. And they said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand."

He proceeds to rehearse the loving kindness of the Lord, and all the wonders he had wrought for them, from the time that the Lord brought them out of Egypt under Moses and Aaron, up to the time that he planted them in the land he promised to Abraham, Isaac, and Jacob, and placed them under the Judges. They in return had desired a king, when the Lord God was their king. Notwithstanding, if they would but be obedient to his laws, they and their king should enjoy the blessing of God; if disobedient, both they and their king should be destroyed. His impressive and powerful address is closed by a display of the wonders of the Lord. A thunderstorm takes place during the wheat harvest, in answer to his supplication. "So Samuel called unto the Lord, and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel."

Saul is a character of awful aspect. He is a wavering, unstable, professor, who falls into open apostacy, and by an act of suicide closes his earthly career. At the time of his being elevated to the throne of Israel, he was surrounded by powerful enemies, and the armies of Israel but ill equipped for contest. The Philistines had iron spears and swords, but with Israel, saving their king and his son, no spears were found. Israel's iron had been wrought for implements of husbandry. Saul reigned a year in outward peace, but he neglected the opportunity for improving his army. Probably, his days past in an idle display of his kingly power, or in a round of worldly dissipation and neglect of God. The next year of his reign judgment comes upon him, in the form of an attack from the Philistines. His army is assembled at Gilgal, where he is directed to remain seven days for Samuel, who would come and offer sacrifice, and send Israel to war in the name of the Lord. He waits indeed till the seventh day, but before its completion his patience is exhausted: he breaks the commandment, and offers sacrifice himself. As he was concluding the service, he is informed of the arrival of Samuel. Conscience-striken, he offers many vain excuses in palliation of his disobedience to the command of God, but without avail. Samuel replies, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue." By faith Jonathan and his armour-bearer vanquish the Philistines. They believed that the Lord could save by few as well as by many. They go forth in this divine confidence. In the first place, they succeed in slaying twenty men. This communicated a panic to the rest. An earthquake follows. Then a general trembling seizes the Philistines, who, in their frightened distress, beat one another down, and fight against themselves. Intelligence of these proceedings is conveyed to Saul, who instantly moves his army to complete the victory. The Philistines are overthrown with a great slaughter. The Lord crowns the armies of Israel with victory, and they subdue their enemies on every side—Moab, Ammon, Edom, Zobah, and the Philistines. We now proceed to the matter of Saul and the Amalekites. This was the nation against which Moses and Joshua fought shortly after passing the Red Sea. Moses had given an express prophetic command regarding them; (Deut. xxv. 17—19.) The Lord's time had arrived to recompense this nation: they had filled up the measure of their iniquities. Samuel is commissioned by the Lord to order Saul not to spare either man or woman, infant or suckling, ox or sheep, camel or ass. For this purpose King Saul assembles a large army of 210,000 men, and proceeds to the war. He shows kindness to the Kenites, a nation with which Moses had become connected by marriage, and from which Israel when in the wilderness had obtained favor. He attacks and overcomes the Amalekites, and utterly destroys all the people with the edge of the sword. But he spares the best of the sheep, the oxen, fatlings, and

lambs, and all that was good; and only destroyed what was refuse and vile. On his return, Samuel meets him with a heavy message. Saul is called to account for transgressing the commands of the Lord. He declares that he has performed the commands of the Lord. Samuel enquires, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen that I hear?" Saul endeavours to cast the blame on the people, who spared them for sacrifice. But, like our first parents, he stands convicted of disobedience, and proclaims his incapacity for the kingly office. Samuel foretells the dethronement of Saul, and reveals the commands of the Lord on his disobedience. Agag, the king of the Amalekites, is hewn in pieces before the Lord in Gilgal, and Samuel comes no more to see Saul, until the day of his death; nevertheless Samuel mourned for Saul, and the Lord repented that he had made Saul king over Israel.

Saul being put aside for disobedience, the prophet is directed to the selection of his successor. The circumstances attending the selection are particularly interesting and remarkable. David, "a man after God's own heart," the youngest son of Jesse, is anointed to be king over Israel. Samuel enquires of Jesse to see his sons. The old man makes his seven elder sons to pass before the prophet, and, though Samuel appears to have been struck with the appearance of Eliab, yet he is told not to look upon his countenance, or on the height of his stature, because the Lord had refused him. Not finding the Lord's anointed among the seven, the younger is sent for from the field, where he was tending the flocks. "He was ruddy, and withal of a beautiful countenance; and the Lord said, Arise, anoint him: for this is he. And the spirit of the Lord came upon David from that day forward." David was a skilful performer on the harp, and his attainments had gained him notoriety. The Lord overrules this for the purpose of introducing him into the king's court. The king in distress of mind seeks relief, not by repentance, but in music. Directions are given to the king's servants to seek a skilful musician. David is chosen to play his harp before the king. He gains the affection of Saul. He distinguishes himself in battle, in the presence of all Israel, by slaying the Philistine giant, Goliath, with a sling and a stone. This great deliverance from the giant champion of the Philistines recommends David to Saul's approval, and to his acknowledging his services before the elders of Israel. But there was no community of spirit between them: Saul was a natural man; David a spiritual man. Saul could admire the exploit performed, but had no adequate conception of the principle of faith by which it was performed. Jonathan, his son, was of another spirit. He had himself, with his armour-bearer, performed, by the same faith, an exploit in Israel's deliverance that well matched, and more than matched, the one performed by David. He smote and put to flight a garrison of the Philistines. Unity of faith produces unity of spirit. The Holy Ghost records, that "Jonathan's soul was knit to David's." Their strength, their hope, and their faith, was one; they served one God and Father, and were children and inheritors of a better kingdom than that of Israel, to which likewise they had every prospect of succeeding. David's services and character lead to his being appointed commander-in-chief of the armies of Israel. He becomes a public character, and a public blessing. He leads Israel to deeds of renown, and performs glorious exploits. The daughters of Israel celebrate his martial prowess in songs of victory, ascribing to Saul his thousands, but unto David his tens of thousands, of slain. These songs wound the pride and jealousy of the king; and from that day forward he seeks David's life. How base the opportunity. His general is playing his harp before him for his amusement: he raises the assassin's hand, and twice casts his javelin at him. David necessarily avoids the court. The king exposes his envious dislike to David, by taking the command of the army from him, and making him captain over a thousand men. David on this painful and degrading occasion acts wisely. He does not rebel: he submits, and dili-

gently performs the duties of the lower grade in which he is placed. Saul's intention of ruining him by apparently lawful means was consequently frustrated. He diligently sought occasion against him, but could find none. Such is the power of holiness and consistency of conduct, that the king became afraid of David; and this fear arose from his observing that all Israel loved David. This attachment to David entered the royal palace, and he is loved by Michal, one of Saul's daughters. Saul, to be revenged, offers her in marriage to David, on the condition, that he would slay a hundred Philistines, feeling assured that in the performance of such a hazardous exploit David must be slain. David in faith undertakes the duty, and slays two hundred. Michal becomes David's wife, and Saul becomes more afraid of David. His enmity likewise rises to the highest pitch, and he issues commands to his son Jonathan and his servants to slay David. But he can find none to slay the man upon whom all hearts were fixed. Jonathan acquaints David of his father's enmity and wicked resolution, and counsels him to hide himself until he has again ascertained his father's mind. An interview takes place between Saul and his son Jonathan. David's great and signal services are pleaded, and the king's heart is again turned towards David, and he takes his place in the king's household. Another war now breaks out with the Philistines. David is intrusted with the command, and overcomes them with a very great slaughter. Yet so terrible is the passion of envy, that Saul could not be reconciled to David. An evil spirit comes again upon him, and he again casts his javelin at David as he played on his harp for his amusement. Saul pursues him to his house, but Michal, his wife, secures his escape by letting him down through the window, substituting for David an image, which is laid in his bed. The king is informed that David is sick. He comes with a mad and murderous intention, and, being thus disappointed, he is only restrained from slaying his daughter, by immediately quitting the house. David flies to Ramah to Samuel; and the successive messengers whom Saul sends to apprehend him are taken with the spirit of prophecy, and find themselves unable to execute their orders. Saul himself, finding his messages unavailing, proceeds himself to Ramah, and the spirit of prophecy seizes him likewise. Hence the saying "Is Saul also among the prophets?"

To escape from Saul, David flies to Naioth. This place is the scene of a very interesting and lovely interview between David and Jonathan. The rage of Saul had extended to Jonathan on account of his kind and disinterested endeavours on David's behalf; insomuch that, in pleading David's cause, he narrowly escaped with his life, for his father had cast at him his javelin. But the friendship of the children of God is not diminished by the treatment they receive at the hands of the ungodly. The two friends meet again, and Jonathan informs David fully how matters stood between him and his father. Uniting in prayer to God, and covenanting to befriend each other, they separate.

David takes refuge at Nob. This is the residence of Ahimelech the priest, who is alarmed at David's coming. He knew he was under the king's displeasure, and he is assured that, if he affords David protection, Saul will be avenged. David, in his distress, is betrayed into telling a falsehood. He represents himself as employed on the king's business. The Bible is the word of truth. It represents man as he is—a vile sinner, constantly falling into sin, and indebted to divine grace for any holiness that may be apparent in him. In days of distress and difficulty it requires much of this divine grace to be kept in the path of integrity. At such seasons the Christian's safety is in much prayer, as the appointed means of obtaining much grace. Ahimelech assists David, and gives him the shew-bread to eat, and, for an arm of defence, the sword of Goliath, a weapon of happy association; and, in David's estimation, there was none to compare with it. Doeg, a servant of Saul, detained at Nob at

this time on some business or another, is a witness to these transactions, and relates them to his master, who orders the death of Ahimelech, and the destruction of Nob.

Alarmed at the murderous violence of Saul, David flies to Achish. He is here recognized as the great warrior of Israel, who had slain his tens of thousands, while Saul had slain only his thousands. David, in order to escape out of their hand, feigns himself mad.

At the cave Adullam, his next retreat, he has an interview with his family, and commends them to the care of the king of Moab, until the result of his present trial should be known. The discontented, the debtors, and the distressed, of Israel, about four hundred men, join his standard, and he becomes their captain.

By the word of the Prophet Gad he repairs to the land of Judah, and pitches in the forest of Hareth. Intelligence of the death of Ahimelech and eighty-five priests, with the destruction of the town of Nob, is brought to him by one of the sons of Ahimelech, Abiathar, who escapes with his life to relate these melancholy tidings. He is greatly distressed and conscience-smitten. He sees his lying speech has been the cause of these mournful disasters. How awful the consequences of sin! Let us learn to dread its first approach; to cherish truth in our hearts, and speak truth with our lips. For all liars must taste its bitter fruits: if not in this world, then surely in that place where their worm dieth not, and the fire is not quenched.

The Philistines, those troublers of Israel, commit depredations at Keilah, and rob the threshing floors of the people. David asks counsel of the Lord whether he ought to interfere to quell the insurrection, and receives directions to march to the relief of the people at Keilah. He does so, and smites the Philistines with a great slaughter; recovers the (Keilites') cattle from the hand of the enemy, and saves the people from inevitable destruction. This event is reported to Saul, who immediately proceeds to Keilah. David, informed of his approach, seeks counsel of the Lord, as to whether the Keilites would remain faithful to him, and gratefully reward his services; or whether they would forget all the benefits he had conferred, and deliver him into the hands of Saul. The Lord informs him they would not remain faithful, but would surely deliver him up into the hands of Saul. He therefore arose, and went to Ziph. At this place those two dear friends, David and Jonathan, effect another meeting. Friendship is courageous, kind, and noble. Jonathan quits the splendors of his father's court, and seeks his fugitive friend in the woods of Ziph. He finds more happiness in a little intercourse with a Christian brother in the woods of Ziph, than in all the worldly splendor of a court. He encourages him to trust in God, who, by his holy prophet Samuel, had anointed him to be king over Israel; telling him that God would surely bring it to pass, and that he should never fall into the hands of his father. He said, Thou shalt be king, and I shall be next to thee in the kingdom. What a noble victory over the selfishness of his natural heart! What will not love effect for the object beloved! They renew their covenant, and Jonathan returns to his house.

Saul commences his pursuit in earnest. He arranges his advance with skill. He divides his party, and encompasses David. Nearly all hope of escape is removed, and every thing appears to combine against David. In this extremity, Saul suddenly receives intelligence by a messenger that the Philistines have invaded the land. This summons him with all haste to the relief of the country, and David escapes.

But how powerful, and inveterate in its crooked purpose, is envy. Saul no sooner dispersed the enemy, than he returns to his vain and sinful pursuit after him whom he knew the Lord had appointed as his successor. David lies concealed in the cave of Engedi. Into this cave Saul enters. David has him now entirely in his power, but he will not lift his hand against the Lord's

anointed. He contents himself with cutting off the skirt of Saul's garment. Saul rises up, and quits the cave, unconscious of what has happened. David calls after him, saying, "Behold, David seeketh thy hurt," and shows him how the Lord had delivered him into his hands, and how easily he might have slain him, had that been his purpose. Saul, evidently softened and affected by this generous conduct, takes an oath from David that he will not cut him or his seed off, and returns home.

At this time Samuel died. He had long ceased exercising any official functions in the nation: still it was blessed by the example of his life, doctrine, and prayers. When a good man dies, it is a public calamity. It was a happy release to Samuel: his days of trial and sorrow were ended, and he entered the rest that remaineth for the people of God. But it was a loss to Israel, and Israel were sensible of it. "All Israel lamented for him."

In the history of the churlish conduct of Nabal much instruction is to be discovered. We allude to it on account of the excellent conduct of his wife, who saves him and her family from destruction, and at his death becomes the wife of David.

The Ziphites again convey information to Saul of David's retreat. Saul proceeds to the hill Hachilah, and encamps there. David remained in the wilderness: he, however, lights on the place where Saul was pitched, and discovers the king of Israel and his army fast asleep within their trench. Abishai and David go down to the royal camp, and take Saul's spear, which was stuck in the ground, and his water cruse near his bolster. Abishai tempts David to seize the opportunity, and allow him to slay Saul, but David suffers him not. They content themselves by taking the king's spear and water cruse, and go to an adjacent eminence, from whence David calls to Abner, the general of Israel, reproves him for sleeping, and shows how he had taken the king's spear and water cruse. Saul recognises David's voice, and is subdued. "Is this thy voice, my son David?" Saul blesses David, and returns to his place.

The Christian who, like David, steadily carries his principle into action, will have many contests with worldly men. Let him, like David, be resolute in contest, but generous in advantage; let him be satisfied with a skirt on one occasion, and with the spear and the water cruse on the next; let him return blessing for cursing, and he will be sure to gain their testimony of respect and esteem. Thus it becomes apparent that God's people are a blessed people, and that the righteous is more excellent than his neighbour.

David placed no confidence in the professions of Saul. He knew his vindictive animosity, and unbelief betrayed him into the disconsolate expression, "I shall one day perish by the hand of Saul." Did ever any trust in the Lord and perish? Did David? No, he goes over to Gath, and Saul seeks after him no more.

He is received kindly by Achish, the king of the Philistines, who gives him a residence in the city of Ziklag. He dwells there a year and four months, though not in inactivity. We find him engaged in great and extensive wars with the Geshurites, the Gezrites, and the Amalekites. The Lord's judgments on Amalek, which Saul failed to effect, are accomplished by Saul's fugitive general. David conceals from Achish the extent, nature, and scene, of his exploits, merely informing him that they lay to the south of Judah, the south of Jerahmeelites, and to the south of the Kenites. The destruction was so complete, that none was left to bring tidings. And Achish believed David, and concluded that his people would abhor him, and that he would be his servant for ever.

Achish assembles the Philistines for a fresh attack on Israel. Saul in his distress can obtain no answer from the Lord. The Lord had departed from him. His day of grace was past. When he could have served the Lord he would not serve him, and now he seeks to the witch at Endor! Samuel,

rises from his grave, and predicts his death on the following day. Wretched, wretched, man! These things are written for our instruction that we may fear, love, and serve, this holy Lord God, and dread the first approach to apostasy.

The army of the Philistines is equipped, but David must leave their ranks. No necessities must cause it to be said, that David fought against Israel. The chiefs of the army insist on his returning to Ziklag. On his arrival there, he finds it spoiled by the Amalekites; his wives and property and people taken into captivity. Learning the direction the Amalekite army had taken, he pursues after them, recovers his wives and property, and makes an equal division of the spoils among those that were engaged, and sends presents to his friends.

In the mean time the Philistines overthrow Israel at Gilboa, and Jonathan is slain in battle, and closes his splendid career in the service of his country. King Saul and his armour-bearer fall upon their swords, and end their miserable existence by an act of suicide.

How full of important instruction are these details. O, turn to your Bibles, make yourselves masters of its heavenly principles, the holy examples it presents, and the assured hope of being numbered with the people of God, when all Israel shall be gathered, that it holds out to your acceptance.

May this blessing rest upon us; and to the name of the Lord be the praise.

II.—On camp equipage musters, &c. A dialogue.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—It has long been my intention to address you on the subject of the accompanying paper. I have had the greater part of it by me since July 1834, and have been waiting for a more convenient season for transmitting it to you. As is generally the case, the expected season appeared as far off as ever, and the unfinished paper would probably have remained another three years, or upwards, unnoticed, had I not been urged by a friend not to procrastinate any longer. I send it to you, in the hope that the insertion of it in the O. C. S. may lead to some reform in that which is discussed.

Yours sincerely,

10th May, 1837. George Henry.

Amicus. I have heard that you say you would not sign a tent muster roll unless you actually saw the tent: is this true?

G. H. Quite.

A. What necessity is there for you to *see* my tent if I *tell* you I have one? You do not mean to say you doubt my word?

G. H. No, far from it; but there are other things besides a tent required. I have to certify to your bullocks.

A. Well, if that is not the greatest piece of humbug I have heard for a long time! You know, man, as well as I do, that it is only a form, so why bother yourself about bullocks? I suppose the next thing will be, you will require to see my lascar. I am expected to keep one, am I not?

G. H. Yes, that you certainly are, and a driver to boot.

A. Driver too, eh? that is a piece of information I was not aware of before. So I, as a Sub, am to keep up—what did you say? 1 single-poled tent, 3 bullocks, 1 lascar, and 1 driver! Let me see: the tent I have got; my ghorewalla Rama will do for the lascar; and the grasscutter, or mussaul, will act driver: then for the bullocks, I have got a horse and a poney; they must do duty for the three bullocks: so there, you see, I am all *tayár*.

G. H. Not so fast, my dear boy; if you will look at page 62 of the Military Code you will find a remark to this effect, that, excepting elephants, camels, and mules, *no other carriage will be admitted* in lieu of bullocks.

A. Then I must acknowledge I am floored, and as I have no idea of incurring the expense of buying *buldees*, John Company must give me my pay without them, as he has done since I entered the army.

G. H. Are you aware of the nature of the declaration to which a Mustering Officer has to put his name? It runs thus—"I do declare that at a muster and inspection of the camp equipage, carriage, lascars, &c. of the —— regiment, taken on —— day of —— at —— the same were found to be in the state described above." Now if the musterer does not see your tent, bullocks, *(with saddles complete,)* &c., how can he *declare* that they *were found* on such and such a day, and at such and such a place, serviceable and in good condition?

A. Oh, that is only a *form.*

G. H. That appears to be the strength of your argument, but I cannot allow it. In any case where I have to pass my word, or sign my name, to a fact, I cannot conceive that I am only going through an *unmeaning form.* If this principle were to be allowed, to how great lengths might it not be carried? What security could the Government have as to the bonafide value of any report it might receive from any of its servants? Once admit the principle, and it holds good in every thing: the most unblushing fabrications might be palmed off as faithful statements, and on the parties misled calling for explanations, what more facile way of extricating oneself, than to say that, as a report must be made, it had been done accordingly, but that it was only a form. Fallacious reasonings and subtle arguments will be employed to confound the distinctions between truth and falsehood, and language perverted to give actions false names. How else will people excuse their conduct? how else find a quietus to their conscience?

A. I think you are stretching a bit, friend.

G. H. Not at all. You remember the remarks made by Sir Henry Fane, last April (1836), on Lieutenant Colonel Dundas' court martial? The Lieutenant Colonel seemed to have considered the certificate he had to sign regarding the maintenance of a mess little better than a *form:* however, the Commander-in-Chief did not, and commented in very strong terms on his conduct. The court martial acquitted the prisoner, and justified his causing the allowance for a mess to be drawn, although it appears that the said mess, which was certified to be maintained, consisted in a flock of sheep with two shepherds to attend them, and that the flock was called the mess flock, and that food for the sheep and the labour of the shepherds were paid for out of the mess allowance! The Commander-in-Chief regretted that the court martial should have justified by their verdict so wide a deviation from the *evident meaning* of the regulation. His remarks on this head are so much to the present purpose, that I will read them to you: "Can officers think that such perversion of common terms, used in General Orders, can be allowed through all ranks of the army? or can they think that the service can be carried on, if such a latitude is sanctioned for everybody?"

A. Bravo, Sir Henry! It would be a pretty joke, indeed, if our native officers, havildars, and naiques, distributed, as they are, all over the country in command of small parties, were allowed to put their own free interpretations upon the plain orders they receive. But we were talking about mustering bullocks.

G. H. Yes. If I, as Mustering Officer, certify that you have serviceable bullocks, when I know full well you have not one to your name, either purchased or borrowed, why am I less blameable than if I certify I have expended on a public building rupees 5000, when it is evident to every one that 1000 cannot have been spent?

A. In such a case as that, you come under the provisions of the Articles

of War. Are those the Articles lying on the table? Hand them to me. See here—section XI, art. 4—"If any Commissioned Officer shall embezzle or misapply any monies with which he may have been entrusted, &c., he shall be dismissed the Company's Service," &c.

G. H. I only intended my simile to apply to the certificate: you have overlooked that, and jumped to the embezzlement; the latter would be wrong whether I took the oath or not. I am glad you have referred to the Articles of War. Suppose you turn back a few pages: there, that will do—now see what section IV, art. 2, contains.

A. "Every officer who shall knowingly make false muster of man or horse, and every officer who shall wittingly sign, direct or allow the signing of, the muster rolls wherein such false muster is contained, shall be cashiered."

G. H. I hope now you will allow that it is not a trifling thing to sign such a roll as we have been talking about, and that no slight risk is run?

A. Not a word is said of bullocks, and drivers, and lascars, in this article.

G. H. Excuse me for saying, that that is a way of getting off, that I do not think you would allow if you were the authority that framed the articles: however, that you may not be able to say that the offence of signing false musters of bullocks is not tangible by the Articles of War, turn back a page or two more. Read section II, art. 5.

A. "Any Officer who shall disobey any lawful command of his superior Officer shall suffer death."

G. H. Will that reach the bullocks? The Government has issued most positive orders on the subject of the muster of camp equipage, and directed that the regulations regarding it be *most strictly adhered to*, and *never suffered in the slightest degree to be deviated from.* (See section X, art. 103, page 28, of 2d Supplement Military Code.) Furthermore, on a reference to section XLVI, art. 10, page 409, of the Military Code, you will find that, in addition to the clauses in the Articles of War respecting musters, the penalties on false musters of man and horse apply equally to false musters of followers of all descriptions, and of public cattle, carts, and boats, employed with the forces.

A. There are a hundred orders of the same sort that are evaded every day, and not a word is said about it; nor are the persons concerned thought worse of.

G. H. I admit it, and at the same time regret that any Government should render itself ridiculous by issuing a parcel of orders which it does not, and cannot enforce: indeed, it seems to be aware of this, and so, to make assurance doubly sure, appends to certain papers some solemn oath or declaration to be taken. This only makes matters worse in my opinion.

A. I am no advocate for eating oaths by bushels: still I think they are a check.

G. H. How so? You yourself have only just asserted, that the solemn declaration regarding tents, &c. is but a *form*: what is there binding in a *form*, I should like to know.

A. Why, you see, in the case of my camp equipage the Government is no loser by my not keeping it complete, whereas, in other matters, the Commissariat for instance, the Government would be considerably *minus* if I had charge of a department, and took it into my head to finger the rupees.

G. H. So you consider that the oath or declaration would be a bar to your fingering propensities? Do you know, friend, I have an idea that if you had an itching palm, all the oaths with which the service is unhappily and injudiciously deluged, would not prevent you from appropriating the Government money. Do you not think so yourself?

A. Yes, there is some truth in that.

G. H. We are wandering from the subject, however: I am not arguing

as to whether Government is saved from loss or not by any oaths it insists on our taking; I am speaking of the declaration itself: it makes no difference in the *nature* of it, whether it is to be taken in the case of a ten-penny nail, or a lakh of rupees: its consequences may be widely different—with that I have nothing to do—but it is itself, in either or in any case, *a solemn and important act.*

A. All that may be very true; but, notwithstanding, I think, with regard to camp equipage musters, some difference may be made, when you consider that the Government is fully aware of the system that prevails.

G. H. I cannot allow that that circumstance can affect the solemnity of a declaration.

A. I grant it ought not, but still we find it does; for the same man who will not hesitate to sign a tent muster roll, a false one if you insist on calling it so, would never consent to sign a false declaration in other matters involving money and such like. Such being the case, the general practice of the army has been to look on the muster declaration as a mere form. If Government would only avowedly, instead of tacitly, view it in the same light as we do, the farce of having a certificate at all would soon be knocked on the head.

G. H. You say that Government is aware of the present system; how do you know?

A. It has been brought to its notice a thousand times, and commented on in the newspapers.

G. H. I can only say that if Government *does* know, and still allows the practice to continue, it is very blameable. What can be more absurd than that any one (be he who he may), should give instructions which he knows will not be attended to? If, then, a private individual by so doing renders himself ridiculous, does not the Government, when it issues the most positive orders on any particular subject, and then winks at the most gross and avowed disobedience of them, still more so, when this disobedience is brought to its notice in the public prints, and when, among other reasons, the following is given for the continued neglect of such orders, viz. that Government is perfectly aware that its orders on this head are not obeyed, and furthermore that it does not expect that they should! Government ought to be ashamed of itself!

A. Khabardár! remember the Articles of War which you were thrusting on me just now; you must not use disrespectful words against the Government.

G. H. You are out in your quotation; the articles, for us Europeans, say nothing about the Government, and as there happen to be no articles for natives (thanks to Lord W. Bentinck) I should not come under them, although I were a native. However, it is not my wish to speak a word against our Government; but it does stir up the bile, when I see Government acting unworthily of itself, in issuing vain and empty orders.

A. What is it you want after all? Our pay is little enough, and likely to remain so for many a year; do you wish us all to turn bullock-wallahs?

G. H. No, I do not. I know to my cost that the keeping up of three bullocks on the Ensign's pay is no joke.

A. You do not mean to say you are such a griffin as to keep them?

G. H. I do though. I have kept them for a long time; they were a great expense in their original cost, and I have found them useless to me, and a continued draw on my slender means for their monthly feed, and the wages of the person who looks after them.

A. Who obliges you? I thought we agreed just now that Government winked at the non-keeping of them.

G. H. Government may wink if it likes, but that is no reason why I should do so.

A. Have you ever had to produce your bullocks on any occasion?

G. H. Never, and I suppose I never shall. I tell you the beasts are a useless incumbrance and a heavy expense.

A. Then, why keep them? You say that you have never been called upon to produce them; who will be any the wiser, if you were to get rid of them to-morrow?

G. H. I will tell you my reason. I was a mustering officer once for nearly a year: it was on outpost; the officer under whom I was, knowing my objections to signing the camp equipage rolls, unless I actually saw the tents, &c., never asked me; and, in order to avoid the trouble of having the tents taken out, and bullocks hired on the 1st of every month, he told me he would sign the rolls himself. To this he had no scruples, because, as he said, he looked upon the declaration as a form; at the same time he did not quarrel with me for thinking that a declaration was equally solemn on whatsoever occasion it might be taken. We got on together very well and comfortably; but supposing he had not been a sensible man and a kind friend of mine, he might have worried my life out, and might also have abused me for not keeping my bullocks, and made many ill-natured remarks on the circumstance of my allowing him to sign papers which I considered not to be correct: he might have said that, although I did not keep the animals, I did not hesitate to allow him to sign a certificate that I did. Now although this would have been no excuse for him, still he might have urged it as a proof that I was just as bad as himself, notwithstanding all my scrupulosity; something on the principle of the receiver being as bad as the thief. It so happened, however, that this person could have had no just grounds for saying this, because I had made an agreement with a bullock owner to supply me with bullocks when they should be required; this is strictly agreeable to the Government orders, which state that "the bullocks provided for the conveyance of camp equipage may be either the property of the officer or hired by him for the service." (Military Code, page 60, art. 26.)

A. If this is the case, why did you buy them at all?

G. H. Suppose the person I was speaking of, in telling the story of my declining to sign the rolls, conveniently forgot to add that, although I did not actually possess the bullocks, yet I had them engaged in case they were wanted, you know how the leaving out of a little circumstance will materially alter the colouring of a story, particularly when it is intended to tell against a person.

A. But he might just as easily forget that you *owned* them.

G. H. Not quite so easy I think: at all events, in all the discussions on the subject at which I have been present, I have remarked that those persons, who only hired bullocks instead of owning them, did not stand on the same vantage ground as the latter. When you only hire them, no one is aware of it, because they are never required to be produced, whereas, when you actually possess them, and have them in your compound, it is very soon known: in a small camp where people have only a small circle's merits and demerits, and all that concerns them to discuss, you may be sure that the *buldees* occasionally come on the *tapis*.

A. It may be all very fine that it should be known you actually are the *owner* of three bullocks (prodigious!) instead of being merely the *hirer* of the same: but what good do you get by it?

G. H. Simply this; excepting for the few months mentioned a short time ago, I have never been put on duty as Mustering Officer since I entered the service: accident may have had a good deal to do with it, but I think the bullocks also have had their share; they have had a sort of influence, although perhaps it would not be allowed to be the case: the mere fact of my feeling it to be my duty to keep a set of useless animals, is a clear, although

silent, proof that I do not view camp equipage musters as *a mere form*; they save me the trouble of entering into lengthy explanations.

A. You are a knowing fellow; there is some policy in your plan after all. I must confess it is most disagreeable to see one's name in orders as musterer, and then, next day, to get a bundle of papers to sign, in which you certify, that tents, bullocks, lascars, &c., without number, *which you have never seen, and are never likely to see*, are in good condition.

G. H. I do not understand why you should find it disagreeable; it is only *a form*, you know!

A. So it is, but I would just as soon not have to go through it.

G. H. Tell me honestly, did you never feel a qualm of conscience in signing these rolls?

A. The *first* time, I certainly did; but I soon got used to it.

G. H. But what made you get used to it? did the declaration become less binding by repetition?

A. No, having *once* signed it, I could not with consistency decline afterwards; *ce n'est que le premier pas qui coût.*

G. H. You remind me of what a friend told me once: on a certain occasion, we had had a conversation on this same subject, and he had said that he would never certify as Mustering Officer to any camp equipage he had not seen. Shortly afterwards, we met again in Bombay: almost the first thing he said to me was, "After what I have done to day, I need stick at nothing; I have signed my own camp equipage roll, certifying that my tent, bullocks, &c., were all correct; now it so happens, I was at sea on the 1st, where it was not very likely that I should have a parcel of bullocks with me, and furthermore I have not got a tent. After this, I think, I need not stand on any scruples." On this occasion he passed the Rubicon, and perhaps by this time he wonders at his feelings of reluctance in doing, for the first time, what conscience told him was wrong, but which he has now discovered, much to his satisfaction, to be *a mere form.*

A. Is the declaration attached to the muster rolls of men, the same as for camp equipage?

G. H. No; it runs thus,—"I do declare that I *saw* at the time of making or taking the within muster, the commissioned, non-commissioned," &c. &c.

A. That is worse than the other.

G. H. The words are more definite than the other's, but I would rather have mustering of men than camp equipage any day.

A. Why so?

G. H. Because you very seldom find that the men are not turned out for you. 'Tis true, I have known cases where no muster has taken place, and the excuse has been on account of the rain, but this happens very seldom: however, I do not approve of muster rolls being signed in such a case, more than in the former. The rain may be a very good reason for not making the men fall in and get a ducking, but *it is no excuse*, in my humble opinion, *for a person certifying he saw* 500 *or* 600 *men under arms, when he did not see one.* This is considered as much a form as the other, I suppose.

A. This very seldom happens: I agree with you, though, that it is incorrect. I think the Government might issue an order about it, as they did, the other day, regarding the monthly inspection of Government camp equipage in regimental charge, viz. that the tents are to be pitched monthly in the dry season, and *as often as the weather will permit* in the *monsoon.* (G. G. O. 13th October, 1836.)

G. H. So they might, and then the thing would be understood; but as things now are, when the troops do not turn out, dust is thrown in the Divisional General's eyes, by the muster being directed in the Order Book, although no parade takes place. I do not pretend to say how far this practice prevails, but that it does prevail I know. Again, in other regiments, if it

rains cats and dogs, out you are obliged to turn; many a soaking I have had!

A. I wonder the muster of camp equipage is not also put in orders. I suppose that would be considered rather too barefaced.

G. H. In some corps it is the custom to put in orders, on the last day of the month, that the muster of the regiment will take place next morning, and the camp equipage at such an hour in the afternoon, according to G. G. O. so and so. It certainly took me in at the first muster at which I was, in one of the many regiments I have belonged to.

A. That certainly is a regular piece of *daghàbàzi*. I was not aware it was ever done.

G. H. I can only speak positively of one corps. I do not remember how it was in my early regiments. The practice was defended, you may be sure, on the ground of its being only *a form*.

A. Can you tell me if in mustering men it is customary to count the files?

G. H. In some regiments it is, and not in others; again in the same regiment the practice differs: it was only on last muster morning that I saw some of the orderlies of companies count the files, and some did not.

A. Do you think the practice right?

G. H. Why not? I know of no valid objection to it; do you?

A. I have heard it exclaimed against, because it is said it looks as if you doubted the Company Officer's word; you make his signature to the muster roll null and void.

G. H. I do not exactly understand that: how so?

A. Because should any difference be found, of even one man, you make his roll false.

G. H. Exactly; and I conceive that the very intention of having a mustering officer is to discover mistakes where any exist. I suppose that no officer would willingly make an incorrect roll, but if by any accident he does make a mistake, is it not better to rectify at once? Who for a second would dream of imputing any thing improper to him? The reason why people object, as some do, to the system of counting the files is this, they misapprehend the nature of company officer's and mustering officer's declarations: the former merely states that the officers and men of the company were effective for the whole or intermediate time during muster as set down against their respective names, and that all those that are absent are effective, and have the true reason of their absence assigned against their names; that is to say, were either in hospital, or on guard, or on detachment, or on some accounted for duty or other; (in short that the absentees are not *papermen*). The mustering officer's declaration is totally distinct: one officer affirms as to the *state* of *all* his men, absent or not; the other merely affirms that he saw a certain number of men on parade; he knows nothing of those who are not present. Why offence should be taken at a mustering officer's adopting so simple and quick a method of ascertaining the actual number of men on the ground, as by each company orderly running down the ranks and rapidly counting the files, I know not. It is much better than calling over the names of all, which practice, I am told, obtains in some corps. I remember once a sepoy was discovered to have deserted during the period that elapsed between the hour the Company Officer marked off, and sent in his muster roll to the Adjutant's office, and the muster parade: an odd file was observed in the ranks. One day I was talking with an officer on the subject we are now discussing, and on my alluding to the counting of files, he was quite horrified, and almost insinuated that he would call out a mustering officer, if he were to count the men of his company—that he should view it as an insult amounting to a doubt of the correctness of his roll!!!

A. What should you do, if you were appointed musterer?

G. H. I should intimate quietly to the Adjutant or Commanding Officer, that I could not sign the papers unless I saw what I certified to.

A. Why, man, there are some Commanding Officers who would put you under arrest for that, and call it disobedience of orders; they would say you ought to obey first, and remonstrate afterwards.

G. H. I should think they would burn their own fingers if they tried any thing of that sort. It would be impossible for me to obey the order without my giving some such intimation first; because on going to parade I do not suppose I should find the tents, &c. all assembled. I should have very good reasons for making the intimation, viz. the practice of the regiment since I had joined it.

A. If your intimation was not attended to, what then?

G. H. My proceeding would be very simple. I should sign only such papers as accorded with what I had mustered, and on the others I should make a memorandum.

A. I suspect you would give great offence.

G. H. Doubtless I should; and for that reason I hope it may never fall to my lot to be a mustering officer, who certainly has a difficult course to steer in order to do his duty to the Government, without at the same time giving offence to his brother-officers. We are continually reminded that obedience is the first duty of a soldier; in the matter under discussion the difficulty is not in simply obeying the orders laid down, but in obeying them so as not to give needless offence, not to be abused as a troublesome over-conscientious man, one who thinks himself better than others, &c. &c. &c.

A. The shortest and easiest method is to split the difference, disobey the order, and please your brother-officers—view the declaration as a *form*. I assure you that is a sovereign remedy for all qualms of conscience: on all dubious points, or points which you are pleased to call dubious, the word "form" acts like magic; it effectually cuts the Gordian knot.

G. H. This is the natural result of the numerous oaths and declarations with which every branch of the service is so overwhelmed; it would almost appear as if the Government considered its officers the greatest knaves unhung, and, by way of remedy, it has gone the worst way to work, by requiring oaths on every trifling occasion, instead of reserving them for affairs and transactions of moment: we indeed live in an atmosphere loaded with oaths. I was once told by an officer that he would sign any oath or declaration that was given him, although he knew it stated what was contrary to fact; that he did not consider those required in our service as of any consequence; he termed them "*John Company's oaths*," and said, that whatever impropriety or falsehood he might be supposed guilty of did not attach to him, but to the said Honorable Company, who insisted upon their being taken.

A. I must allow that these declarations in our service are not viewed as of that importance that they really are; and I think the Government has certainly much to answer for on that score. A gentleman's sense of honor ought to be a sufficient guarantee for his integrity. How easily the present system of camp equipage musters might be improved.

G. H. Yes; and the moral good that an alteration would effect would be great. I hope and trust that ere long some better and more palatable plan will be devised. How much better if every officer mustered his own tent, or else the commanding officer, having first ascertained whether or not every officer was provided, sent in a monthly certificate in the following terms: "I do hereby certify that the Officers of the Regiment, Battalion, Troop or Company, &c. under my command are provided with serviceable tents of the regulated dimensions." Then might follow the names of those officers unprovided and the reason. In fact, the old system of 1823 should be revived. (See page 57 of Military Code, art. 9.) Nothing should be said about bullocks; officers can be ordered to hire them when required. Until some such reform, or return to the good old way, takes place, the path of duty is to my mind clearly marked out; and whenever I have any thing to do, I trust I shall

have the moral courage to perform it conscientiously, according to the manner in which I understand the orders, although at the risk of much personal discomfort. I hope I shall never allow my private feelings to influence me to the neglect of the execution of my public duty: nevertheless, I must say it is a very disagreeable reflection, that that duty cannot be strictly performed without the certainty of annoying those with whom we are constantly associated. I know not how soon it may fall to my lot to be a mustering officer; I trust the time is far distant: for I am anxious to keep on good terms with every one. A moment's consideration ought to convince any one that to feel displeasure against another for doing what he honestly believes his duty, and which cannot be proved, except by very sophistical reasoning, not to be his duty, is unfair and illiberal.

A. I certainly do not think any one has a right to complain at a mustering officer's strictly doing his duty, although at the same time I am quite sure that most would exclaim against him. I, for one, hope you will not be musterer next month, for I have no wish to lug out my tent, and go to the expense of hiring three bullocks, just for ten minutes at the utmost. I promise, however, I will not abuse you much.

G. H. Thank you. I hope others will be as considerate. Before we separate, I wish you to clearly understand me on one point, namely, that though, from what I have candidly told you, my views on the subject of musters may be distinctly seen to be widely different from those of others, yet I do not for a moment presume to dictate to any one. I am the keeper of no one's conscience but my own; I cast no reflections on any one: all those mustering officers with whom I have any acquaintance are upright and honorable men, and I doubt not but those among them who insist on seeing tents, &c. and those who dispense with this part of the ceremony, are equally actuated by what appears to each to be correct, although different motives. For myself I have thus much to say: I cannot look on a declaration evidently at first introduced for the express purpose of making officers provide tents, bullocks, drivers, and lascars, as a mere form; nor does any knowledge or intention of Government, or change of sentiments in high quarters, as to the necessity of my keeping bullocks and lascars, &c. relieve my conscience, as long as the *words* of their order remain unchanged, and should I ever be a mustering officer I shall require the indulgence both of my brother-officers and the Government for being allowed to act on the principles I have stated.

III.—The claims of geology on the attention of the serious christian.

The discoveries of the last half century have been so extensive in this department of natural knowledge, that, whether we will or not, the subject is now forced upon our consideration, and can no longer escape discussion. *Buckland.*

While the recent discoveries of geology have rapidly advanced our knowledge, and have excited for the subject a degree of interest proportionate to these discoveries, it is to be regretted that many serious Christians yet contemplate it—or rather think of it, for contemplate it they will not—with mistrust and jealousy. They imagine that every fact which cannot be reconciled with the belief that the *original* creation of the world is to be referred to a period of about 6000 years must be false; and to entertain an opinion of its greater antiquity would be to question the veracity of Scripture history, and to join issue with the infidel. Hence, under the influence of pious alarm, they avoid all consideration of the subject, and, if some of the unquestionable facts of modern research are presented to them, they are driven to the alternative of suggesting various ways of accounting for them: more difficult, because

inconsistent with the analogy of the Divine Creator's proceedings, than that simple interpretation of them which requires, indeed, some concession from the previous and popular notion of the lesser antiquity of our globe, and which, I cannot but think, every intelligent and judicious Christian would be ready to grant if, divesting himself of prejudice so far as the human mind can do this, he would come dispassionately to the consideration of the subject, and would listen to the voice of sound and candid argument: and he would then find satisfaction in contemplating the glory of the Creator in these stupendous and enlarged discoveries of his power and wisdom, in exchange for that alarm and disquiet which every allusion to the subject is now so apt to excite.

But more than this—and it is the point at which I principally aim—he would then be able to meet the sceptic and rejector of revelation upon a vantage ground which now he altogether wants. Meet him he occasionally must while living in the world, and now he meets him at undue disadvantage. A disbeliever in revelation has paid attention to the subject; he has read, investigated, and thought for himself; and he is persuaded of what the best and most pious geologists sanction him in believing—i. e. that the fossil remains which he has studied belong to an era remotely antecedent to the creation of man. He falls into conversation upon this topic with a serious Christian who has never allowed his mind to investigate the facts which geology presents, nor heeded the reasoning which they have elicited. The sceptic says, "How can you reconcile these things with your views of revelation? Do you not admit that these fossil remains claim the concession of an antiquity immeasurably beyond 6000 years, or, at least, beyond the creation of man?" "Oh, by no means," replies the other; "I dare not admit such a thought." "Do you not think that we have proof that they belong to extinct genera and species, and that our conclusions are scarcely short of demonstration that they are of an order of things prior to the Mosaic history?" "I shrink," replies the Christian, "from the very idea. I would not allow my mind to approach for a moment a subject which might require me to believe any thing that is not distinctly revealed." The sceptic, satisfied with the reasonableness of his own views of geological phenomena, with the conclusive testimony for their unmeasureable antiquity, and struck by the weak alarm of his pious friend, finds his previous prejudices against the word of God greatly strengthened—is encouraged in his false opinion of the weakness of the Christian's cause—and perhaps somewhat tauntingly says, "Well then, dear sir, with facts before my eyes, which have led me to conclusions in which I am happy to find myself joined by all the science of the age, what am I to think of that book which you say denies these conclusions, but upon which you call me to pin my faith in embracing Christianity?" Thus pious alarm and jealousy for the authority of Scripture—but uninformed and misguided—prove a stumbling-block to the unbeliever; and thus the cause of Christ is wounded by its friends. Now let me add, that the brief replies I have put into the mouth of the Christian are not imaginary. They, and much more of the same tenor, but perhaps in stronger terms, were urged upon me lately by a pious and amiable Christian friend while conversing upon this interesting topic. Nor is it long since that another friend of sound and fervent piety retorted on me, "How do you know that the Almighty may not have originally created all the fossil remains in the varied conditions in which they have been discovered, whether whole or in fragments?" This is not untying the knot, nor can I even admit that it is cutting it—but rather tying another, and a much harder one than that which sound criticism and legitimate interpretation have gone so far to untie.

Let our Christian friends remember, these fossils are the works of God—they show forth His praise—they claim our attention, because they are His work; and as such it is impossible but they must harmonize with His word.

It may be indeed, not with our common and popular interpretation of that single sentence which announces with unparallelled brevity and point the original creation of our material globe, but which announces that fact unconnected with any definite period of time.

Astronomy in its infancy had to struggle with prejudices no less severe than those which now meet geology in its onward march: but it has triumphed; and no less will be the triumph of its sister science. Yet prejudices are long in yielding in the minds of some, and we now see the man who can level his ponderous telescope, of 200 power, to the satellites of Jupiter, or bring it to bear on the rings of Saturn, and can admit the analogical deduction of millions of rational intelligences rejoicing in their light, almost shuddering at the suggestion of a prior constitution of our own globe, and of a previous order of organized beings, although scripture is no more silent regarding the one than the other—although the existence of such beings is demonstrable by their remains—and although to the dispassionate enquirer the most extended period to which to refer their animated existence will be found to do no violence to the simplest interpretation of the creation, as given in the first verse of Genesis.

I offer these brief remarks in the hope they may tend to disabuse the minds of some of their prejudices, and may lead such Christians as have hitherto avoided the subject to see the importance which attaches to it, as intimately connected with established peace in their own minds, and with that preparedness with which we should all stand, "ready to give to every man who asks us a reason of the hope that is in us"—a hope founded on that divine revelation which will bear the closest examination by the material works of God, as well as by the reasonableness, harmony, purity, and practical effects of those evangelical doctrines in which the believer rejoices while he rests his all for time and for eternity on Christ and on Him above.

Surat, 10th August. T. R.

IV.—MARA'THI' PROVERBS TRANSLATED AND ILLUSTRATED. NO. I.

अधिक रागा मग भीक मागा.

Indulge your anger, and smart with hunger.

Used to express the idea that a passionate man will never succeed in the world.

अंधळ्यापुढें नाचणें बधिऱ्यापुढें गाणें.

Dancing before the blind, and singing to the deaf!

Narras fabulam surdo.

अर्धा हळकुंडाने पिवळें होणें.

Dyed yellow even with half a clove of turmeric!

"To be puffed up through the acquisition or attainment of only a moderate quantity of learning, riches, honour, &c." *Molesworth's Dictionary.*

"It is not all gold that glitters."

अन्न तारो अन्न मारी.

Food may fill, food may kill.

"Every thing in its season."

अंधळा मागत होता एक डोळा ईश्वराने दिल्हे दोन.

A blind man asked one eye, and God gave him two.

Used when expectations are exceeded.

अठरा पद्मां दळ सांप्रत नाहीं स्थळ.

Your army consisted of 180,000,000,000; and now you have no place!
Used to check exaggerated references to past greatness.

अन्याय सांचेल बोट ठेंचेल.

If iniquity be practised, the toe will be bruised.
Sin will not pass unpunished.

अडला नर गाढवाचे पाय धरी.

A man in difficulty will take hold of an ass's foot.
"Drowning men catch at straws."

आला वारा गेला वारा तो कोणाचा सोयरा?

The wind came, the wind went; it is no one's cousin.
"The wind and the tide for no man abide."

आयत्यावर कोयता.

The trunk ready for the hatchet!
Used when any desired object is procured without trouble.

आपला दाम खोटा दुसऱ्याला काय म्हणावें.

Why tell to others that your own coin is base?
"Who will cry spoiled fish?"

आंब्यावर धोंडा मारून पाहूं पडला तर पडला नाहीं तर नाहीं.

Throw a stone at a mangoe tree, and see if any thing falls. If any thing has fallen, it has fallen; if not, it has not.
Repeat your endeavours while there is any chance of success.

आशा परमदुःख निराशा परमसुख.

Expectation brings pain, the want of it, pleasure.
"Blessed is he that expecteth nothing, for he will never be disappointed."

आगीवांचून कढ मायेवांचून रड.

As is ebullition without fire, so is weeping without grief.
Feigned grief does not last long.

आदा पाहून खर्च करावा.

Let the expenditure suit the income.
"Cut the coat to your cloth."

आज मरा उद्यां धर्म करा.

Die to-day, and practise religion to-morrow.
Let every day have its proper work.

आभाळ गडगडे पाणी पडे.

Rain follows thunder.
The effect follows the cause.

आवडीला मोल नाय.

Love has no price.
"If a man would give all his substance for love, it would be contemned." Cant viii. 7.

आल्या गेल्या शिवाय सोयरेपण बुडतें.

Intercourse is necessary to sustain friendship.

आई जेवूं देईना बाप भीक मागूं देईना.

My mother would not feed me, and my father would not allow me to beg.
Used by natives when they are in the predicament of the young woman who sang,

"My father could na' work,
My mother could na' spin,
I toiled night and day,
But their bread I could na' win."

आजाला नातू शिकविणार.

The grandson teaching his grandfather!
"A bairn gi'ing lessons to his grannie!"

आंबे पिकले तर पक्षी बहुत.

When the mangoes are ripe, the birds are abundant.
"The rich have many friends." "Where the carcase is, there the fowls will be gathered together!" J. W.

V.—On discharging the duties of one's calling.

My dear Sir—The following is an extract from a letter received about two years ago from a valued friend and clergyman in Scotland. The subject will, with the blessing of God, be profitable to many of your young readers. I shall feel gratified by your publishing it. Truly yours,
7th July, 1837. A Scotchman.

One thing I have long intended to say to you is, that I see it to be very common for people to be liable to the temptation of thinking their calling not holy: and so, when they have dispatched their calling as having in it no holiness, they run to the church, or to the prayer meeting, or to their Bibles, or to their religious coteries and conversations, as being things in which there is holiness, thereby to make up, and satisfy their consciences, that the day has not utterly been mis-spent. Now we should see how that Jesus hath sanctified all relations, and conditions, and employments, of life, so that all his baptized people are to remain in the calling in which they are called. Until he as Lord, in his providence and progress of affairs, or otherwise, do call them into other callings, you are not to say, "I am holy when I am reading or praying, but I am not holy when I am copying letters or learning languages." There is holiness in both: you do not need to set one over against another. A man is holy when he is doing what he should be doing: a man is holy when he is doing what his place requires of him, or what his master tells him to do. The devil gets a great advantage when he finds a conscientious sort of person made to feel as if there were unholiness in, what is termed, secularity. For observe how he deals. I have been over head and ears in mere business all day. How can I, who have been so little holy, now presume to take the worship of God into my mouth. I must let it alone. Or even he may induce me to say, I have all this day been so little holy, that to be a little so now, can be no great matter. It was sin to be so engrossed, and now, though I sin a little further, it will make little addition to the guilt; whereas, indeed, I have been employed as I ought to have been. If a man is ploughing, he ought to bestow all his attention upon drawing a straight and equal furrow; and when he gets home to his house, he is not sullenly to throw himself down upon his chair and say, "O I have thought of nothing but earthly things to-day," but cheerfully to bless God, who has given him strength to fulfil his calling; and, bringing all his ways unto the blood which cleanseth, to bless his house, and commend them to the Lord, and

so take the sleep of a labouring man. Again, if I am a book-keeper, suppose of a morning I have, through sinful negligence, not bowed and worshipped and waited upon God, and my office-hour is come, what am I to do when I go into my office? Am I to try and make up by mingling prayers and summings of my book? No, if I have neglected worship through sloth, I have done one sin; but if by now *trying* to worship I go about to neglect my book-keeping, I shall have done two sins. I must do with my might what my hand *findeth* to do, and each thing must be kept in its own *time;* and if I neglect either, whether my worship or my book-keeping, I must confess my sin, and bring it to the blood of sprinkling, and so overcome the devil with the blood of the Lamb. And you must not look at another person's employment, and think it holier than yours. That is envy, and is very wicked. Holiness is doing faithfully the work assigned you in God's providence. You are not to say, "Oh, I should like to be a priest; it is such a holy employment! But Oh, I wish I could do with my might what belongs to this my employment and present calling! People need to be very jealous over themselves to keep within their calling; for as God appoints to every man the bounds of his habitation, so He does to every man give his service in the body of Christ. One member of the body of the Lord is pastor, another is deacon, another a householder, another a servant; and each must keep his own place, and take care not to remove his neighbour's landmark. Men are apt to err greatly in their idea of their own gifts, and of the gifts of others; and so to think themselves and their neighbours ill assorted. Observe, however: A man's gifts are not what determine his place as a member of Christ's body, but his place determines his gifts. Timothy is not made a bishop by Jesus because of his gifts, but, being made a bishop by Jesus, Lord of his body, he is by faith to seek, receive, and stir up, the answerable gift. Natural gifts are not the thing; and supernatural gifts are from the risen Jesus, day by day, according to the faith of each member of the body, as you learn from Psalm lxviii; Eph. iv; Rom. xii; and 1 Cor. xii, xiv.

Now people err again in thinking a baptized man is to do some things as a dead man, and some things as a living; some things as a member of the first Adam, and some as a member of the second: whereas we are to be, in every thing, living as risen with Christ, and living members of his body.

VI.—How shall I know whether I am a child of God?

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—I send you the accompanying remarks on a highly important doctrine of Christianity. They were sent me by a friend, a young minister, who preaches the gospel as it is in "Christ crucified." Should you deem them in any way conducive to the "eternal interests" which your magazine advocates, you would oblige me by giving them a place therein as early as you can. Yours, &c. J. A.

It is clear from scripture that both the Old and New Testament saints possessed the grace of assurance; it is clear also, and I think it is the will of God, that his children should know him, and love him as their Father. There are difficulties and dangers connected with this subject; difficulties arising from the difference of Christian experiences, and from the many false and unscriptural and enthusiastic notions which are afloat concerning it; dangers also lest by a bold, injudicious, and harsh manner of setting forth this truth, we make the heart of the righteous sad: and again, lest, by neglecting to entreat believers to seek after this promised blessing, we cause them to rest in present attainments, forgetting the apostle's injunction, "Add to your faith, virtue; and to virtue, knowledge;" &c. Let us beware then of bringing forward our own

feelings, and making them a standard for others: let us go to the pure word of the Lord, and ask counsel at his mouth. It is hard, perhaps, to urge forward the strong without wounding the weak. Let us remember the weak are his peculiar care, for "He carrieth the lambs in his bosom," &c. "The bruised reed will he not break, the smoking flax will he not quench." While then it is a blessed truth, that many of those who lack the grace are yet God's dear children—for it is not said, "He that knoweth his sins are forgiven, is accepted"; but "He that believeth, shall be saved"—still he that trusteth and confideth himself to the Lord Jesus Christ, yet at the same time desireth not this precious gift, nor seeketh after it, but is content to remain in a state of ignorance, is assuredly in a most fearful state. Every true Christian will, I think, long after it, though he has it not. Let us then with much fear and trembling, because of the deceitfulness of the human heart, and with much fervent supplication for the enlightening of the Holy Spirit, that unction from the Holy One whereby we know all things, betake ourselves to this most solemn enquiry, How shall I know whether I am a child of God?

Do I then utterly renounce my own righteousness, loathe and abhor myself for my iniquities? Have I fled for refuge, as a poor, lost, perishing, hell-deserving sinner, to the cross of Christ? Do I see that I am lost without Him? Do I desire and look only to be saved through Him? Do I desire to be found only in His righteousness, and look to be washed only in his blood? Do I believe that there is no other way of access unto the Father, but through Him by the Spirit? Do I wait at the throne of grace in earnest, humble, prayer that He, the Spirit of truth, may teach me, and take of the things of Jesus, and show them unto me? Do I endeavour, through his special grace preventing and assisting me, to live in obedience to his every command; mortifying the flesh, renouncing the world, resisting the devil; desiring whether I eat or drink, or whatever I may do, I may do all to the glory of God? Am I become more dead to the world, its pursuits, cares, and pleasures; daily increasing in love to God, hatred of sin, and desires after holiness? Have I the testimony of my conscience as to my sincerity, that so I may with all humility answer these questions in the affirmative? Then, let me ask, how can I assure my heart that I am the child of God, and that unto me belong the precious promises and privileges of God's children, heirs of God, and joint heirs with Christ. 1st, I have the command of my Lord, "Look unto me, and be ye saved." 2d, a most gracious invitation—"Come unto me, all ye that are weary," &c. 3d, His most precious promise—"Him that cometh unto me I will in no wise cast out." 4th, His confirming oath, "In blessing, I will bless thee." Isaiah liv. 10; Hebrew vi. 17; &c. Furthermore unto this the Holy Spirit sets his seal, bearing witness with our spirit, &c.; shedding abroad in the heart the love of God, drawing us to the mercy-seat in prayer, causing us to cry, "Abba, Father;" giving us comfort in affliction, support in the hour of trial, light in darkness, joy and peace in believing, seasons of refreshing, times when we feel ourselves drawn more and more closely unto God. In order to distinguish this from mere temporary excitement and animal feelings, we remark that He seals us, and that the impression remains after the wax is cool. We show that we have been on the mount by the shining of our faces, by the increased spirituality of our conversation, by the holiness of our lives, by the freshness and vigour imparted to us, inciting us to greater diligence in the Lord's vineyard, urging us afresh to works of faith and labours of love, making us run, whereas before we could but creep, weaning us more from the world, and setting us more earnestly a longing for Him. And as the Spirit's office is in an especial manner to be a witness, and that unto Christ, so He, by giving us more open and enlarged views of the power and faithfulness of God, and the all-sufficiency of Christ, exhibits unto us, in the glass of the word, the glory of the Lord; and we are changed unto the same image from glory to glory, and thus grow in grace and in the knowledge of our Lord Jesus Christ.

J. C.

VII.—A PROGRESSIONAL AND COMPARATIVE VIEW OF ENGLAND AND INDIA IN THEIR MORAL AND RELIGIOUS CHARACTERS.

[CONTINUED FROM PAGE 343.]

England, in a moral point of view, has now attained the acme of its terrene glory; it is at its meridian of wealth, power, and prosperity; its name is heard in every land, it is feared by almost every nation, whether barbarous or civilized, on the bosom of this terraqueous globe; its dominions are extending far and wide; its laws and mode of governing are the constant theme of admiration amongst every enlightened people; witness for a moment their effect in India, where a hundred millions of human beings are held in awe by a handful in comparison, and every native prince is glad of such a numerically small but invincible ally. And in every portion of the habitable world to which her fame and prowess extend, heathenism, slavery, and their concomitant barbarism, fall prostrate before the magnanimity of her mandates. "She is now," as I lately heard a talented individual say, "like the ancient Babylon, the mistress of the earth, the queen of nations; may her glory never depart from her until the end of all things."

It is lamentably true, that England, as well as every other nation, has her failings, and, in no small measure, numbers of her sons are in a state of deep moral degradation; crimes of every hue and description mark their footsteps; wretchedness, beggary, and despair, and an ignominious death, are ever impending over such a course of life; they have a great load of sins to exonerate themselves of, and a great deal of self-denial to practise, before they can place themselves parallel to the virtuous few: but better we can never anticipate until a higher power than human shall have sent forth his avenging Spirit to execute his judgments in a wonderful manner in the earth, and accomplish that which, by his foreknowledge, he has designed.

We will now look for a few moments at the brightest side of her character: we have had a transitory glimpse at her moral, let us now look at her religious, state.

We see how resolvedly she goes forth to proclaim the "glad tidings" to "every people, and nation, and language;" (Dan. iii. 4). Witness the mighty talents and labor she exerts to accomplish the end in view, the salvation of the world; behold that great instrument in the Redeemer's cause the British and Foreign Bible Society; behold her (England) with her thousands of missionaries, her tens of thousands of Bibles and Testaments, her hundreds of thousands of tracts—those little but powerful messengers of truth—and her millions of religious publications. As far as the east is from the west, as far as the north is from the south, so far are the nations of the earth feeding on the "bread of life" sent over to them, by the hand of the Lord, from England.

Behold, again, her missionaries of every Christian denomination giving to each other the right hand of fellowship, as bold champions for the gospel, as a redoubtable spiritual phalanx in the cause in which they are so zealously engaged; behold them going hand in hand to all the dark corners of the earth to the evangelization of the heathen, to the pulling down of strongholds and high places of sin and uncleanness; and, under the command of the great Captain of our salvation, of great instrumentality in unfurling the banners of the cross, and planting them on the bulwarks of every besieged city and place. Thus shall they proceed until the whole world is subdued, until both Jew and Gentile, Greek and Barbarian, are brought to confess that Jesus is the Lord. The ministers of the church have now seen the necessity

of reform, * and are acting up to the spirit of their faith; it is no longer the letter, but the power, of the word which they preach unto men. May they long continue to increase in piety and love towards God and their neighbour.

Let us now turn our attention to the arid plains of India, and look at her thousands of temples, rearing their spires and minarets high in air, proudly vying with the clouds of heaven; look at her numberless idols; at her deplorable system of polytheism, her iniquitous mythology, her inexplicable thirst for female immolation and infanticide, her annual festivals, her brâhmanical prayers to visible objects, to the sun called Arg'ha, and the oblations which consist of flowers, water, barley, &c. Such, with a great deal more, is their adoration to that intensely bright luminary of the day, which was made to give vitality and warmth to all mankind, to nourish the earth and its spontaneous productions, and not for an object of worship; every thing which God's fiat created, every thing which his bounteous hand has given us, was, from the beginning, appropriated to our use and for our gratification; but man, corruptible man, has changed the nature of things, and what was originally ordained for our good, he has inconsistently turned into gods and objects of worship, and has gone diametrically opposite to the law, as written in the first commandment.

Man has erred in a superlative degree, he has broken in innumerable instances the positive commands of his Maker, and has acted in pursuance of his own uncontrolable will; but God has testified his abhorrence of such pride and rebellion, by excuting his vengeance, and giving him up to idolatry and unbelief. The mind of man is alienated from God and become reprobate; it is, as it were, entirely abstracted from all that is good, and bent only upon evil; it is held in captivity by the "prince of the powers of darkness;" man is wrapt up in demoralized imaginations of his own deceitful heart, and, from a worshipper of the true God, who is "the Fountain of life," he has metamorphosed himself into an idolater, and pays adoration to images of various forms "made like to corruptible man, and to birds, and four-footed beasts, and creeping things." (Rom. i. 23.) And it is now left to his own decision whether to stand or fall, and if he chooses the latter, he goes down to the lowest depths of perdition and endless despair. He was made a free agent to choose between "good and evil," and "dominion over the fishes of the sea and the fowls of the air," and every other thing, was given unto him, but he has changed them all [!] from their original nature and office, and is dazzled with the futile workmanship of his own hands, and the machinations of his own heart, and I may say, in the language of the poet:—

> "Man, proud man, dress'd in a little brief authority,
> Plays such fantastic tricks before high heaven,
> As makes e'en angels weep!"

The heathen also have become abominable in all their ways, their moral character is utterly depraved, and they stand arraigned before the scrutinizing eyes of Almighty God, clothed in the conspicuous "many colored garment" of idolatry, and the basest of all human passions.

Their religion is nothing but a complicated system of impure moralities, which none but those who are "led captive by the devil at his will" can digest, and the religion of India is, at the present day, without a single exception, the most incongruous and debased of all; and the Shâstras are the most damnable of all creeds. The Mazdiasni religion of Zoroaster, the Alcoran of Mahomet, the creed of Confucius, and others of the like contaminated nature, may bear a comparison, but a parallel, surely, is no where to be found. The Hindûs, then, are the votaries of the worst and most deplorable form of

* On the State of Religion in England, Vide Evang. and Reporter, vol iii, page 242.

religion upon earth, and their gods are represented in the most uncouth and abhorrent shapes and postures, and are the most diabolical looking objects that the corruptible mind of man can conceive, and these are objects of worship! and any other thing, animate or inanimate, meets with the same reprehensible adoration; even the mighty rivers, which in their course replenish the earth, receive their veneration; see the thousands of human beings—those who are emaciated by age or sickness—that are yearly consigned to that noble stream of water, the Ganges; and then we have what? that grim-visaged monster Idolatry! Idolatry! in its most deplorable forms!

Let us, however, look once more at the appalling picture which this remorseless tyrant has drawn; look at the Brâhmanical system throughout India, at her Jainism, her Bud'dhism; then look again at her thousands and millions of human beings who understand nothing at all of these various creeds, but are bowing down daily in prostrate adoration to stocks and stones, formed into shapeless and obscene images by the workmanship and cunning of their own hands, saying, "these be thy gods." (Exod. xxxii. 4.)

A (red) painted stone lying on the highway is an object of worship; a painted tree, or whatever may be daubed with a little red coloring, is an object before which they will prostrate themselves; an infatuated being who has undergone the horrors of some miserable penance, is an especial object of worship: thus their whole lives are spent; they die, as they were born, without hope and without God in the world.

India is no better now than she was a thousand years ago, save what little Europeans have accomplished towards her enfranchisement from the bonds and entanglements of a superstitious religion; her inhabitants have not yet enjoyed, or had a foretaste of, those unspeakable blessings which emanate from religious emancipation, but are still inflexibly adhering to the customs of their forefathers; and if a better faith be held out to them, they shut their eyes, and stop their ears, and their common replication is, "We follow in the steps of our ancestors, we observe their customs and are content; they did the same before us, why then should others interfere?"

It is well known that the natives of India, the Brâhmans especially, remain tenaciously and unalterably fixed in the opinions and religious principles of those who have preceded them, although their fallacy has been pointed out in innumerable instances, the incongruity of their Shâstras exposed, and every Puranical book or antiquated legend which has been brought to the knowledge of Europeans, has been, by them, satisfactorily confuted, and yet they remain—except in a few solitary instances—immoveable as a mountain, invulnerable as iron, their hearts are hardened that they will not let those things go.

This subject could be extended to an indefinite length, but my original bounds are already passed, and I promised at the head of this paper to compare England with India: how far the comparison hitherto holds good my readers may judge for themselves. I shall, however, enter more explicitly into the spirit of my subject, and I promise you, as I am but a tyro, I shall be as brief as possible.

The moral character of the Indians is so intricately interwoven with the religious, that it is physically impracticable to separate the one from the other; even their great festivals are such a discordant compound of impurity, obscenity, irreligion, phrensy, and immorality, that, in the exhibition of one character, we have a full view of the other; what then are their prospects—

> "O Dark! dark! dark! I still must say,
> Amidst the blaze of gospel-day."

The tenets of the ancient Britons were similar in many respects to those of the Brâhmans, ancient or modern; the Druids taught the unity of the Deity, so do the Brâhmans; the Druids admired his perfections and attributes, so

do the Bráhmans;* the Druids believed in the transmigration of souls,† so do the Bráhmans;‡ the Druids had some idea of the origin of the world, and its tendency to dissolution, so have the Bráhmans;§ the Druids sacrificed human beings to their deities, ‖ so do the Bráhmans; ¶ the Druids kept their followers in complete subjugation, ** so do the Bráhmans the lower orders of Indians. With the one supreme Spirit, who governs all things, they (the Bráhmans) confound a strange plurality; and instead of confining their admiration to the attributes and perfections of one deity, they lavish it on an incredible number.

The Druids, however, are long since swept away from the face of the earth, and nothing remains now to tell that such people have been, save a few ruinous piles of temples and altars; the blessed gospel has overcome their "cunningly devised fables," and they are annihilated forever. Hindúism is doomed to the same inevitable destruction, its day is declining, its power is receding, however gradually, and like Druidism it will meet its reward, and will one day be swept into oblivion, never to rise again.

Happily the day is fast approaching when "all nations, and peoples, and languages," shall acknowledge one only Saviour, Jesus Christ. Blessed are they who shall live to see it.

"The altar and idol, in dust overthrown,—
The incense forbade, that was hallowed in blood;
The priest of Melchisedec here shall atone,
And the shrines of Mahádeo be sacred to God."

* "Perfect truth; perfect happiness; without equal; immortal; absolute unity; whom neither speech can describe, nor mind comprehend; all-pervading; all-transcending; delighted with his own boundless intelligence; not limited by space, or time; without feet, moving swiftly; without hands, grasping all worlds; without eyes, all-surveying; without ears, all-hearing; without an intelligent guide, understanding all; without cause, the first of all causes; all-ruling; all-powerful; the creator, preserver, transformer, of all things; such is the great One: this the Vedas declare."

† Hume's History of England, vol. i. chap. i.

‡ Ver. 40. Souls, endued with goodness, attain always the state of deities; those filled with ambitious passions, the condition of men; and those immersed in darkness, the nature of beasts; this is the triple order of transmigration.

54. The slayer of a Brahman must enter according to the circumstances of his crime the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a chandala, or a Puccasa.

62. If a man steal grain in the husk, he shall be born a rat; if yellow mixed metal, a gander; if water, a plava, or diver; if honey, a great stinging gnat; if milk, a cow; if expressed juice, a dog; if clarified butter, an ichnuemon weasel.

69. Women, who have committed similar thefts, incur a similar taint, and shall be paired with those male beasts, in the form of their females.

75. They shall first have a sensation of agony in Tàmisra or utter darkness, and in other seats of horror; in Assipatravana, or the sword-leaved forest, and in different places of binding fast and of rending.

76. Multifarious tortures await them; they shall be mangled by ravens and owls; shall swallow cakes boiling hot; shall walk over inflamed sands; and shall feel the pangs of being baked like the vessels of a potter.—*Institutes of Menu. Sir W. Jones' Translation.* Chap. XL.

§ Surely we see this universe tending to decay, even as these biting gnats, and other insects; even as the grass of the field, and the trees of the forest, which spring up and then perish.—*Vedas.*

‖ Hume's England, vol. i. chap. i. Human sacrifices were practised among them; (alluding to the Druids.)

¶ I cannot refrain from adding, that human sacrifices were anciently made on the Mahanavami; and it is declared in the Bhavishya Purana, that the head of a slaughtered man gives DURGA a thousand times more satisfaction than that of a buffalo: Lunar month, Aswina, day ix, Mahanavam. The last of the three great days, (alluding to the Durgotsava) "the sacrificed beasts must be killed at one blow with a broad sword, or a sharp axe."—*Sir W. Jones*, Discourse xii.

** Hume's England, vol. i. chap.

We have said that Druidism has been destroyed, granted; but let us ask, is Hinduism, is Bud'dhism, is Jainism, is that most dreadful part of all the Hindú system of idolatry, that satanic engine at which, annually, hundreds, nay thousands, come to die the death they think most meritorious, Jaggonáth, and all their attendant concatenations of terrors and ignorances, abolished? have they cast away forever their thirty thousand gods, their polytheistic creed? have they given up their adoration of apes and cows, and of such impure and lustful gods as Krishna? to sum up in one all absorbing, heart-rending word, have they given up their IDOLS? No! No! England, it is to thee, the highly favored land, that we look to for the destruction of all these evils; thou art the chosen instrument in the hands of the Almighty to convert the heathen. O, then, come over and help them, come over, ye heralds of salvation, ye ambassadors of the truth, ye ministers of the gospel, take up your cross, and, in the name of the Lord, go forth to "baptize all nations." *

Something has been already done, but awful words—an immense deal more is left undone; the five hundred millions have not yet abandoned their heathenish principles; paganism is still predominant in three parts of the habitable globe, the field therefore is large—

"The world is all before you, where to choose
* * * * * * and Providence your guide."

Imitate your great forerunner the Apostle Paul, and, if need be, "suffer strifes, and imprisonments, and perils, and nakedness, and fire, and sword," for your Master's sake; become all things unto all men, for the gospel's sake, and great shall be your reward.

I think, I have now, as far as is necessary, without lengthening the subject, made my promise good; we all know the state that England and India are in, the one we have just left, and the other is before our eyes; but although England has cast off her idols, she has not cast off pride, and clothed herself in the more befitting vestment of humility. Let us, however, pray that she may speedily do the one, and not leave the other undone. We shall now draw to a conclusion.

Missionaries, Ministers of the Gospel, in this great cause, every impediment must be overcome, take therefore the Bible in your hands, and Christ in your hearts, then, who will impede your progress, who will be able to cope with God's omnipotency, who will dare to say unto you, "Hitherto shalt thou come, and no farther," for he will lead you on "by day in a pillar of cloud, and by night in a pillar of fire; He will be a light to your feet, and a lantern to your path; and in seven troubles he will deliver you."

Pious and devoted Christians, lend your assistance in this cause; there is a glaring picture of superstition and idolatry suspended before you, it occupies a conspicuous place; help to displace it, "Rase it, rase it, even to the foundation thereof." (Psalm cxxxvii. 7.)

A patient and candid investigation into the real condition of the pagan world should animate all Christians to renewed exertions in their behalf; a fresh stimulant should be administered to all who are just commencing their career amongst the heathen, to excite in them a divine impulse to a vigorous onset; an incessant and ardent zeal must be manifested; the everlasting welfare of millions of souls must not be trifled with; and those who have long been laboring in the cause will perceive that they have abundant reason for indefatigable perseverance.

* It is worth a moment's serious reflection, that America has also embarked in this grand expedition, and, in conjunction with England, is laboring zealously in this glorious enterprize; she is now doing great wonders, her name is spreading far and wide, the few have become a great nation, "strong in the Lord, and in the power of his might."

Christians, let therefore your actions and words correspond to your profession; your example is of vital importance. * Ministers, "let the love of Christ also constrain you; for unto you is this grace given, that ye should preach among the gentiles the unsearchable riches of Christ." Exhibit Him to the heathen as strong and mighty to redeem them, as one that died for them, and through whom alone they can be saved, and you shall reap your reward if you faint not. March on with the words of your divine Master sounding in your ears, "In the world ye shall have tribulation," but "he that overcometh shall inherit all things, and I will be his God, and he shall be my son." (Rev. xxi. 7.) And at the last when your mortal career is closed, when the curtain of life is dropped, when your redeemed soul leaves its clay tenement and wings its way to the world of spirits; the angels and archangels, with all the prophets, and saints, and martyrs, and the whole host of heaven, will usher you with joy into the presence of God; they will greet your entrance to the skies, exclaiming, "Come up hither."

Ah——d——r, 19th Sept. 1836. P.†

VIII.—Original Poetry.

Thy Kingdom Come.

By the late Rev. James Gray, Chaplain at Bhuj.

Come, oh, come, thou heavenly King,
Stretch thy sceptre o'er the isles,
Darken'd by stern winter's wing,
Bright by summer's radiant smiles.
Thou art King of heaven, O Lord,
Be thy name on earth ador'd.

Where thy suns in splendor shine,
In the far off east or west,
Emblem of thy light divine,
To all below thy work confest;—
Where thy breezes whisper song,—
Or, as the wild tempests blow,
In dread thunders roll along,
May thy glorious kingdom go.

* I here record my opinion, that the example which is set by the body of professing Christians in India, is, in numberless instances, so pernicious, as to form one of the greatest impediments to the cause of Christ; while the zealous few are preaching Christ and Him crucified, the inimical many are counteracting their efforts by bad example. Let us, therefore, mingle our prayers for bad Christians, and send them up to the throne of God, and the prayer of faith He will delight to answer.

"The Society for Promoting Christianity in Europe deserves the support of every English Christian, for what the Muhammadans cast into the teeth of every missionary in Egypt, is—'You come to convert us! Why do you not first go and convert the infidels among your own people, who laugh at every religion, and are drunkards, adulterers, and whoremongers, and set such bad examples to the Muhammadans in the east!' And this is not only the observation of Muhammadans, but also of the Jews: and, alas! it is only but too true."—*Journal of the Rev. J. Wolff, O. C. S.* vol. vii, page 437.

Pity that cause should have been ever given for such words to be uttered by the tongue of a pagan.

And, let me ask, is it not also the observation of the Muhammadan in India, and the Hindu, and the natives in general? it is, "alas! it is only but too true."

† We have in two instances omitted the writer's notes. An able paper on the subject treated of, is still a desideratum.—*Edit.*

Where the morning flings the dew
In diamond pendants on the rose,
And the rainbow ever new
From the gem in beauty glows;—
Where, in virgin bloom, the spring
Comes in flowery garments gay,
Or summer, from his flaming wing,
Flings the fruitage on his way;—
Autumn, with the vintage red,
Is in viny garland drest;—
Winter, of the north wind bred,
Shivers in cold snowy vest:
Or beneath the burning zone,
Where the four seasons blend in one,
Death and life you there may see
Embracing on the self-same tree;—
There, Lord, be thy glory's home,
There, oh, there, thy kingdom come!

Where the boundless heavens declare
Thy glorious handy-work, O Lord,
With impress of thy finger fair,
Be Thy majesty ador'd!—

Where the lonely northern star
Ne'er withdraws his guiding light,
Ever, in his chaste cold car,
Cheers the long sad winter night;
Where the emblem of the cross on high
Blazes in the southern sky,
And with bright benignance smiles
On the green Atlantic isles,
Stablish there thy kingdom, Lord,
On the basis of thy word!

May Orion in his sphere,
And Arcturus stoop to hear
The sweet and the triumphant song,
Pealing from shore to shore along,
A note of glory going forth
From all the nations of the earth.

The Indian, to his idols wed,
The assembled world, Oh! may he meet,
Bow to Thee his turban'd head,
Lay his diamonds at thy feet,
Scatter his idols in the wind,
Leaving not a trace behind.
The Laplander, on reindeer car,
Come to worship thee from far,
The quiver'd hunter of the west;
The African in pard skin vest;
The Turk that to the crescent bows,
And to the false prophet vows;
The fierce Arab ever free
Amid his native poverty.

O! may China pour her throng
From the city and the flood,

Come with her Japan along,
Siam, and the Tartar rude.

Otaheite hears the call,
She has planted the true vine,
From the demon's iron thrall,
That protects with shade divine.

Hear, O heavens, O earth, give ear:
The reign of righteousness is near,
When sin and crime shall pass away
Beneath a glorious Sovereign's sway.
Man no more shall murder man,
War his hated front shall hide.
As when Eden first began,
In its stainless, bloodless, pride,
The lion with the ox shall feed
And forget to rend his prey;
The infant shall the tiger lead,
With the serpent harmless play.
With seraph movements in the sky
Dancing to his own melody,
The lark shall warble without fear,
While the eagle listens near.
The hare shall hear the greyhound bay,
Nor, wing'd with terror, fly away.
The antelope with lightning eye
Shall view the leopard passing by,
Nor, swifter than the breezes, speed
Lest he beneath his talons bleed.
Even the creature longs to see
The coming of that day of peace,
When, in bland futurity,
Strife, and rage, and war, shall cease.

Hosts of heaven that watch on high,
Trim your lamps with holier fires;
Wake to sweeter melody
Of heavenly breath your golden lyres.
Borrow from Bethlehem's star a ray
Visioning the glories of that day,
Mighty sun, to tell the story,
Light another beam of glory.
England's roses, fairer, blow;
Golcond's diamonds, brighter glow;
Afric's chrystal streams, that flow
Glittering over sands of gold,
A purity more limpid show,
Than in other times ye roll'd.

REVIEW.

Statement of Reasons for accepting a Call to go to India as a Missionary, from the Committee of the General Assembly of the Church of Scotland for the Propagation of the Gospel in Foreign Parts: submitted to the Scotch Presbytery in London, on the 24th of January, 1837. By the Rev. J. Macdonald, A. M. Minister of the Scotch Church, River Terrace, Islington.

Of the ministers to whom "grace has been given to preach among the Gentiles the unsearchable riches of Christ," some have formed their determination to proceed to the heathen world before entering on their studies for the ministry; some, during the prosecution of their studies; some, on their completion; and some, after having been engaged as probationers or pastors in their native lands. To the latter class, Mr. Macdonald, whose arrival in Calcutta is daily expected, will belong. He has renounced a most important charge in the metropolis of England, in connexion with which his labours were most acceptable and useful, in order to proclaim the gospel to the benighted heathen of this great country. The pamphlet before us developes the reasons by which he has been actuated in taking this momentous step. A more interesting document connected with modern missions, it has not been our lot to peruse. It bears testimony to the most ardent Christian compassion and zeal, the greatest tenderness of conscience and soundness of judgment, and humble readiness to labour and suffer for the promotion of the Redeemer's praise, on the part of the writer. It has proved to us quite animating and refreshing, and did our space permit, we should gladly give it to our readers without abridgement. The following extract will give a general idea of Mr. Macdonald's views.

"The word of God, His providence, spiritual experience, christian conference, and continued prayer, have all concurred, in different degrees, in leading to this night's decision. These, however, are all so interwoven together in actual life, and it is so difficult to trace to each its particular effect in a general result, that I shall not attempt to show in detail what I feel in whole. But as there are *certain considerations* which have been impressed upon me with an individuality and authority, which I feel it were sin in me to resist; and as these considerations have been poured in upon me as the grounds of a call, or else have confirmed such as already existed, I shall endeavour to recount these to my brethren, or so far as I can master them—for that may often work powerfully and rightly, which is scarcely transferable to others; and in making this attempt, I trust my brethren will not overlook the novelty of the present case; nor forget that I need greater latitude and indulgence, as I have devolved on me to plead for parties not at your bar, who have no deputation, no advocacy here, though they be deeply concerned; and that you will regard these considerations as *present* in *my* mind, whilst only *recited* to *yours*.

"I. The consideration has been pressed upon me from the word of God, that the *Church* of Christ is essentially and constitutionally *Evangelistic* or Missionary—having been called, formed, and sanctified, 'to show forth the praises of the Lord,' and to 'hold forth the word of life?'—that she is not intended to sit down, or rest in ease and self-enjoyment, but is to raise and shake herself from the dust, and maintain an aspect of salvation towards the world—that her unceasing duty is evangelical aggression, and perpetual extension—that the design of all internal edification as a Church, is thus externally to multiply and replenish the earth—that the evangelization of the world being the will of her Head, is the law of her being—that this law descends to every member of the body, so that the chief end for which I ought to live towards the world under God, is the salvation of my perishing fellowmen—and that this bears more strongly upon those of my fellowmen who *have sinned* and are *ignorant* of a Saviour, than upon those who have both *sinned* and *rejected* that Saviour. Therefore of two claims before me, I have been made to feel that the stronger, which goes more to fulfil the original constitution and design of the Church, in preaching the Gospel where it is not, than where it is. Yet in this I judge not others.

"II. I have been impressed with the consideration also, that the *world* is the *Church's*

trust for the express end of being evangelized—as Canaan was given to the Jews, so is the world of 'all nations' to Christians, to be by them possessed—that, for 1800 years, we have been accepting and holding this immense and awful trust at the hands of our Lord—that at this moment there are some hundred millions, to 'every creature' of whom it is His clear and express command that the gospel be preached, and yet to not one of whom has it been conveyed by the Church—that every individual christian, whether he own it or not, is most certainly, by his own act and deed of communion with the Church, a full partaker in this tremendous trust—that the blood of the world will be required at his hand, according to the nature of his calling, and the extent of his ability to do good—that if there are places where this trust has been either wholly or comparatively unfulfilled, and where the Lord of all is at the same time opening a wide door for the fulfilment, as in India at this time, then I am made in my own self to feel, that, of two claims or calls, I must, according to this conviction, prefer that which goes more fully to the discharge of the great and solemn trust of the whole world's evangelization.

"III. This third consideration has been pressed upon me, that the gospel *ministry* is originally and primarily *evangelistic* or missionary, and that nothing can destroy or annul this its *first* element and characteristic: so that this, the grand organ of the Church, is of one constitution with the Church itself. Our *commission*, as it came from the lips of our Lord, is *universal*; in His Church and by His providence, He may subdivide this universality for special ends, or he may call us to the full exercise of it: He may fix us as pastors of Churches, or send us as evangelists to the world, as seems good to Him. In the former case, we must devote our whole energies to our present work; in the latter, we must be ready to gird up our loins, and leave all to fulfil the original ministry which we have accepted. This evangelistic and universal element *ever* remains in our Divine commission; and as it may subject us to pastoral transferences, so may it also subject us to missionary calls, at home or abroad. If then such be my commission, and if the missionary call sent me, be not only within its scope, but originally contemplated as the highest fulfilment of it; then surely, if the pastoral claim from the Church, and an evangelistic call to the world be both before me, if I look to the unalterable character of that commission, I cannot but yield to the conviction, that the *latter* I must prefer to the former; and rather preach to those who comparatively have not the gospel, than to those who have it; to those who may have but a hundred preachers to a hundred millions, than to those who have more than a preacher to every five thousand, if every pastor were, as he ought to be, an evangelist too.

"IV. I feel also individually laid prostrate under the conviction, that the eternal and spiritual *prosperity of the Church* herself, demands a more full discharge of her evangelistic work. Like a human body, the Church is constructed for certain activity and functions; in the fulfilling of these, God will bless her; in the neglect of them, she is blighted. If the neglect of half a million of souls in London, be chargeable against the Churches of Christ in it, how can they prosper? Will the Lord smile on the blood-guilty? And if over the world there be 600,000,000 of souls, far, far more neglected than even that half million here, can those Churches ever expect a blessing that will not arise and do their Lord's will, by a total consecration of themselves to His work? Will He reward those who are standing idle all the day in the market-place, as he will those who are toiling in His vineyard? May He not say to *our* Churches in this matter as of old, "When ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear; *your hands are full of blood*, wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Come now*, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Oh surely, if our Churches did but respond to that parting charge of their common Lord, to preach His gospel of grace 'to all nations and every creature,' and did but devote themselves to this His supreme work on earth, we shall not have such a mournful deadness in other respects amongst us! In proportion as we pour out a blessing to others, will he pour into us: the most devoted and zealous, are the most happy and joyous. And *by what* can the Church give more largely, than by yielding up her own tried gospel ministry? or by what act can the ministers more largely bless the Church, than by going forth personally, as Paul and Barnabas of old? And if God hath, by many dealings and considerations, made it manifest to me that it is more for the good of His Church, in its spiritual relation to Him, although not in its temporal aspect, that I should go forth, who am I, that any thing of mine should stand in the way? And if my own congregation and Presbytery do in faith render me up to this work, I am persuaded that they will eventually discover a new benefit springing up, in *another* form, and *better* far than any connected with the presence of a poor fellow worm; they will have more of the presence of *Christ Himself* in the midst of the Churches.

"V. The *apathy* too generally prevalent amongst us, on the subject of the world's evangelization, has been laid upon me also by the hand of God, as an argument for personal surrender in this solemn and important work. The standard of that interest which we ought to take in the matter of *publishing* the gospel of salvation, is surely to be found in the interest which the Son of God took in *working* out that salvation. We are called by His name; we profess, as Christians, unity of mind and aim with Him; we say in baptism, and at His table, and in the worship of the sanctuary, that we are His—that our heart is with His—else we mean nothing. But where is the semblance of the heart that was pierced with the spear? where is the head that was crowned with thorns? Where the hands and feet that were transfixed with nails? Where His groaning spirit, where His travailing soul? Oh, where are those tears that bedewed Jerusalem's highway? Where the bloody sweat that stained Gethsemane? Where, Oh where, is the evidence of unity and conformity, amongst the great mass of us, to the Son of God and of Man, to the crucified One? True, there is a *remnant*, however small, that are living, seeing, acting, praying, and even suffering somewhat, that they may fulfil the mind that was in Christ; and who may be known by a brokenness and contrition of heart over their own imperfections: but, Oh! as to the mass of Christian professors, they are sunk in carnal sloth, and selfish ease!—they *shrink* from the very hearing of the claims of Christ and the world; or they *compound*, by the substitution of a coin of gold for a heart of love, or of a printed name for a burning soul! To me there seems something fearfully wrong in our present state; all missionary or evangelistic effect is accounted as something extra, over and above just claims; a favour conferred on man, if not on God, instead of being that for which chiefly we should live as Christians in a perishing world!

"Now this state of things in our own branch of the Church of Christ, has been brought home to me with *individual* power, and I have been made to consider what will break up this apathy? The *ministry* of Christ must do it. But how? by preaching the word, and awaking man by blowing the trumpet, either of Sinai or Zion, as may be needed? True. But will it be *enough* that they *preach*? nay, they must *act* too; and if action lead to *suffering*, then must they suffer too, which is their highest privilege and glory here. Was it preaching, without actions and sufferings, that established the primitive Church? Was it preaching, without actions and sufferings, that established the Reformation? Shall it be preaching, without actions and sufferings in some sort, that will establish the Missionary cause, the *universal* kingdom of our Lord Jesus Christ? Nay, the apathy of the people must be broken up by the readiness of the ministers. Let the priests that might plead exemption, go into the river *first*, and the people will follow, and the river will dry up, and Canaan be possessed. But is it needful that *all* should do the same? No—but let all be willing and ready: and if God so please, let *one* go for many or few. Now then, if the Lord hath said in my hearing, even in my heart, 'Whom shall I send, and who will go for us?' was I, or am I wrong in saying, 'Here am I, send me!' If death were to seize me to-morrow, or the ocean to close over me, ere I reached a heathen shore, still would I die in the conviction that I had done my Lord's will in accepting this call; and that he could cause that which was dead to bring to nought that which was living—by the death of one man He could break up the apathy of *ten*; and by the last crash of life, accomplish more, than by a warfare of years threescore and ten!

"VI. Or shall I further be ashamed to own, that in this matter of acceptance, I feel '*constrained by the love of the Lord Jesus Christ*,' which, as my brethren know, is the *mainspring* of the ministry, even as of Christian life. We well know that there is an *actual* fellowship between the Lord of glory and His servants still; that *still* there is a reciprocation of love between the Son of God and us, the poor children of men; so that when we are rendering up our poor selves to Him, he is pleased to shed abroad in us His marvellous and constraining love by His Holy Spirit; and so that when we are engaged in those duties, or pursuing those objects that are nearest to His heart, He does especially manifest Himself to us. Is it not this 'love to the Lord Jesus Christ' which we declared at ordination led us to the gospel ministry? Is it not this love which has sustained us in our many difficulties? Is it not the leadings of this love that prompts us in our evangelistic exertions at home, when we cross our pastoral limit it may be, in the judgment of some? And if He who said, '*Other sheep* I have who are not of this fold;' and who said also to Peter, 'Simon, Son of Jonas, *lovest thou me*?—feed *my sheep*, feed my lambs;" if He, by his providence and inward dealings, do point now, not to those dear sheep and dear lambs around me, whom I have endeavoured joyfully to tend, whilst He would have it so, (as you have their own affectionate testimony in that memorial now on your table,) but if he point to '*others*, not of this fold," who, in a land to which few, save for the love of gold, will go, are dying for want of shepherds to lead them to the pastures of salvation, shall I, can I, demur, under the pressure of that love 'which passeth knowledge,' to do what I feel to be His will?

Nay, perish my right hand, and let my tongue cleave to my mouth, if I yield not to *His* love, who died for me! I cannot indeed expect my brethren or others to see that the love of Christ requires this *special* thing of me? but I give them the workings and convictions of my soul, as they desired that I would. I feel and admit, that were I placed amidst a gainsaying and disobedient people, (as I have not been,) that to persevere unto death in declaring the truth to them, would be, if such were the will of Christ, the highest fruit of love to Him that perhaps could be given; but He leads as seems good to Him, and if a sense of His love shut me up to accept this invitation, as His call, I cannot but go on to obey it.

"VII. But I am led by this further to advert to the personal dealings of God with my own self, in regard to the matter now before us, in that He hath given me a *heart* to this missionary work. My brethren are aware that the call now on their table, has, in course of providence, arisen out of information received by the Committee in Edinburgh, that my mind was disposed towards personal engagement in the foreign missionary cause; and the existence of such a bias I have both publicly and privately been ready to avow when required. Its history is briefly as follows; and I now give that, which, but for this special providence of God, would have remained buried where it ought, in the secrecy of mine own heart; if so be, that the recital may lead to more satisfaction in the minds of my brethren, as to the course which I feel led to adopt.

"Soon after it pleased God, of his great grace, to 'reveal His Son in me,' as in most, if not in all such cases, I was filled with a vehement desire to make known the salvation of Christ to *all* men; and having a door thrown open to me just then in my immediate neighbourhood for the doing of good, I was enabled to embrace the opening. In pursuing one department, the formation of a Sabbath School Library, I was most unexpectedly led to the perusal of certain missionary biographies, and, among the rest, of Martyn and Brainerd. I was immediately smitten like Saul to the ground; and under the oppression of what was mightier than any human hand, was led for many weeks to cry day and night, 'Lord, what wilt Thou have me to do?' At length, unwilling even then, to do what might be rash or undutiful, I took counsel of a venerated and devoted servant of our Master. His wise counsel was in substance, "Keep this matter before the throne of grace; and go on with present duty until light be given." This I followed, though not without a struggle, and went on in the different spheres opened from that day to this. It may be said, could *such* a bias, that seemed so to pass away, have been from God? I believe it was; "the *time* was not yet come:" *discipline*, very sore and needful discipline, must first be undergone. Moses, when a youth, had the bias of his future work, and "slew the Egyptian;" but he was not then called of God, and therefore he must flee, and forty years in Midian must pass over his head as a shepherd, ere the year of his ultimate calling arrived. May not a right bias then exist, and be *trained* in its very *suspension?*

"My people well know, that from the time I came amongst them, in November 1830, until the month of April 1835, I took no active interest in foreign missionary matters. I seemed almost estranged beyond others from them. I had, indeed, occasional thoughts and stirrings within me as to a personal call; but I must say, that I was so distrustful of their origin, and fearful of their tendency, that I was induced to check them. I have since been led to see and mourn over that as a period of special guilt, wherein, on account of my apathy, I am chargeable with my brother's blood.

"The spring of 1835, as it was thus the most insensible portion of my spiritual life as to all missionary exertion, was, at the same time, *externally*, the most bright and promising of my ministry in London. After a long struggle, my flock and myself had entered this new and desirable place of worship. A larger number of hearers were added to us within a few weeks, than in any one year of my ministry, either before or after; and I will frankly own, I felt as if settling down to my rest, and saying, '*Here* will I dwell, for I do like it.' At this very time it was proposed that the Rev. Dr. Duff should visit our Presbytery, and that we should enter into closer missionary co-operation in our several churches. I now confess, to my shame, and perhaps my brethren will remember it, that I was the only member of the Presbytery that was the first inclined to oppose the proposition, or to hinder good work; although afterwards I concurred in making a trial. There existed in my mind a degree of prejudice against that very scheme with which I am now called to co-operate. Thus was there no excitement, no prepossession in my mind. It was at this most unlikely time, that it pleased the Lord a second time to transfix me with that shaft of his authority, which no hand as yet has been able to extract; and although as a man, it was as from 'a bow drawn at a venture,' yet not so as to Him who presides in heaven. In the public ministrations of certain of his honored servants to whom I was personally unknown, was I thus smitten, and driven out of my selfish apathy and my settled formality, to the fresh enquiry "Lord, what wilt Thou have me to do?" From that time till now, I have had no continued rest of soul in this matter,

save in yielding to it; and from one stage to another has this renewed bias advanced, until it has, by a providential necessity which I dared not arrest, reached that solemn crisis which places me here this night."

Mr. Macdonald, we have heard, intends to devote his principal energies to the *preaching* of the gospel. There is not, we believe, a sincere follower of Christ in this country, who will withhold from him the benefit of his prayers, that he may be abundantly strengthened for his holy work, that he may speak with demonstration of the Spirit and with power, and that through his instrumentality multitudes of the inhabitants of this country may be brought from darkness unto light, recovered from spiritual death, and prepared for the imperishable felicities of heaven. Other ministers of the gospel, will, we trust, follow his example. One is expected soon to join the Church of Scotland's Mission in Bombay.

RELIGIOUS INTELLIGENCE.

1. *Admissions to the Church, in connexion with the Church of Scotland's Mission at Puná.* At the communion on the 2d of this month, a man, named Manuel, was received into the Mission Church here, on the profession of his faith in our blessed Saviour. He had for upwards of two years been under probation as a candidate for this privilege, and for the greater part of that period had conducted himself in a very proper manner. His father, who was a Hindú, died when he was young, and his mother, who resides here, is still of the same faith. Manuel was, however, when very young, baptized by a Roman Catholic Priest, in consequence of having been taken into the family of a person of that persuasion. As he was himself satisfied with the validity of his baptism, I did not, in these circumstancs, think it necessary to readminister the ordinance. He has four young children, whom I intend in a few days to baptize.* His ignorance of Divine truth was very great when I first met with him. He has for a considerable time past regularly conducted family worship in his own house.

I had yesterday the pleasure of administering the sacrament of baptism to three Hindùs, who have for some months past given increasing evidence of a change of heart. They are, all of them considerably advanced in life. One of them, a man, is of the Mhaàr caste, and the other two women, are of the class of common Maráthás. With much humility, and feeling, and firmness, they witnessed a good profession before a considerable assembly of people in the Mission chapel. May the Lord, in his mercy, preserve them from all evil, and in due time receive them to his heavenly kingdom.

Puná, 31st July, 1837. JAMES MITCHELL, Missionary.

2. *American Mission at Mahábaleshwar and Ahmadnagar.* "During the past year, Mr. Graves (at Mahábaleshwar) has been occupied, so far as his health would admit, in translating the Scriptures and other missionary labours. The printing of Leviticus, translated by him, was finished in the early part of the year. Psalms and Numbers have also been prepared, and an edition of each has been printed. Deuteronomy is in the press. It is his intention to continue the work of translating the Scriptures in the coming year, as far as his health will admit.

"During the greater part of the year, Mr. Graves has been able to devote some part of his time to preaching the gospel to the native population. In the rainy season, for three or four months the population which continued at Mahábaleshwar was small. Still a few persons met every Sabbath in Mr. Graves' house for worship. Except in the rainy season, he has performed

* This has been done.—*Edit.*

religious services on the Sabbath in the school-house. At this meeting 50 or 60 persons have generally been present. Of these more than half are in some way connected with the school. In May two Chinamen were baptized and admitted to the Lord's supper. They had been receiving instruction in the truths of Christianity for a long time previous, and they gave so much evidence of having experienced its enlightening and renovating influence, that Mr. G. believed it was his duty to comply with their request to baptize them. Their conduct and the character they sustain, so far as these are known, have been in accordance with the profession they made. Four or five others of their countrymen commonly attend worship on the Sabbath, and appear somewhat affected with the truths of Christianity. When his health would admit, Mr. Graves has often gone into the village to converse with such persons as could be found and would listen to the truths of Christianity.

"The school in connection with Mr. Graves' family, and under the care and instruction of Mrs. Graves and their sister, has been continued through the year. The number of scholars has varied from 40 to 50. Of these, nearly half are boys who live with their parents or friends in the village, but come daily to school. Of the girls, 17 are boarders, and live together in a family under the superintendence of Mrs. Graves. They have been able in part to support themselves by obtaining and preparing arrowroot, and also by needle-work, which some of them can now do quite well. All the children connected with the school are present at the daily family worship in the native language. They also attend the religious services on the Sabbath.

"In the early part of the year a large room or hall on the ground floor of the house occupied by Mr. Boggs (at Ahmadnagar) was prepared to be used for a chapel. Religious worship has been performed in it on Sabbath mornings, and the place has been well filled. The assembly consists mostly of the teachers of the Mission schools, of the scholars in the higher classes, and other persons in some way connected with the Mission. There are commonly some others present, but the number of this class is small. A more spacious and convenient place of worship being required, it was determined at the late annual meeting of the Mission to erect a suitable chapel. The work has been commenced on ground belonging to the Mission premises, and it is expected that it will be completed in a few months.

"The Mission has two small houses in the town, which were erected for occasional and stated preaching. They were built at small expense, and being open on one side and generally unoccupied, they are often used by travellers and strangers, as places for resting and lodging. Their being occupied often in this way never interferes with the purpose for which they were erected, while it prevents their being abused, and perhaps destroyed by ill-disposed people. In this way also many hear the gospel and receive tracts and the Scriptures, who would not, were they to stop in other places. One of these houses is on a large road in the south part of the town. It is so near the Poor Asylum that the inmates, if not prevented by sickness, or nearly helpless from age and infirmity, can attend without inconvenience. But those who are able generally come to the stated meetings, especially on the Sabbath. The number of people who attend at this house has been very unequal; sometimes only a few individuals, and at other times the place has been crowded. Some remain only for a few minutes, and others continue to listen as long as any thing is addressed to them. The people at this house, so long as they remain, are commonly attentive to what is said to them. If they dislike what they hear, or grow weary, they go away quietly.

"The other house is on a large road in the north part of the town. The truths of Christianity and the obligations of all men to receive and obey them, have been much inculcated here on the Sabbath and other days, when people were found who would listen. The Sabbath, however, has been found to be

more favorable for obtaining attention, as many of the people who live near, being in the service of Government, have then more leisure, the Government offices being closed. It has also been thought desirable that some one of the Mission should go to each place erected for preaching at some stated time every Sabbath, and that such should be the expectation so that any persons so inclined might then be there. The labours of the missionaries in preaching have not been confined to the places mentioned. They have endeavored to embrace opportunities as they could find at the school-houses and other places, daily to expose the wickedness of idolatry, to inculcate the worship of the true God, and to persuade men to repent of their sins and trust in Jesus Christ for pardon and salvation.

"In January, February, and March, Mr. Allen performed a long tour in the country south from Ahmadnagar. During most of this tour he was accompanied by the Rev. C. P. Farrar, of the Church Mission in Nàsik. . . . In small villages they commonly remained but one day, but in large villages two days, and in some places three days. This tour included some large villages which had not before been visited by any missionary. As usual in such places, they were listened to with attention, and much eagerness was manifested for tracts and the Scriptures. A large quantity of tracts, and of the Scriptures were distributed—not so many as people wanted, but to such an extent as appeared likely to secure the greatest amount of reading. In July and August, Mr. Allen made a tour in the country east and north-east from Ahmadnagar. On this tour he proceeded as far as Jálná. Mr. Boggs and Mr. Abbott have made several short tours to villages in the vicinity of Ahmednagar, principally in connection with commencing and visiting schools.

"The number of native schools has been increased to 12. Of these 5 are in Ahmadnagar, and 7 are in villages in the vicinity. The Mission have 2 schools for girls in Ahmadnagar. The scholars have generally made good progress. The large girls are engaged a part of the time each day in learning to sew. In this employment they receive the avails of their labor. This arrangement, while it is gratifying to their feelings, gives value to the acquisition, and makes them desirous to improve.

"Soon after Ahmadnagar became a missionary station, the American Board authorized the Mission to attempt the establishment of a seminary for education, if they should think it practicable. Unexpected events and unfavorable circumstances for some time prevented any effort from being made. In 1835 a small house was erected for the purpose, and a school was commenced in it. But sickness in some of the Mission, and their being required to remove from A. for a while on account of it, did not allow of much being attempted immediately, and for some months this school differed but little from the other native schools. Early in the present year, the state of the Mission becoming more favorable, a plan, embracing a system of regulations and a course of instruction, was drawn up and communicated to the native population as occasion and opportunity offered. This plan included the support as well as the instruction of all who should be admitted into the institution. They were required to attend worship on the Sabbath, to be present at the daily worship in the native language, and to sleep on the premises. As it was supposed they would be of different castes, and the Mission had not accommodations provided for their living on the premises, they were allowed to board in such families as the Superintendent should approve. This arrangement, however, was designed to be temporary, as it was intended to provide accommodations for them all to live on the premises.

"A few boys, after considerable consultation among their friends, consented to sleep in the school-house under the care of the teacher. These received an allowance sufficient for the expense of their food. It was not long before several others applied to be received in the same way. They were informed that all who would eat as well as sleep on the premises, should receive enough

for their food and clothing. For some time only one boy did so, but his example was gradually followed by others, and for some months past all the scholars have lived on the premises. Their food is not cooked on the premises, but is previously prepared, and then brought to them. This circumstance, however, is of no great importance in the present state of the school. All the scholars are young. Their intercourse with each other, and their increase in knowledge, are diminishing the prejudices of caste, apparently as fast as the fears and anxiety of their friends and the sensitive state of the native population on this subject, render desirable. The studies have differed but little from those of the other native schools. The highest class are engaged a part of time in learning English. The course of study, which it is intended all shall pursue, will require several years, and include such a knowledge of the English language as will enable them to read intelligibly the best religious and scientific works.

"The school from its commencement has been under the care and superintendence of Mr. Abbott. The number of scholars is now 45, and their ages vary from 5 to 14 years. The house which was first erected, not furnishing sufficient accommodations, the Mission determined at their annual meeting in October to erect another building. Several English gentlemen at the station subscribed liberally to defray the expense, and the house will soon be finished. It will be a substantial structure, 48 by 24 feet, within the walls. It is designed to be used as a chapel, as well as for the accommodation of the school. Thus far the school has succeeded beyond our expectations, and we are encouraged to hope it will exert an important influence in diffusing a knowledge of Christianity. But much must not be expected immediately; and it is not unlikely, considering the ignorance of the native populatian generally, and their strong prejudices of religion and caste, that the institution will be subjected to many unhappy vicissitudes before its friends and patrons will see their expectations and prayers realized."

In the experiment connected with this school, many feel a particular interest.

The branch of the American Mission lately formed at Jàlná, promises well. The labours of Mr. Munger, we have been happy to learn, are particularly acceptable to the Europeans at that station.

3. *Intelligence connected with Calcutta.* (1.) *Bible Society.*—(From a Correspondent.) We are happy to be able to announce the publication, by the Calcutta Auxiliary Bible Society, of Mr. Bowley's translation of the Gospel of St. John in the Hindustáni language and Roman character. Of the 3,000 copies printed, 1,000 are both in English and Hindustáni, in parallel columns, with each English verse opposite to the corresponding Hindustáni verse The Hindustáni translation of St. Luke, by the Banáras Translation Committee, is now in the press, and will shortly be published, printed exactly in the same manner as the above. Mr. Bowley's Hindi translation of the Psalms, in the Nágari character, is also in the press, and as Mr. Yates has kindly undertaken to correct the press of that portion of it which was left unfinished by Mr. Hæberlin, this edition may be expected to be very accurate.* It is also hoped that a much improved translation of the Psalms in Bengàli by Mr. Yates, will shortly be printed on account of the Society.

(2.)—*Missionary and Ecclesiastical Movements.* We have received letters since our last from our esteemed friend Rev. G. Gogerly. His health has been fully restored by his visit to Britain, and he may be expected back to the sphere of his former labours in a few months. The Scotch Church, at this Presidency, has received a valuable and important accession, in the arrival of the Rev. W. H. Meiklejohn, as junior Chaplain. He is, we rejoice to

* We have been informed that Messrs. Hæberlin and Yates's labours in this work are confined entirely to seeing that it is printed according to the copy.—*Edit.*

hear, a faithful and eloquent preacher of the doctrines of the gospel; and we hope he may become a powerful co-operator with his able and respected colleague, in all schemes for furthering the work of the Lord among his countrymen and others. Mr. M. was appointed junior Chaplain, on the resignation of his brother-in-law Dr. Bryce, late senior Chaplain.

According to communications lately received from Britain, the Rev. J. Macdonald, who is about to join the Scotch Mission here, intended to sail for India in course of the ensuing month. It is feared that Dr. Duff's health will not permit him to leave Europe this season.

The Rev. H. Malcolm is in the Straits prosecuting his inquiries. We believe two missionaries will sail from England in the course of this month to strengthen the London Missionary Society's Mission in this city. The Great Head of the Church appears therefore to be lifting up the light of his countenance upon us once more.

(3.)—*Ordination.* The Lord Bishop held a private ordination at Bishop's College, June 24th. The Rev. J. Hughes, formerly of the London Missionary Society, was ordained priest; and the Rev. J. Goldstein and Bábu Krishna Mohan Bánurjyà were ordained Deacons. This young native is, we believe, the first Christian convert who has received holy orders in Bengal. Our readers may remember that he received Christian baptism from Dr. Duff of the Scotch Mission, nearly five years ago. Our best wishes are with him. May he become a successful instructor of his countrymen.

(4.)—*Sailor's Home.* This important institution was publicly opened on the fourth of July. In the morning the Rev. J. Charles, senior Chaplain of the Scotch Kirk, preached an appropriate and impressive sermon from Matt. xvi. 25, before the managers of the Society, the merchants, captains, and many of the seamen then in port.

In the afternoon upwards of 200 seamen, officers, and captains, sat down to a plain dinner at the Town Hall. Capt. Johnstone in the chair. Several of the mercantile gentlemen and others were present. The Rev. T. Boaz explained the objects of the institution in a plain and nautical manner. The whole passed off with the greatest sobriety and good feeling. After the dinner the men proceeded to the Home at Police Ghaut, where Mr. B. explained the whole still further, and the whole of the men knelt down in the Library while a blessing was invoked on the infant Home. The men retired to their ships, under the superintendance of their officers. We have seldom seen a more cheering sight, or listened to more hearty amens to prayers offered for the success of any good work, than those which issued from the hearts of these rough, but feeling sons of the sea; nor were we less affected by seeing many a tar wipe away the tear that rolled down his cheek when allusion was made to those far away—the mother, the wife, the child, and those that are to be the dearest friends of Jack's future life: but what cheered us most was the hearty bursts of indignation which ever and anon escaped them in reference to the crimps. Such feelings surely may be improved, and the current of this feeling be turned to God.

(5.)—*Hindú Preaching.* We understand some of the orthodox intend to establish preaching bungalows to support the tottering fabric. We fear the news is too good to be true. We will promise to attend and be good hearers, should such an event occur.

(6.)—*Christian Preaching.* Several of the Missionaries in Calcutta have combined for the purpose of holding more public sermons and discussions in the populous parts of the native city. They intend, we believe, to make known the subjects to be treated of, by advertizing in the native papers, and to invite friendly discussion. Two or three are to preach short discourses, and others to answer and carry on the conversation. The first meeting of this kind was held at Simlah on Tuesday evening the 11th instant. Mr.

Pearce preached a sermon on the necessity of regeneration, and a very interesting discussion followed, conducted by Messrs. Lacroix and Piffard.

(7.)—*Seamen's Friend Society.* We announce with considerable pleasure the liberality of the American Seamen's Friend Society towards the sailors visiting this port. On a representation sent there about nine months ago, they have most generously placed at the disposal of the Calcutta Society, the sum of 500 dollars, or about 1,000 Co.'s Rs. annually, towards the support of a permanent chaplain for seamen. This will, we believe, enable the committee to prosecute their labours with increased elasticity.

The London Tract Society have generously voted one of their Libraries for the use of the Seamen's Friend Society, and another for the Sailor's Home.

4. *Edinburgh Ladies Association for the advancement of Female Education in India.* We insert the excellent "Appeal" which gave rise to this institution, even though some of the statements to which it adverts have already appeared in our pages, and also the minute of the proceedings at the meeting at which it was formed.

"In appealing to the Christian sympathies of the ladies of Scotland, in behalf of a cause which is now for the first time brought *prominently* before them, we are not discouraged by remembering the many other works of faith and labours of love which already engage the assistance of their prayers and contributions; on the contrary, regarding the large amount of service which they are already doing in the cause of the Saviour, as the best of all proofs, that that cause is dear above every other to their hearts, we are encouraged to hope, that it will only be necessary to lay the grounds of the present appeal distinctly before them, in order to obtain for it a cordial response.

"The object at which we aim, is the formation of a Ladies' Association in support of the Bombay Ladies' School for destitute Native Girls, and other schools for the education of females in Bombay, under the control and care of the General Assembly's Missionaries, and to assist in the multiplication of similar institutions throughout Western India generally. Though the schools now in operation have the *moral* advantage of being in connexion with the Church of Scotland's Mission in Bombay, they are not supported out of its funds, but have been chiefly dependent hitherto, upon the private contributions of the friends of religion in Bombay; and it is to us, that that faithful band of the Redeemer's followers look for the means of extending their usefulness, and of establishing other seminaries, of a like benevolent and salutary character, in the adjacent country.

"To awaken the sympathies of a Christian mind, it should be sufficient to present a case of ascertained destitution; and, in proportion to the urgency of the necessity felt, should be the promptitude and joy with which relief is administered. The spiritual and social condition of females in India, is pre-eminently *such* a case. They are perishing in multitudes for lack of knowledge. Though born into a world which has been graciously visited by the Son of God, and gladdened by the tidings, that with the Most High there is mercy and plenteous redemption, the young are, nevertheless, growing up, and the aged are sinking into the grave, in utter ignorance of the true God, and of Jesus Christ whom He hath sent—the votaries of the darkest superstition—the victims of the most baneful delusions. And however a selfish and unbelieving world may disregard the eternal consequences of such a religious condition—to the *Christian*, the result is as certain as it is dreadful, unless averted by some seasonable interposition.

"But they are not only in a state of the most lamentable spiritual darkness and danger, they are also in a condition of the most abject social degradation. They are regarded by the other sex as creatures of quite an inferior order to themselves, as incapable, for the most part, of intellectual refinement, even if it were judged to be within the reach of their slender capacity. 'Woman's entrance into the world,' says Dr. Wilson, of the Church of Scotland's Bombay Mission, 'is not characterized by those rejoicings and congratulations which the birth of a son never fails to call forth. Her education is entirely neglected, except in so far as she may be taught to consider herself as immensely inferior to man, and as destined to minister to his caprice and pleasure. Her relatives dispose of her in marriage with more regard to their own worldly advantage, than to her permanent comfort, and long before she is capable of forming the slightest judgment of the relation into which she is appointed to enter. She does not become the affectionate and attached friend of her husband, but, almost of necessity, she must view him as a tyrant. She is reduced to the level of a slave, or of the brutes

which he has domesticated.—' Let a wife,' it is said in the Skanda Purana, ' who wishes to perform sacred ablution, wash the feet of her lord, and drink the water; for a husband is to a wife greater than Shankara (Shiva) or Vishnu. The husband is her god, and priest, and religion, and its services—wherefore, abandoning every thing else, she ought chiefly to worship her husband.' When she becomes a mother, she is disqualified from taking almost any share in their right education; and if, in the providence of God, she should become a *widow*, her state is most deplorable.'

" If, then, our readiness to assist should be in proportion to the exigency of the case, what cause can well be found with a more powerful claim upon our benevolent exertions, than that which is now before us? Not only are the females of India at *present* degraded, but, until the statutes of a cruel superstition are superseded by those of Christianity, they will never occupy a more elevated place in the scale of society. Not only are they destitute of pure and undefiled religion, and of the elements of secular knowledge; but it needs to be shown to the oppressors of their sex, that they are *capable* of instruction—that they are entitled to receive it—and that the interests of society would be promoted if they did. This is only to be affected by multiplying specimens of Christianised and educated females in the land, and thus affording ocular illustration of the advantages which would accrue, not only to *them* individually—but also to their husbands, their families, and the community at large, if their minds were early imbued with the religion and intelligence of Britain.

" Nor let it be thought that the attempt is chimerical and hopeless; it has already been made on a considerable scale in various parts of India, and with encouraging success. The Ladies' School Society at Calcutta, has upwards of 500 native girls under Christian tuition. At Bombay, there are upwards of 180 girls in connection with the Church of Scotland's Mission, and nearly 200 under the superintendence of Miss Farrar, of the American Mission. There is also a flourishing school under the care of Mrs. Farrar, of the Church Missionary Society, at Nasik, a city which is considered one of the strongholds of idolatry in the West of India, and where, consequently, the prejudices of the people against female education were found existing in all their strength. The experience which has been gathered in these and other localities, has shown that the opposition of parents to education of their daughters, though strong and universal, may yet be overcome by persevering exertion; and the exhibition which has been made of the capacities of the female mind, has served to draw the attention of the more wealthy and intelligent natives to the subject. In some of the native journals, the Christian philanthropist is delighted to find that the benefits resulting from female education, are not only admitted, but made the ground of an earnest recommendation to *persons of all ranks*. ' We are glad to find,' says the editor of the Darpan—a liberal and enlightened Brahman—' that a benevolent example has been set by a few influential individuals in Bombay and elsewere, by putting their female children into a regular course of study. But until every man, great and small, rich and poor, thinks it his positive duty to give instruction to his daughters, in common with his male children, and until girl's schools are established in every part of the country, no sensible progress in the work of female advancement can be anticipated. This is a consummation devoutly to be wished by every friend of India, and we repeat the expression of our hope, that all our countrymen who have the good of their country at heart, will use their best efforts to raise the females of India from their present degraded state, by bestowing upon them the blessings of education.'

" This is a decisive and truly encouraging testimony, and is sufficient to show that the experiment which has been so happily begun, needs only to be prosecuted on a much more extensive scale, in order to awaken attention to the subject, over the whole length and breadth of India; and though it would be too sanguine to expect that this should be accomplished soon, yet surely it is our obvious duty to speed forward, to the utmost, so blessed a result. Already, the missionaries of the cross have made a vigorous and successful assault upon the bulwarks of ancient prejudice and consecrated error. It is only necessary that they should be furnished with the means—both in the shape of pecuniary subsidies, and additional fellow-labourers—of returning still more energetically to the attack, and of directing their efforts upon numerous points simultaneously, in order, by God's blessing, to shake the whole fabric of spiritual delusion to its basis.

" ' There is every encouragement,' says Dr. Wilson, in the Third Report of the Bombay Ladies' School, ' vigorously to support the schools which have been already formed, and to seek for their multiplication throughout the length and breadth of this great country. Let the highly favoured daughters of the West, then,' continues he, (and the appeal may be viewed as coming not only from himself, but from all his devoted fellow-labourers in India,) ' look upon their degraded sisters in the East, and by their contributions, prayers, and personal exertions, seek for their improvement in this life, and their salvation in that which is to come; and thus evince their gratitude for that

grace through which they themselves have become participants in the blessings of Christianity—the source of their present exaltation and ennoblement, and of all their hopes of glory, honour, and immortality, beyond the grave.'

"Are these zealous servants of the Lord, then, these true friends of their fellow-creatures, to look to us for assistance in their holy enterprise *in vain?* Are they to be told that our bosoms are too cold and selfish to be warmed by the encouragement which animates their own—and that we feel no interest and no sympathy in the hopes which they cherish so fondly?

"Does the importance of having so far effected a successful inroad on the domain of heathenism, appear to us so slight, that we shall willingly suffer the contest, after all, to be abandoned? Or do we esteem so lightly the objects which the eastern missionary is prosecuting with unwearied labour, as to leave him to toil on amidst all the obstacles of his arduous walk, with the disheartening thought, that even in his father-land no knee is bent at the throne of grace, nor any hand stretched out with the offering of liberality to further his holy and benevolent designs? Oh! it is not thus that the Master whom we profess to love, expects us to feel and act towards those who labour at the outskirts of his vineyard! He expects that we, who are privileged to occupy its central and most richly cultivated region, should maintain a constant intercourse of *love* with those whom he has stationed at its outmost boundaries—that we should interest ourselves in all their plans—that we should rejoice in all their triumphs—that we should strengthen their hands and encourage their hearts—and furnish them out of our abundance with the means of pursuing every useful and promising enterprise. The *enlargement* of His kingdom is the Saviour's own chief joy; He requires that in this, as in all other respects, the same mind should be in *us*, which is also in Him; and that we should testify our lively delight in the progress of His benign dominion upon earth, by cheering with our heartiest co-operation, the devoted labourers who are more immediately fellow-workers with him in this glorious cause.

"But much availing as the voice of *living* missionaries should be to summon us to prayer, and diligence, and liberality, in the cause of the degraded daughters of the East, it yields in solemnity and persuasiveness to the voice of the sainted *dead*. 'It was her dying request,' says Dr. Wilson, speaking of his devoted and lamented partner, 'that the female schools in connection with the mission, should, if possible, be continued.' To these, it is well known to the friends of Mission in Scotland, she had devoted many years of incessant exertion—and the whole energy of her powerful and accomplished mind—'She had borne them in her heart before God in earnest supplication, while she continued here below to address the throne of grace'—and amidst all the languor and weakness of her closing hour, their interests were not forgotten, but were affectionately commended by her to the blessing of God and the care of his people. Is the goodly portion, then, of the moral waste which she was privileged to reclaim, to be again overgrown with weeds? Is the thorn again to come up instead of the fir tree, and the brier instead of the myrtle tree? Is her prayer—her earnest, eager, and parting prayer for the happy progress of the work which had been so auspiciously begun, to remain in so far as *our* instrumentality is concerned, without a fulfilment? And will her sisters in Christ, whom we are now addressing, and to whom, among others, she anxiously looked for the advancement of the cause that was nearest to her heart—remain unmoved by the pathos of that dying strain? Will they not rather be stirred up to imitate the holy zeal and disinterested love which adorned the life, of which it was the last farewell—and thus to become partakers with her, through Jesus, of that exceeding weight of glory—that eternal joy, for which the labours of her life and the devout aspirations of her death, have now been exchanged? 'She wished she had had another life to live, that she might give it to Christ.' Let us then put *our* lives to the use to which *she* would have applied them, could they have been added to the too brief term of her own, even to the promotion of the cause of Him, who, though he was rich, yet, for our sakes, became poor, that we, through his poverty, might be made rich—taking for our examples, even as *she* did, the holy women who co-operated with the Apostles in the diffusion of the gospel, 'the beloved Persis who laboured much in the Lord,'—Phœbe 'who was a succourer of many, and of St. Paul also,' and Priscilla who was 'his helper in Christ Jesus.'

"While, then, we bestow a place in our prayers and charities upon other enterprises of Christian love, let us also accord a share of them to the cause which has now been brought before us—a cause which has all the urgency which the spiritual destitution and social degradation of millions can give it—which is at once the cause of religion and humanity—whose by-gone history, though brief, is full of encouragement and hope—and the stream of whose future progress, if only we vouchsafe to it our tributary prayers and contributions, may be expected gradually to widen and deepen in the lapse of years, and to spread itself by innumerable channels, like the storied Ganges, over

the plains of Hindustan, diffusing spiritual and intellectual health and beauty along its course, till at length it be lost with every other stream of Christian beneficence in the ocean of universal righteousness and truth.

Edinburgh, 8th March, 1837.

At a Meeting of Ladies interested in the Education of Females in India, Sir Robert Arbuthnot, Baronet, in the chair.

The Rev. Mr. Candlish opened the meeting with prayer, and thereafter proposed the following resolutions, which were unanimously agreed to:—

1. That the very degraded state of females in India calls very loudly on the ladies of this country to bestow on them a religious and general education; and therefore, that a Central Association be formed in Edinburgh, for the advancement of Female Education in India.

2. That the efforts of the Association be directed to the raising of funds, and to the formation of Auxiliary Associations throughout the country, for aiding the Bombay Ladies' Native Female School, and the other female schools now, or hereafter to be, under the superintendence of the Missionaries of the Church of Scotland in India, and also for procuring such materials as shall be of use in the schools. It being understood, however, that no made up fancy articles be sent out for sale in India.

3. That all who contribute to the funds shall be Members of the Association, of which a General Meeting shall be held yearly. That a meeting of the Committee be held quarterly, or oftener if necessary, to hear the report of the Treasurer and Secretary, to direct the application of the funds, and, generally, the affairs of the Associatation, and to make reports to the Association and to the Public, as often as shall seem proper.

4. That the following ladies form the Committee for the ensuing year, with power to add to their number, and with power also to appoint Sub-Committees.

Lady Colquhoun of Luss; Mrs. Hunter of Hafton, Heriot Row; Mrs. Roy, Drummond Place; Mrs. Dr. Easton, Regent Terrace; Mrs. Arkley of Dunninald, Heriot Row; Mrs. Dr. J. A. Maxwell, Atholl Place; Mrs. Shaw, Northumberland Street; Mrs. Cunningham, Claremont Street; Mrs. Crighton, Dean Terrace; Mrs. B. Bell; Mrs. Archibald Bonar, Stafford Street; Mrs. Hunter Laurie, London Street; Miss Hunter, Castle Street; Miss Abercrombie, York Place; Miss Stevenson, College; Miss Fergusson, Hill Street; Miss Cathcart, Melville Street; Miss Stormonth, Dean Terrace; Miss Bayne, Clarence Street; Miss Robertson, Manor Place; Miss Davidson, Forres Street; Miss Bruce, 4 Queen Street; Miss Bonar, Anne Street.

On the proposal of Sir R. Arbuthnot, Captain St L. Jameson, and W. F. H. Laurie, Esq. W. S. were appointed *Joint Secretaries*; and Archibald Bonar, Esq. Royal Bank, was appointed *Treasurer*.

This institution, we trust, will be the instrument of greatly forwarding the Lord's work in this Presidency, and throughout the country; and we invoke on its behalf the blessing of heaven.

5. *State of the persecuted Converts to Christianity in Madagascar.** A ———1 Adimizana, 1836. To J. C———. Health and happiness to you; and how are you and your family, beloved friends? for through the blessing of God we are well, and we forget not you before the Lord every day and every night. And we still remember the one family in Jesus Christ, and cease not in our prayers night and day to ask that God would bless you, (the one family,) and us, and that He would cause his word to spread among the people that are still wretched and blind.

Yes, beloved friends, though the waters roar and be troubled, though the heathen rage and the kingdoms be moved, yea, though the mountains should be removed into the midst of the sea, still it is most difficult to forsake the Lord Jesus, seeing he gave his life as a ransom for ours.

Now we see that the words of Jesus in the 10th of Matthew are fulfilled in us, where he says, "Ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved;" and again it is said, "A man's enemies shall be those of his own house." But we take confidence, for Jesus says, "Be not afraid of them that kill the body, and after that have

* The Missionaries have all been dismissed for the present from the island by order of the Sovereign.

no more that they can do; but fear him, which, after he hath killed, hath power to cast into hell." And again he says, "Suppose ye that I am come to send peace on earth, I tell you nay, but rather division." And again he exhorts us, saying, "Be ye wise as serpents and harmless as doves." And the word of God, dear friend, cannot but be accomplished, whosoever they be that oppose it.

And at the present time there are about fifty praying people which I have heard of and seen in this place, besides those I have not heard of, and sometimes five, sometimes ten, and sometimes even fifteen, meet together for worship. And there are some who sing and pray in the mountains, and there are, indeed, many who keep the Bible in their possession. And there are some who are just beginning to feel their hearts warmed for the first time.

From these various considerations, my beloved friends and relations, be strong in prayer to God that He would assist us and yourselves, and that he would save the wretched who are dwelling in darkness in the land of Madagascar—and that he would open the door of the hearts of men, and shine into them with the light of the knowledge of Jesus.

Yes, beloved friends! we do not forget you, and again do not forget us.

We four, parents and children, wish health and happiness to you and Mrs. C. and the children. And those who have not abandoned Jesus here, also wish health and happiness to you. And all we that meet together here in the name of Jesus, wish health and happiness to all our brethren and sisters in Jesus at the Cape.

The following is the news that has come to my knowledge. The Sovereign is well and her children. And the law respecting religious worship is not changed, but it is just as it was when you were here. The Sovereign purified the land lately—she collected together the robbers, the thieves, the deceivers, and indeed all that could be called bad people, and brought them to trial, and about one hundred and fifty were killed at that time. She has also given a law respecting the rice. In autumn it is to be sold at the rate of seven or eight measures for a dollar, and in winter, &c. at the rate of four or five measures for a dollar. She has also brought those of her work-people who are employed in making powder, guns, cannon, (for R. and his neighbours have made a cannon) flints, &c. under a solemn oath not to communicate any part of their knowledge to any other people whatever.—*South African Christian Recorder.*

THE

ORIENTAL CHRISTIAN SPECTATOR.

OCTOBER, M,DCCC,XXXVII.

I.—LETTER FROM A LADY TO ONE OF THE CHAPLAINS OF THE HONORABLE EAST INDIA COMPANY.

My Dear Sir—This is the day of your ordination. I have ever considered this as a most imposing, most solemn, and sacred ceremony—the setting apart of an individual by prayer, and the laying on of the hands of the presbytery, for the service of God, in the gospel of his Son. In this case, it concerns me much to think of the hurry of spirit, as well as the hurry of manner, in which this very important matter must almost unavoidably be gone about to-day; and it is my earnest prayer—O that it may be your own importunate request!—that, through the supply of the Spirit of Jesus Christ, this day's work may turn to the honor of God, and the salvation of many souls. You know my present weak state. I am also conscious of another kind of inability to do justice to the topics of which this letter may treat. Situated, however, as I am in regard to you, and awfully as I am impressed with the prospect of your holding an office, which I have been partly an instrument of procuring for you, connected with a vastness of importance and responsibility which, when viewed in all its bearings, almost makes me tremble, I cannot part with you, I cannot bid you an adieu, which, in all probability, is the last personal one I ever shall bid you, without taking the liberty of shortly expressing my anxious concern, that you may be enabled, by divine grace, so to act—so to discharge—the duties of the office, as becomes the sacred obligations you this day came under before God, angels, and men.

Permit me, then, as the first point to which I beg leave earnestly to solicit your attention, to say a few words on the necessity of personal godliness. We must all observe, and some of us awfully deplore it, that many who have the honor of preaching the gospel to others are ignorant of all experimental influence from it upon their own hearts. The letter of the word of God they may know; a system of divine truth they may have learned; nay, they may preach soundly and evangelically: but much more than this may be done, without the least saving acquaintance with God's word, or any love to its heavenly truths and precepts. O how different is such a character from what I would wish for you! My dear sir, permit me to ask you, have your eyes been opened to perceive what the Bible terms the exceeding sinfulness of sin? Have you been laid, and do you still lie in the dust, before God, in the sight of yourself as a sinner; in the view of his spotless holiness; and of the spirituality of his law? Do you, like Job, humble yourself, and repent in dust and ashes? Ask yourself, what think you of Christ? Has he attracted your eyes and heart? Do all present prospects, pleasures, riches or honors sink in your estimation any farther than they may afford you opportunity of doing him

service, and of winning over your fellow sinners to him, than whose name there is no other name whereby we must be saved. Acts iv. 12. He assures you, that if you love aught more than him, you are not worthy of him. Matt. x. 37. His apostles counted all things loss for Christ; for whom they suffered the loss of all things. Philip. iii. 8. Who that hath experienced the power of his converting grace, that hath felt the cleansing virtue of his blood, and the regenerating influences of his Spirit, but must, and will, prefer this glorious Redeemer to every other object in the universe. This is the test by which our faith is to be tried. Does it work by love? Does it overcome the world, and the love of it, in our hearts? Does it make the life of Christ manifest in our flesh? *We must resemble Christ:* we must live as he lived. Self-denial, mortification to the world, spirituality of mind and affection, and crucifixion to the flesh in its natural desires, he demands of all who come after him. And, profess what we will, we are none of his without a measure of this. Let me intreat you to spend time in self-examination, and earnest, persevering, importunate prayer. If you are spiritually alive, you will breathe; and that breath will be prayer. Possess yourself of the life and writings of Buchanan, and of Henry Martyn. Study to get the same temper and dispositions, with which they engaged in a similar enterprize with yours. Seek their humility and self-emptiness; their deadness to the world, and holy indifference to its possessions; their entire devotedness to the glory of the Redeemer and the salvation of poor sinners; then their God will be your God, and will be with you, as with them; and, I trust, will honour you with similar honors—I mean the honor of honouring your great Master, and of bringing sons and daughters to glory.

I know no such remedy, as the personal religion of which I have been writing, against the intoxicating fascinations of your present prospects. I would by no means have you insensible of the Lord's most astonishing kindness to you in temporalities. No; he has munificently provided for you and yours. To him alone give the glory and the praise. You had no reason to expect such a provision. You surely will neither say, nor think for a moment, that you merit it. While grateful to instruments, give God the thanks. But O, let me intreat of you to form a just estimate of things, which perish in the using. Seek a chastened view of the comparative insignificance of emolument or temporalities. These are only blessings in so far as we are enabled to serve God with them, and enjoy God in them. But how humbling is it to think, that we often no sooner receive than we convert them into instruments of rebellion against the Giver. We love the creature, more than the Creator. Rom. i. 25. We turn our comforts into idols of jealousy, and thus provoke the Lord to curse our blessings, or to remove them. O! pray against the love of the world. The world is the enemy of God; and he that loveth the world, "the love of the Father is not in him." 1 John ii. 15. Pray let me intreat you not to speak or think of the office as a handsome appointment, but as an awful charge; as involving consequences enough to make the stoutest heart, conscious of his own unworthiness and insufficiency, to tremble; which made a great Apostle cry out, "Who is sufficient for these things?" By all means magnify your office, and say with the same Apostle, "To me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. iii. 8. To be called to the honor in the most obscure corner is beyond one's power to estimate, and involves works that might press the shoulder of an angel. But in so prominent a station, encompassed with such danger, surrounded by enemies of the cross of Christ, O! what watchfulness, what humility, what prayerfulness, what dependence on God, what laborious study, what holy exemplariness of life and conversation, what value for the Bible, what strict conformity to its sacred rule, what holy zeal for the glory of its

divine author, what tender compassion for souls, what travailing, as in birth, till Christ be formed in them! Gal. iv. 19. In short, what entire devotedness of heart and life to the service of him to whom you are now laid under such increased obligations, does not the office you are appointed to hold call for, if you would be found faithful at the great day?

I must advert to the present sphere allotted for your labours. You are called to bear the everlasting gospel far hence unto the Gentiles; into a land of darkness and of the shadow of death, one of the dark places of the earth, which is full of the habitations of cruelty. Psalm lxxiv. 20. Much has been done, much is doing. (Purchase Ward's Letters.) But alas! it seems yet but as a drop in the ocean. You will find when at your destination the overwhelming torrents of wickedness and superstition have so desolated that land of darkness, that the green spots which have been cultivated with so much care, and watered with the blood of those who have not counted their lives dear unto them, that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God, (Acts xx. 24,) are hardly discernible amid the general devastation and sterility. What a scene for labour is here! What an honor this! To go even where *Satan's seat is*; where, enslaved in gross darkness, he holds his willing captives, and hastens countless generations into perdition! What an *honor* this! to tell; to proclaim; to lift the voice like a trumpet; to sound an alarm of death; to be called to bring the glad tidings of great joy to all people; to declare the message of mercy, of pardon, of peace, of salvation, from the mouth of the Eternal himself; and to beseech sinners to be reconciled to God; to stand as in God's stead; and to make the full, free offer, "whosoever will, let him take the water of life freely." Rev. xxii. 17. You will find nominal Christians, baptized infidels, a reproach to their profession. May you, and may your dear partner, be honoured exceptions to this hackneyed, but powerful and just, objection to Christianity, the unholy lives of its professors. What success can you expect to your ministry, if, after delivering an impressive discourse on the Lord's day, you leave your Christianity in the pulpit, until the next occasion when you put it on again with your gown?—if you mingle with the ungodly, and seem as careless as they; if you do not show yourself jealous for your Master's honor; if you lay aside watching and much prayer; if in all your deportment you do not study consistency with your sacred character and office, the want of which has so often wounded the Saviour in the house of his friends, and has done more to hurt his cause in the world, than all the scoffs of the infidel and avowed enemy? O, my dear Sir, let me intreat you to be an example to the flock. 1. Pet. v. 3, Act for the honor of your Master and Lord in every thing. Let your light not only burn, but shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

In the family, as well as in more public, interests, let me intreat you ever to have an altar for God. This cannot be conveniently and properly attended to without corresponding regulations, upon which no ordinary occurrence should ever be permitted to intrude. Regularity and order, by established rule, not to be deviated from, should ever characterize the whole domestic arrangements. It is impossible to go about family duties with comfort and benefit without this. I earnestly intreat that J., in so far as her department is concerned, will make this matter more and more her study, that no family matters may ever intrude upon that portion of time sacred to an appointment to meet with God.

Aboard a ship, too, on your voyage, by a prudent zeal, you may be much improved, and the souls of others, through the divine blessing, benefitted.

But to return to the subject of your ministry. I am not under any apprehension of your ever preaching error. I trust your views of divine truth are

evangelical and scriptural, and that, as such, you will avow and propound them to your hearers. But you must have observed that this may, upon the whole, be unexceptionably the case where yet there is an awful deficiency. The whole counsel of God may yet not be declared. The preaching of the apostles was designed the preaching of the *cross.* "We," said they, "preach Christ crucified." Nay, they "determined to know nothing among the flock, save Jesus Christ and him crucified," 2 Cor. ii 2. Nothing seemed farther from their intentions than in any view preaching *themselves*, but Christ Jesus the Lord. This they would have been chargeable with, had they sought success by using the enticing words which man's wisdom teacheth. But while they declared the truth, the gospel, the whole gospel, you see how they dwell upon certain topics; how affectingly dilate upon our ruined condition by sin, that we are all under the curse, condemned already, every mouth stopped, and all the world become guilty before God. Rom. 3. 19. How they, in consistency with the whole book of God, describe the natural state of every man as enmity against God, as dead in trespassses and sins, Eph. 2. 1; as incapable in himself for any thing truly good; as standing in need, not of a partial amendment, but of a thorough renovation; of being made a new creature, born again, passed from death to life, quickened by the Spirit of life from God, to live a life by faith on the Son of God. Let me intreat you to urge the absolute necessity of this change. There is no difference betwixt the state of sinners here and in India in the sight of God. The truths of the gospel, and its provisions, meet the case of all who feel themselves undone without them. Christ is the sun and centre of the gospel system, and from him emanate, in a thousand directions, those reviving and enlivening beams which are for the healing of the nations. Point there, as with the finger, and say, "Behold the Lamb of God which taketh away the sin of the world." John 1. 29. Tell the astonishing truth, "that whosoever believeth in him shall not perish, but have everlasting life." John iii. 16. But O! tell also that faith must work by love; that love must constrain to obedience, to live wholly to the Lord; that sin must not reign; that no sin must be permitted to have dominion; that the Spirit of Christ must inhabit the heart; that the example of Christ must be imitated; that the laws of Christ must be obeyed; in short, "that without holiness no man shall see the Lord." Heb. xii 14. Be faithful in warning and beseeching every man, that you may be free from the blood of all men; that you may be a good steward of the mysteries of the kingdom; a scribe well instructed; a watchman that shall not need to be ashamed, rightly dividing the word of truth, and giving to each his portion in due season. But I must relieve you; I find it difficult to stop. Go then in the whole armour of God. Go under the banner of the Captain of salvation. With the Bible in your hand; the spirit of Christ in your heart; the example of Christ as your guide; and the glory of Christ in your eye. Plead his promise to be with you in all places whither you go. Make his word your compass, by which you may navigate the most boisterous ocean; your chart to guide you safely through each perplexing or devious path; your weapon to repel the adversary, whether the assault be by sap or by storm, by terror, or by allurement; your light in darkness; and your life in death. I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Pardon my thus venturing to try to stir you up by way of remembrance. Excuse many deficiencies. Read what I have written with candour, and leisure, and care.

Your most interested friend, J. C.

II.—Father John's tomb.

Through the medium of the Oriental Christian Spectator, the attention of Christians in Western India has recently been called, on one or two occasions, to the labours of that Society which, by means of the Irish language, endeavours to promote among the Irish poor the knowledge and blessings of the gospel of Christ. The calls thus made have been liberally answered, and, in November 1835, the sum of £ 71, collected in this Presidency, was remitted to Messrs. Latouche and Co. of Dublin, and again, in June last, the sum of £ 50, for "the Irish Society." The following simple narrative depicts in strong colours the state of the poor peasantry among whom "the Irish Society" labours, and gives a pleasing account of the labours of one of that Society's "Scripture readers" in a scene of heathenism not to be exceeded in India, though occurring among a people bearing the name of Christian. The truth of the facts here stated can, if necessary, be vouched for, on reference to the Editor.

In calling upon Christians again and again to contribute to this valuable Society, no apology seems needed: they are invited to contribute cheerfully, liberally, and thankfully, to the cause of Christ, in a country forming a part of Britain, and which is, in fact, their own country. They who love the cause and gospel of Christ, and who feel thankful that their own heathen ancestors were taught to reverence His name, will feel it a privilege to be permitted to contribute, however feebly—whether by their prayers or their money—to the advancement of his kingdom on earth.

Messrs. Remington and Co. of Bombay have kindly offered to receive contributions to "the Irish Society," free of charge.

Bombay, August, 1837. Hibernicus.

On the northern side of the harbour of Ross Carbery are still to be seen two rude walls of an old Saxon abbey, said to have been one of the most ancient establishments of the kind in Ireland. This ruin, with a burial ground round it, is situated upon a very green hill, which, under the care of its monkish possessors, is said to have sloped down in rich gardens to the water-side; but no vestige now remains by which we may form an idea of their rank or riches; all has now passed away, save their superstition, a melancholy instance of which still cleaves to the place, and many such, alas, are to be found in *Popish* Ireland. The sketch of the abbey burial ground, as seen in the frontispiece,* is taken from the spot, and the accompanying account of the scenes of ignorance and superstition still carried on there, is given by an eye-witness, and strictly true.

In 1831, a priest long well known by the name of "Father John" died at his residence in an adjoining parish, and was buried near the old abbey at Ross Carbery. He was a man of kind, benevolent feelings, very charitable, and with some knowledge of medicine, and more (it is to be feared) of the weakness of human nature, he became a reputed worker of all sorts of healing miracles; and the farther the patient had to come, the surer was the priest's work considered, and the greater was his celebrity. He was rendered particularly popular, it should be remarked, by the permission he was known to give the children of his parish to attend the Protestant schools; but his sole object seemed to be the acquiring personal influence over his flock, and it was said that he never recovered the vexation he experienced in having a severe young coadjutor placed in his parish on this very account. The people were devoted to him, and with these feelings, after his death, his grave was soon considered by them as a holy spot, and even a place full of healing virtue; it

* Of the Christian Remembrancer for 1837.

was soon surrounded by devotees, young and old, but particularly those who from age and infirmities seemed hanging over their own graves, crowded it at all hours. At the earliest dawn, at the latest evening, in the most inclement weather, they were to be seen there; some scraping the holy earth from the grave, which they swallowed, or rubbed to their bodies, or carried away, rolled up in rags, as a charm, while others knelt upon the ground, beating their breasts in unmeaning prayer for the security of their souls. This continued for two or three years; at last some interference on the part of the old priest's relations was made; a new tomb was erected, under which the shattered coffin, and the little that was left of Father John were deposited; it was also said that the priest of the parish spoke in the chapel, not so much against this "refuge of lies," as against his people making themselves such constant objects of the observation and ridicule of others. At all events it appeared that his admonitions had the effect of making the people leave off assembling daily at the tomb, while, by a sort of general consent, one day in the week was set apart, and on every Saturday Father John's tomb again collected its votaries in greater crowds than before. These misguided worshippers generally spent Saturday night in and about the old abbey; and it was the custom for those who came together from a distance, to bring food, which they cooked upon fires they made among the tombstones, and then assembled in parties to eat and *get drunk;* it need hardly be added, that the most disgraceful and disorderly scenes were the consequences. At the east side of the tomb, (the holiest part,) they have excavated a deep hole which is slightly built over, and is only opened upon these Saturdays. In this hole they bring water from a neighbouring well, and mixing it up with the earth they scrape from the grave, it becomes holy and efficacious, as they believe, to cleanse their bodies or souls. In many instances, they have kept the infirm and sick all night, and to this treatment it may be supposed many have fallen victims, particularly infants. One day, a lady saw a mother take her miserable looking babe of a few months old, and after she had prepared the water as above, strip the child and wash it, and hold it screaming in the hole of muddy water. The lady had reason to think it soon died in consequence. Another infant was taken in a dying state to the doctor, who plainly told the mother that her last night's work at the priest's tomb had killed her child. It was not long since, and while the sketch in the frontispiece was being taken, that an interesting looking young country-woman approached two ladies who were standing near the old ruin; some questions were put to her, and answered in a manner which may be interesting to relate. She pointed out the spot at the east side of the tomb, where it was evident a few stones could be easily removed, under which she said the hole was "in which the people mixed the clay with water from the near well;" she slightly crossed herself as she spoke; she said she had never herself done so, but she had seen one woman rub the mixture to sore eyes, another to her side, and another drank a mug of it; she confessed that, for her part, she could not tell how earth and water could cure body or soul, but the people said so; and what was more, this water was counted so holy, that some time ago when she was in London, she saw a bottle of the water from Father John's grave, that a woman had come from Skibbreen to get, before she would go over to England. When spoken to of Jesus, it seemed like a strange name to her; when told that every honour paid to this tomb was casting dishonour upon Him who came from heaven to die for her, and who surely would not have given his precious blood, if a little earth and water mixed could wash away sin, her eyes softened, and looking up, she said, "Sure, 'tis a clear case; and I think that no priest, dead or alive, nor even a bishop, can take away sin, but only God Almighty himself; but the Lord help us, what do *we* know but to do as we see others do." The young lady who had been sketching approached; the woman ceased to speak, and dropped on her knees by the tomb, her lips

moving rapidly, while her eyes and attention were solely directed to the young lady and her drawing: her (miscalled) devotions were interrupted by this question, "What are you praying for now?" "Why then, God help me, I don't know," said she, with a look of earnestness and anxiety, rising instantly from her knees, "but I have heard that when one passes a church, or a holy place, 'tis a fine safety to pray." "Well, tell me what you were saying." "I was only saying all about my father and mother, and Father John." "They are dead; can they do you good?" "Why then, *indeed* I dont know," said the poor woman with much simplicity; and on a few words being said to her of Him who *can* hear, and will save all that come to Him, she answered, "If 'tis true, God Almighty help us all;" and she presently departed to her home some miles off.

In the summer and autumn of 1835, the excesses at the tomb became so notorious, that some friends felt anxious that these misguided people should be visited by one who could declare the truth to them in Irish. A pious and intelligent Scripture reader from a distant part of the country was sent for; and we shall conclude this article by a few extracts from his journal.

Saturday, Sept. 26th. Went to speak to the poor idolaters (as I may so call them); knowing my weakness, and the blindness of their hearts, I prayed for strength and wisdom to speak suitable to them, and that the Lord would open their hearts to receive and believe his word. When I came to them, some of them were stretched on the tomb, others knelt round it, eating the earth and drinking the water that was near it. I was shocked at the sight of this awful delusion, and I sat down by them, and had some conversation with them; they listened so attentively I was encouraged the more. I stood up, and repeated the following texts in Irish: Matt. ix. 27—29; xv. 21—28; viii. 5—13; xii. 22; ix. 20—22; xiv. 14—36; and numbers of texts to this effect, showing them in love, how that all coming by faith in Christ for relief of soul and body, trusting on Him alone as their good Physician and only Saviour, are healed and pardoned of all their iniquities and diseases. When they all at the tomb heard me, (for I raised my voice, showing them their absurdity for coming there,) they thronged about me in a circle, while I went on pointing them to Jesus as the only Physician of soul and body, showing them the absurdity of such idolatrous means.

Some of them fell on their knees, others struck their breasts, and others said one to another, "It is God sent him here to instruct us." I went on showing them my own sinfulness and unworthiness, and my only hope; "O God help us, what will we do?" said they. I read many of the comfortable invitations to poor sinners, which seemed to affect them much. "I came here," said one man, "for my daughter that died; she came twice herself; and before it would be harming her soul, I came here for her sake." I told them that it would avail nothing; and took occasion to show them that coming here would restore none of them to health, and that it was grievous in the sight of God. I went on speaking to them of the salvation that is in Jesus, of the grace of God, and his great goodness to poor sinners; indeed, I did not see among I suppose forty or fifty, one that was not shedding tears. When I prayed short sentences of earnest prayer, they threw themselves on their knees, pouring forth earnest "Amens." One said, "That is true for him. there do no one come here but ignorant people, who don't hear the difference." I believe they heard what they will not forget; and many left the tomb saying one to another, "He tells us that it is sinful to come here, and that by praying to and trusting alone to Jesus at home, if we are to recover, we will recover." Indeed when I was going there that day I thought they would stone me, but, blessed be God, it was quite the contrary. I never saw so many Roman Catholics hear with so much patience and attention, or seem so affected as they did; they used to repeat again and again the texts I said to them, and gave me millions of blessings. No subject gave them so much pleasure and comfort

as the freeness of the gospel salvation, for they are taught to gain salvation by their own works, and it keeps them in slavish fear. "O!" said I to myself, "what a zeal these poor creatures have, but not according to knowledge!"

We shall only observe, in conclusion, that shortly after this interesting visit, the priest of the parish again interfered; it may be asked, for what purpose? only, as we were informed, to prevent the people remaining among the tombs on Saturday nights; during the winter these night meetings altogether ceased; but it is now said and expected by the people, that in the approaching summer nights they will be again resumed. Let us all pray and trust that if so, such an opportunity may not be lost upon those who love the Lord; but that some one may be sent, able to declare the name of Jesus to those who are now worshipping "a vain shadow and disquieting themselves in vain."

To account for the fact, that those poor people listened with such intense interest to one who was a poor man and an heretic, and one who openly and boldly denounced as criminal the very practices which they had long cherished, and on the side of which were leagued every feeling of their natural hearts, and every prejudice of their darkened understandings, it is only necessary to add, that *he spoke in Irish:* he made use of that one powerful engine, which our gracious God has placed in the hands of those who are anxious for the salvation of the souls of the Irish peasantry; so powerful, that no prejudice, however strong and long, and fondly twined around their hearts; no tie of nature, however warmly cherished; no voice of authority, however slavishly they may have bowed before its mandates; no, not even the mysterious thraldom of Popish priestcraft, can prevent acting like a charm upon the heart of an Irishman; and awakening within him the conviction, that the man who addresses him in that loved language, (even though he were a Protestant or an Englishman,) must be his friend, and that the words he utters must tend to promote his temporal and eternal good.

To send to such, then, the word of the living God, and to teach them to read that word, is the object of the Irish Society; and to lead them to understand, and to have a deep acquaintance with that word, through the means of Missionary Agents, is the desire of the Ladies Auxiliary to that Society: for which end, they have already in connection with them thirteen Scripture Agents, and several more are placed under the instruction of pious ministers of the Established Church, with a view of training them up to become useful labourers in this field of the Lord's vineyard, where it may be truly said the fields are "white unto the harvest," and the "labourers but few."

I. T.

III.—The scriptures of truth. no. III.

I will show thee that which is noted in the Scriptures of truth. Daniel x. part 21st verse.

We have, my friends, the privilege of again assembling for the worship of God, in quiet, and I trust humble, meditation, to give our attention to those things which are noted in the scriptures of truth. Had our respective wills been consulted and gratified, we should long ere this have reached our port; but how supporting and consoling the truth, that a higher and better will detains us on these mighty waters. Submission to that will is our duty, privilege, and wisdom. The height of glory is a union with the king of glory: this is heaven, this is joy, this is peace. A union most complete, that acquiesces, sympathizes, and delights, in the will of infinite wisdom and love. In heaven the saints realize this union in all its glory; on earth they are to cultivate the disposition, and, in proportion as they advance in the heavenly exercise, their characters, comforts, and happiness, are advanced. It is attaining to the

image of Christ, who in all things delighted to do his Father's will. "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things he doeth, these also doeth the Son likewise." John v. 19.

How is this heavenly grace to be cultivated? In seasons of trial, disappointment, and affliction, learn to view with thankfulness the many alleviating circumstances of the visitation. Contrast the sorrows and miseries so often the concomitants of disappointments, with the many comforts and blessings that abound to us. Let us review our alleviating and happy circumstances. We meet this morning in health, in the enjoyment of food to eat, raiment to put on, and a comfortable vessel to protect us from the raging of the elements. We meet not for scenes of riot and dissipation, not to engage in battle with an enemy, not to contend with the fury of the elements, and devise means for safety; but we meet in peace and security, to celebrate the solemn worship of God, to draw our minds for a little from the turmoil of this passing world, and to fix our attention upon the things of God and the powers of the world to come. These are pleasing reflections, and yet there mingles with them much that is solemn and affecting. We have been thrown together in this ship by the providence of God; we have met, and we are about to part, and, to many of us, never to meet again on this side of eternity. In human probability no possible combination of circumstances can ever assemble us together again: yet in spirit we may be present. Our recollections will oft bring the scenes that have passed in this vessel before our contemplations; and in these recollections, surely, that portion that has been devoted to the worship of God, our meetings and meditations on this quarter deck, will bear no small place in our memory, and ought to recall no small anxiety as to how the truths we have been meditating have affected us; whether we have made suitable improvement of them, or whether, from Sabbath to Sabbath, being told of the things that are noted in the scriptures of truth, we have been led to the more diligent, prayerful, and humble, investigation of the revelation of God's holy gospel and commandments.

Allow me, my friends, to remind you that it is easy to approve of the preacher's doctrine; it is easy to be pleased, and to have the mind interested in a discourse; and it is also easy to stop short here. But in so doing you stop short of profit and salvation. It is one thing to have the mind interested in scripture, but it is another thing to have the mind deeply influenced by scripture; it is one thing to be willing to attend to the preaching of the gospel, but it is another thing to treasure up the precious truths of the gospel in the heart, and evidence the lively effects of its powerful truths in your lives and conversations.

May God the Holy Ghost, who of old opened the heart of Lydia to attend to the things spoken by Paul, be with us this morning, to open our hearts to the reception of that truth which is able to save our souls.

Last Sabbath we brought down the history of the Bible to the death of King Saul. He was succeeded by David, who already has been introduced to our notice. To trace the life and the varied experiences of this best and most pious of the Jewish monarchs, could not be accomplished without devoting several discourses to the subject. But I would remind you that in reading the sacred scriptures the history of David is honestly placed before our meditation; his character is delineated in all its fair proportion, and in all the dark and desperate lengths of wickedness into which he was betrayed. While the mind is pained at contemplating the fall of such a character, the inspired penman shews us the depth, the sincerity, and the character, of his repentance. It was a repentance not to be repented of; it flowed from God, and led David to God. "Against thee, thee only have I sinned, and done this wickedness." It led him in dependence upon divine grace to holy resolves to overcome sin, and to aspire after complete and entire

conformity to the character of God, "that the beauty of the Lord his God might be upon him."

The sorrows, trials, comforts, and honors, of David were so varied, that his psalms have always afforded rich counsel, comfort, and exhortation, to the people of God under their varied states and trials. The humble shepherd boy is taught by the character of David to be vigilant and bold in tending his flock. The youth who is exalted from a low estate to an honorable one, is taught by David to walk in the days of his exaltation wisely and humbly. He that is cast down from an elevated station in life to a more humble sphere, is taught by David to resign himself to the will of God, and to meet the painful dispensation by lowering his mind to its circumstances, and not proudly rebelling against it. The sons and daughters of sorrow learn in David's sorrow that David's God is the God of all consolation. The believer in his falls and departures from God is taught by David what an evil and what a bitter thing it is to forsake the Lord. Judges, rulers, and great men, of the earth are shown how to rule in the fear of the Lord; and, in all the calamities the people they govern may be overtaken by, that it is better to fall into the hands of God than man; and, finally, the dying Christian is shown by David how to meet death, and to fly to the eternal covenant, well ordered in all things and sure, as all his hope and all his desire. At his death he gave his son Solomon impressive and important counsel, saying, "I go the way of all the earth, be thou strong therefore, and show thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, his commandments, his judgments and his testimonies, as it is written in the law of Moses." He directs him to punish Joab for his murders, to show kindness to Barzillai, and to bring Shimei to the grave with blood for his grievous curse in the day that he went to Mahanaim. So David slept with his fathers, and was buried in the city of David, after ruling over Israel forty years. "Now these be the last words of David. David, the son of Jesse, said—and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said—The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: but the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place." 2 Sam. xxiii. 1—7.

In tracing the history of this wonderful Jewish nation from the time of their departure from Egypt, up to the time of Solomon, how we have had to contemplate one battle after another, one trouble, one judgment, and affliction, coming wave after wave upon them. But now the sacred page opens to our contemplation the reign of Solomon. A reign of peace, yet not exempt from trouble, judgment, and affliction; these are always the concomitants of an earthly throne. His reign opens with instances of his wisdom and his justice. A daring rebellion of Adonijah, one of the king's brothers, who aspires to the throne, is suppressed. Adonijah and Joab his general are put to death, and Abiathar, the high priest, who was likewise implicated in the conspiracy, is banished. Shimei is confined within certain limits on his giving an oath not to transgress the bounds appointed, on pain of death. He transgresses and suffers.

Solomon marries Pharaoh's daughter, and receives the honorable testimony that he loves the Lord, or, as it may be rendered, he loves the worship of the

Lord. Those who love God love the opportunities of his public worship, praise, and honor. God appears to Solomon in a dream, and inquires what are the desires of his soul. King Solomon's reply is very sweet and simple. "I am but a little child, and I know not how to go out or to come in; give therefore thy servant an understanding heart." True talent and wisdom are invariably distinguished by humility. Men of understanding and wisdom are deeply sensible of their deficiencies and ignorance. In the affairs of government, consider what understanding and wisdom are requisite. What are the duties of him who is advanced to rule over men? He is to protect the innocent and punish the guilty; he is steadily to forward the interests of those committed to his authority; he is rightly to manage the intricate machinery of government; he is ably to forecast events resulting from pending measures, that require the due exercise of mind, ere a just judgment can be formed; and, above all, he is to meet in calm composure and resignation the inscrutable providences of God in reliance upon a wisdom that cannot err, and an understanding infinitely comprehensive and sure. O! what need of deep humility! O how earnest ought the supplication to be, "Give therefore thy servant an understanding heart." Solomon in making this request was so engrossed with its importance, that he lost sight of riches and honors. Alas! how few follow his example. Is it not too true, my friends, that the value of the titles and emoluments of the various offices to which we aspire constitute the summit of our desires? Tell me how many aspirants for office lose sight of honor and riches in their desire for an understanding heart, correctly and ably to discharge its duties? One illustrious example of Solomon's humility is forthcoming, and in him who may be styled the Solomon of modern times.

"The modesty of Sir Isaac Newton," says his biographer, in reference to his great discoveries, "was not founded on any indifference to the fame which they conferred, or upon any erroneous judgment of their importance to science. The whole of his life proves that he knew his place as a philosopher, and was determined to assert and vindicate his rights. His modesty arose from the depth and extent of his knowledge, which showed him what a small portion of nature he had been able to examine, and how much remained to be explored in the same field in which he had himself laboured. In the magnitude of the comparison he recognised his own littleness; and a short time before his death he uttered this memorable sentiment: "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." What a lesson to the vanity and presumption of philosophers, to those especially who have never even found the smoother pebble or the prettier shell! What a preparation for the latest enquiries, and the last views of the decaying spirit, into those inspired doctrines which alone can throw a light over the dark ocean of undiscovered truth!"

But to return to the ancient Solomon. The first recorded instance of his having an understanding heart, is his celebrated judgment between the two harlots. An ordinary judge would, from want of evidence, have dismissed the case. Solomon, in consummate wisdom, discovered its real merits, and showed that he understood judgment and equity. He directs the living child to be divided asunder! The astounding decree wrings from the parental affection of the true mother the surrender of her offspring—"Oh, my Lord, give her the living child, and in no wise slay it;" while the dissembler calmly acquiesces in the judgment, and demonstrates the falsity of her claim, "Let it be neither mine nor thine, but divide it." Then the king answered and said, give her the living child, and in no wise slay it. "And all Israel heard of the

judgment which the king had judged, for they saw that the wisdom of God was in him to do judgment."

Solomon reigned over all the regions on this side of the river Euphrates, and all sides round about him. His people dwelt safely; every man under his vine, and under his fig-tree. He had 4,000 horses for his chariots, and 12,000 horsemen. His wisdom excelled the wisdom of all men. His learning and knowledge were deep, profound, and extensive. He spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom. Distant kings courted his alliance, and rendered willing assistance in his enterprizes for the improvement of his people, his cities, and his land. Toward the erection of a temple for the ark of God to rest in, and where the tribes of Israel ought to assemble to offer sacrifice, and to call upon the name of the Lord, the King of Tyre stood ready with a gift; his people came forward in thousands to be employed. In supplies of wood, stones, iron, brass, silver, and gold, there was no want. The splendid edifice was raised with all its beautiful apparatus, and presented a spectacle the world never saw before, nor since has ever seen the like. To the dedication of the temple all Israel assembled. The king of this great and glorious nation never was so great as on this great occasion. He did not leave the performance of the service to the priest. He stood up himself before the great congregation, and became their mouth in prayer to God. Surrounded by all the glory of the temple he had erected, animated by all the solemnities of the occasion, his soul ascended to God in prayer. His great mind, overpowered with the majesty of God, and the glory by which the Eternal was surrounded, gave utterance to the sublime idea of praise that filled his soul, by bowing his soul before God, and exclaiming, "But will God indeed dwell on the earth? Behold the heaven, and the heaven of heavens, cannot contain him; how much less this house that I have built."

In eight days the ceremonies connected with the temple's consecration were completed. For fourteen days the king feasted all his people, and on the eighth day he sent the people away; and they blessed the king, and went into their tents, joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

To erect magnificent edifices for the worship of God has ever been considered a work of great importance; but it is remarkable the little importance that scripture attaches to the splendor of an outward temple. Solomon's temple was an exception, being typical, and shadowing good things to come. It is, however, a fact that, for the space of four hundred and eighty years, Israel dwelt in the land the Lord had given them without a temple; and that this splendid edifice only remained in existence four hundred years. It was then destroyed and burnt by Nebuchadnezzar. Our Lord when he visited the world found a second, but vastly inferior, temple in existence. He occasionally resorted to it to instruct the people, but his usual temple was the open field, and his stated congregation the multitudes that attended him, and heard him speak as never man spake; no temple will be large enough to accommodate a nation, when a nation shall hunger and thirst after righteousness.

After Solomon had built and consecrated the house of the Lord, the Lord appeared unto him, promised him blessings, and the establishment of his family on the throne of Israel forever, if they would but walk in his commandments. On the other hand, he was warned that if he turned from God's service, he and his people should be cast out of the sight of the Lord, and that their temple should be destroyed. This revelation must have had a

salutary effect on Solomon's mind; and for twenty years it is recorded that he continued to reign and to improve his kingdom, building cities, forming friendly alliances with distant and neighbouring kings, and placing those nations which Israel was unable to destroy under tribute and bond service.

King Solomon likewise had a navy of ships: they were built on the shores of the Red Sea: were probably employed in navigating the ocean over which we are now sailing, trading with India, Persia, and Arabia. The queen of the South, or the queen of Sheba, possessed that part of Arabia which reaches from the straits of Babelmandel at the entrance of the Red Sea and the coast thereof, to the promontory that forms the mouth of the Persian Gulf. In this distant territory she heard of King Solomon's fame and glory, and, in order that she might see his glory, and hear his wisdom, determined on undertaking an extensive journey through the waste deserts of Arabia to visit Jerusalem. The satisfaction she derived from her visit to king Solomon, the inspired writer informs us, was such that, after she had seen the king, his ministers and servants, his ascent to the house of the Lord, there was no heart left in her; and she said, "It was a true report that I heard in mine own land of thy acts and thy wisdom. Howbeit, I believed not the words until I came, and mine eyes had seen it; and, behold, the half was not told me, thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel, because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice." And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones. There came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. This visit of the gentile and heathen queen to king Solomon, is typical. We discern in it an intimation that when a greater than Solomon shall reign in Jerusalem and before his ancients gloriously; when Jesus shall be king over all the earth, and his name one; not only shall a queen of a distant country come to hear the wisdom of our Solomon, but all kings shall fall down before him, all nations shall serve him. "The kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually, and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him, all nations shall call him blessed." Seeing we look for such things, let us be earnest in supplicating the King in the words he himself hath put into our mouths, "Thy kingdom come: thy will be done on earth, as it is in heaven." The enormous wealth of Solomon by his extensive traffic and merchandise was such, that he exceeded all the kings of the earth for riches and wisdom. It would be delightful if we might close our account of this exalted personage and his splendid reign at this period of his existence; but the Bible stops not here, nor dare the preacher, who is the expounder of the Bible, and who only deserves attention so long as he speaks according to what, and the extent of what, is written in the word of God.

King Solomon, after all his wisdom, piety, riches, and glory, is a memorable and melancholy instance of the frailty and weakness of man. He has left

his name a scandal to the church. He has become a beacon to those who think they stand, to take heed lest they fall. He is seduced from the worship and service of God into idolatry! His wives and concubines bring this disgrace upon him. It is recorded, "Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father." The Lord raises up adversaries to punish king Solomon. Hadad, the first adversary, causes considerable mischief. The next, Rezon, reigned over Syria, and the third, Jeroboam, (a young man that Solomon had patronized and promoted) on the death of Solomon, rends ten of the tribes of Israel from his sons; they revolt to him, and he becomes king of Israel. Solomon, hearing that God had revealed this event, sought to kill Jeroboam, but in vain the most powerful of kings set themselves up to oppose the counsel of the Lord, for that most assuredly shall stand. The king and the people rage and imagine a vain thing. Jeroboam, fearing the wrath of the king, fled into Egypt, until the death of Solomon. And Solomon reigned in Jerusalem over all Israel forty years, and Solomon slept with his fathers and was buried in the city of David; and Rehoboam his son reigned in his stead.

How melancholy that such a reign should terminate in such a manner! Not a word is said to us about Solomon's repentance. The Bible has left that matter concealed, and it is not for mortal man to speculate whether repentance was given to Solomon or not. The lesson it becomes us seriously to lay to heart is, that we serve the Lord with all our heart and all our soul; that we are faithful unto death. Presume not by putting off the period of devoting yourselves to God. Hazard not the important transaction of making your peace with God to a dying hour. Men in general die as they live. The circumstances of death incapacitate the mind for contemplating the amazing and glorious truths of scripture. To contemplate the character of God, and our position in his sight, requires the best powers of the mind. O believe me, when the body is racked with pain, and the mind enfeebled with sickness, it is unable to rouse itself to make acquaintance with God. Life and health is the time, not death and sickness, for mortals to acquaint themselves with God, and to be at peace.

Rehoboam succeeds his father as king over Israel. Jeroboam and all Israel assemble at Shechem for the purpose of crowning him; they demand some relaxation of the grievous yoke his father king Solomon afflicted them with in his last, and, alas! his worst days. The king directs the people to wait, and come to him for an answer in three days; during the interval he consults the elders of the nation, who wisely and justly recommend his complying with the reasonable expectations and petitions of his people. But Rehoboam, like all weak-minded men, could not rest satisfied with the counsels of age and wisdom, but must be flying to every upstart that could talk with confidence of the affairs of the nation, and be guided and impressed by those who happened to have the last word. He enquires of the young men what reply he shall render to the request of his people. They advise his telling them, saying, "Thy father made our yoke heavy, but make thou it somewhat lighter for us: thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke; my father chastised you with whips, but I will chastise you with scorpions." The consequence is, that the ten tribes revolt from Judah, and Judah and Israel become two separate kingdoms. Jeroboam becomes king of Israel, and establishes idolatry; and Judah learns their evil ways. Henceforth we have little else to read of, but wars between these two kingdoms—wars sent as a punishment from God,—and a succession of bad kings, whose hearts followed not the Lord. In Judah there were a few exceptions—in the reign of Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah. However, it is not my intention to bring before your attention the particulars of their history. You will, in your private study of the word of God, not rest

satisfied, until you have informed yourselves on these, and on all other subjects contained in the scriptures of truth. They are able to make you wise unto salvation. Read, mark, learn, and inwardly digest, their precious truths.

The history of the Bible illustrates the character of God, all whose ways are faithfulness and truth. If his people walk contrary to him, Jehovah walks contrary to them, and troubles and sorrows become their portion. God's object is to recover his creatures from the error of their ways; so we find him sending to them his prophets and servants to recall them to obedience. In the Bible we read of the wonderful characters of Elijah and Elisha, Isaiah and Jeremiah. These holy prophets had power with God. How faithfully they delivered their messages, and what contradiction of sinners had they to endure in consequence! They *held not* their lives dear unto themselves, so that they might finish their course with joy. The same grace that supported prophets, alone supports the children of God in the present day. The Christian is now called to endure trials for witnessing against prevailing ungodliness and neglect of the gospel of the great God, our Saviour.

The books of Kings and Chronicles bring the history of the children of Israel to the siege of Jerusalem by Nebuchadnezzar, who destroys their splendid temple, and carries them away in captivity to Babylon.

The books of Ezra and Nehemiah give a most interesting and instructive account of the return of the Jews from Babylon, the rebuilding of Jerusalem and the temple.

The book of Esther is the record of the wonderful protection the children of Israel experienced from destruction by the heroism of this princess. We have before our contemplation in this book an insight into the over-ruling providence of God; he setteth up one and putteth down another, to effect his own glorious purposes. There are many devices in the heart of man, but the counsel of the Lord, that shall stand. The name of God does not occur in Esther, yet every incident reminds us of the presence of God, and developes his work and grace, supporting Mordecai under his oppressions, and encouraging Esther in her exertions, and crowning those exertions with success. The king's heart is in the hand of the Lord, and he turned it to forward the interests of his people, and protect them in their sorrows and dangers.

The book of Job relates the extraordinary trials the good man, whose name the book bears, was exposed to. We discover that afflictions are no mark of God's displeasure, and that his sorrows were not judgments on account of crimes, but the furnace that was appointed to try and purify his faith and patience. In his latter days he became more glorious and prosperous. Job is supposed to be the most ancient book of scripture. There is no notice or mention of the existence of the Jewish nation, and it is conjectured Job flourished before the days of Abraham. There are some splendid specimens of poetical beauty and composition in this book, but, like the rest of divine truth, there is also a treasury of divine knowledge that has enriched many a poor and contrite spirit—who has drawn from the ancient and sacred fountain water, from the wells of grace, wisdom, and consolation.

The Psalms of David, and their heavenly instruction, are sweet and solemn songs of praise; they detain the spiritual mind amid their beauties; and his soul betakes itself to this portion of the word with frequency and joy, until it catches the sweet harmony of its praise, and adopts it for its own.

King Solomon succeeds the Psalms with his Proverbs. Truths so pithy, clear, and beautiful, as the Proverbs of Solomon, ought to lodge in our memory, and guide us in every relationship of life by their truth and wisdom.

Time fails, but the instructions, the beauties, of scripture remain. I can but mention the Prophets. There is Isaiah with his man of sorrows; Jeremiah with his righteous branch; Ezekiel with his plant of renown; Daniel with his Son of man coming in the clouds of heaven; and the minor Prophets

have written of the sufferings of Christ, and the glory that should follow. We then open the New Testament, and, as in an open glass, view the glories of God manifested in the flesh. We see all that we read of in the Old Testament accomplished in Christ, and all, as with one voice, proclaiming him to be "the Lamb of God, that taketh away the sin of the world."

Time fails us, or we might trace him in his holy, humble life. The babe of Bethlehem; the youth sitting with the doctors in the temple, both hearing and asking them questions; being subject to his parents; going about doing good; giving eyes to the blind; unstopping the deaf ears; causing the widow's heart to leap for joy; feeding the hungry multitude that waited on his ministry; raising the dead; and preaching the gospel to the poor. We might contemplate the closing scene, and see the meek and holy Lamb of God laying down his life and dying on the cross, that he might reconcile guilty sinners to God. We might contemplate him in the tomb, in the power of his resurrection, and the glories of his ascension; and, after minutely dwelling on every part of his wondrous history, we might call upon the greatest enemies of our religion to draw nigh and point out a failing, or an approach to failing, throughout his wondrous, active, and devoted, life. In all the characters that have passed before us we have been pained at their manifold failures, but in Christ the Lord, even his enemies who crucified him give their reluctant, but true, testimony that they can find no fault in him; that he was holy, harmless, undefiled, and separate from sinners.

Time fails, or we might open the Acts of the Apostles, and tell you how love to the risen Saviour actuated these holy men. We might tell you of the conversion of Paul, and of all his labors for us Gentiles. We might read his Epistles, in which are many things hard to be understood by the proud, corrupt, and perverse, will of the ungenerate mind, but in which the humble and contrite learn lessons of holy truth that elevate his affections, and lead him to clear, precise, and holy, views of divine truth.

The Bible closes with the revelation of the Apostle John, in which the holy Prophet reveals things that should happen in the Christian church from days in which he prophesied while in the lonely isle of Patmos, to which he was banished for his testimony of the truth, until the kingdoms of this world should become the kingdom of our Lord and his Christ.

I beseech you then, as you value your souls, as you value a blessed and never-ending state of existence, study this holy book. Follow the example of the Bereans, who were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Do you the same; take not the account I have given you; rest not satisfied in the testimony of any man; search with prayer for yourselves; and may you all become mighty in the scriptures, men of God, and followers of them who, through faith and patience, have inherited the promises. To His name will we ever ascribe the praise who has made us to differ.

PAROIKOS.

IV.—THE BURDEN OF DUMAH.

He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?—Isaiah xxii. 11.

All the most sublime and eloquent portions of the holy scriptures are peculiarly distinguished for a brevity and a simplicity in both words and expression; and the language of the inspired penmen always moves the heart, more by the force of the ideas it conveys, the sensations it enkindles, and the conceptions it awakens, than by the grandeur of its works, the ornate culture of its periods, and the elaborate structure of its phrases. We feel the irresistible force of true eloquence, when it transports us bodily, as it

were, into the midst of the objects it is describing, and there leaves us to collect and retain the impressions which such objects are calculated to produce. It then by turns hands us into a garden abounding with sweets and flowers, or leaves us in a howling waste; it exalts us among the glories of heaven, it plunges us amidst the terrors of the abyss; we feel elated with hope and joy, we are stricken with despair. In every emotion it produces, it leaves the mind unwearied, unsatisfied, and delighted, and these words which first unlocked the doors of the heart, retain a lasting and a favored passport to its inmost recesses.

To create and sustain an influence so deep and captivating without the smallest appearence of effort, is the great characteristic of scriptural eloquence, and its simple beauties are equally attractive and exciting, whether they appear shining in the links of common narrative, sparkling on the adoring harps of prophets or angels, or gleaming through the depth of apocalyptic vision. In the description of natural objects, and scenes also, the poetic eloquence of the scripture fills the mind with the most distinct and glowing perceptions, and always in an easy and artless manner. Its language is brief, but copious and comprehensive: it is, moreover, minute from its very comprehensiveness, and thus it differs from all ordinary eloquence which is generally made comprehensive by being minute. The voice of inspiration operates also not by words, but by ideas, the mere words are always of the most plain and ordinary nature, but the ideas which they convey lay open the most hidden sources of sentiment and reflection; they stir up an unspeakable eloquence within; and hence it may be seen how well the secret springs and chords of the heart were known to those writers, who, with the slightest touch, could move the feelings and passions of the human soul from their inmost depth.

In the passage quoted at the head of this paper, there is a deep and touching feeling of lonely watchfulness, and fearful solicitude impressed upon the mind—"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?" By no other words could the same train of perceptions and ideas be at once so fully awakened. Alter the sentence in the least, or, if you choose, apparel it in the most flowing and harmonious numbers you are capable of, and in either way you empty it of its fulness, you destroy its power and all its scenic grandeur, all the midnight awe and trepidation, which the simple expression of "what of the night" had drawn around the mind, sink and vanish away. The force of this passage, however, best displays itself in the manner it at once transports into the locality of the scene. You feel yourself keeping solitary ward on the borders of Idumea—before you lies the Dead Sea, the moonlight reposing with a pale and terrible stillness on its motionless surface, and the silence is unbroken save by that voice of terror and alarm which calls from out the darksome ruggedness of Mount Seir. I know of no situation more trying, and more fully engaging to the faculties of both mind and body, than that of keeping a night watch when an enemy is expected, and an alarm is to be given of his approach. The sense of hearing, in particular, is then attenuated to an inconceivable degree of acuteness, and the slightest tingle of sound, or the slightest vibration in the air, is noted with alarming distinctness. The very foot-fall of the watcher becomes, however soft its tread, a painful and noisy distraction. Every other sense and feeling becomes merged in that of hearing alone, and while he listens, and listens, his attention, strained to the utmost, tingles through every nerve, and controls every throb and every pulsation. When a person's mind becomes thus alive to the oppressive anxiety and laborious vigilance of the watchman, he has only further to conceive him set on his ward on a frontier station, and during one of those unclouded moonlit nights, so peculiar to oriental countries, when the whole scene is steeped in the profoundest silence—when the very air is

hushed, and the slightest sound or rush is heard from an almost incredible distance—let him then conceive this silence interrupted only by the fearful enquiry of "what of the night," and he will in some measure feel the beauty of the passage alluded to.

Without attempting any explanation of this passage as it stands in relation to the context, I think that a fine moral illustration, or even lesson, may be drawn from it. The unregenerate state of man has been often very appropriately compared to the night, and his heart to a wilderness of thorns and rankness. The time laid down in the above passage is the night, and Seir, from whence the voice issued, is a mountain covered with thorny and shaggy bushes, from which its name, which means hairy, is derived. When the night of sin and misery has continued long, the soul becomes troubled with incessant alarms; it fears the sudden approach of the great enemy, death; and it begins to look for some sign of succour, and tries to discover some dawn of hope, some streak of light. It is then, too, that the presence of the watchman within becomes felt and acknowledged, and that a voice like that out of Seir, often and anxiously calls, "Watchman, what of the night? Watchman, what of the night?" W. S.

V.—Extracts from Coleridge's Remains.

Note in Baxter's life of Himself. Among the grounds for recommending the perusal of our elder writers, Hooker, Taylor, Baxter; in short, almost any of the folios composed from Edward VI to Charles II—I note

1. The overcoming the habit of deriving your whole pleasure passively from the book itself, which can only be effected by excitement of curiosity, or of some passion. Force yourself to reflect on what you read paragraph by paragraph, and in short time you will derive your pleasure, an ample portion of it at least, from the activity of your own mind. All else is picture sunshine.

2. The conquest of party and sectarian prejudices, when you have on the same table before you the works of a Hammond and a Baxter, and reflect how many and how momentous their points of agreement, how few and almost childish the differences which estranged and irritated these good men. Let us but imagine what their blessed spirits now feel at the retrospect of their earthly frailties, and can we do other than strive to feel as they now feel, not as they once felt? So will it be with the disputes between good men of the present day; and if you have no other reason to doubt your opponent's goodness than the point in dispute, think of Baxter and Hammond, of Milton and Taylor, and let it be no reason at all.

3. It will secure you from the narrow idolatry of the present times and fashions; and create the noblest kinds of imaginative power in your soul, that of living in past ages; wholly devoid of which power, a man can neither anticipate the future, nor ever live a truly human life, a life of reason in the present.

Criticism. Many of our modern criticisms on the works of our elder writers remind one of the connoisseur, who, taking up a small cabinet picture, railed most eloquently at the absurd caprice of the artist in painting a horse sprawling. "Excuse me, Sir," replied the owner of the piece; "you hold it in the wiong way; it is a horse galloping."

Public Instruction. Our statesmen, who survey with jealous dread all plans for the education of the lower orders, may be thought to proceed on the system of antagonist muscles; and in the belief, that the closer a nation shuts its eyes, the wider it will open its hands. Or do they act on the principle, that the *status belli* is the natural relation between the people and the government, and that it is prudent to secure the result of the contest by

gouging the adversary in the first instance? Alas! the policy of the maxim is on a level with its honesty. The Philistines had put out the eyes of Sampson, and thus, as they thought, fitted him to drudge and grind

> Among the slaves and ashes, his comrades
> As good for nothing else, no better service.

But his darkness added to his fury without diminishing his strength, and the very pillars of the temple of oppression

> With horrible convulsion, to and fro
> He tugged, he shook, till down they came, and drew
> The whole roof after them with burst of thunder
> Upon the heads of all who sat beneath—
> Lords, ladies, captains, counsellors, and priests,
> Their choice nobility.

The error might be less unpardonable with a statesman of the continent; but with Englishmen, who have Ireland in one direction, and Scotland in another; the one in ignorance, sloth, and rebellion, in the other general information, industry, and loyalty, verily it is not error merely, but infatuation.

Inward Blindness. Talk to a blind man—he knows he wants the sense of sight, and willingly makes the proper allowances. But there are certain internal senses which a man may want, and yet be wholly ignorant that he wants them. It is most unpleasant to converse with such persons on subjects of taste, philosophy, or religion. Of course there is no reasoning with them, for they do not possess the facts on which the reasoning must be grounded. Nothing is possible, but a naked dissent, which implies a sort of unsocial contempt, or what a man of kind dispositions is very likely to fall into, a heartless tacit acquiescence, which borders too nearly on duplicity.

The vices of Slaves no excuse for Slavery. It often happens, that the slave himself has neither the power nor the wish to be free. He is then brutified; but his apathy is the dire effect of slavery, and so far from being a justifying cause, that it contains the grounds of its bitterest condemnation. The Carlovingian race bred up the Merovingi as beasts; and then assigned their unworthiness as the satisfactory reason for their dethronement. Alas! the human being is more easily weaned from the habit of commanding than from that of abject obedience. The slave loses his soul when he loses his master; even as a dog that has lost himself in the street, howls and whines till he has found the house again, where he had been kicked and cudgelled, and half starved to boot. As we, however, or our ancestors, must have inoculated our fellow creature with this wasting disease of the soul, it becomes our duty to cure him; and though we cannot immediately make him free, yet we can, and ought to, put him in the way of becoming so at some future time, if not in his own person, yet in that of his children. The French, you will say, are not capable of freedom. Grant this; but does this fact justify the ungrateful traitor, whose every measure has been to make them still more incapable of it.

The Pharos at Alexandria. Certain full and highly wrought dissuasives from sensual indulgences, in the works of theologians, as well as of satirists and story writers, may, not unaptly, remind one of the Pharos; the many lights of which appeared at a distance as one, and this as a popular star, so as more often to occasion wrecks than prevent them. At the base of Pharos the name of the reigning monarch was engraved on a composition which the artist well knew would last no longer than the king's life. Under this, and cut deep in the marble itself, was his own name and dedication: "Sostratos of Gyndos, son of Dexiteles, to the gods, protectors of Sailors!" So will it be with the Georgium Sidus, the Ferdinandia, &c. &c. Flattery's plaister of

Paris will crumble away, and under it we shall read the names of Herschel, Piozzi, and their compeers.

Pelagianism. Our modern latitudinarians will find it difficult to suppose, that any thing could have been said in the defence of Pelagianism equally absurd with the facts and arguments which have been adduced in favor of original sin, (sin been taken as guilt; that is, observes a Socinian wit, the crime of being born.) But in the comment of Rabbi Akibah on Ecclesiastes xii. 1, we have a story of a mother, who must have been a most determined believer in the uninheritability of sin. For having a sickly and deformed child, and resolved that it should not be thought to have been punished for any fault of its parents or ancestors, and yet having nothing else for which to blame the child, she seriously and earnestly accused it before the judge of having kicked her unmercifully during her pregnancy.

I am firmly persuaded that no doctrine was ever widely diffused among various nations through successive ages and under different religions, (such as is the doctrine of original sin, and redemption, those fundamental articles of every known religion professing to be revealed, which is not founded either in the nature of things, or in the necessities of our nature. In the language of the schools, it carries with it presumptive evidence that it is either objectively or subjectively true. And the more strange and contradictory such a doctrine may appear to the understanding, or discursive faculty, the stronger is the presumption in its favour: for whatever satirists may say, and sciolists imagine, the human mind has no predilection for absurdity. I do not, however, mean that such a doctrine shall be always the best possible representation of the truth on which it is founded; for the same body casts strangely different shadows in different places, and different degrees of light, but that it always does shadow out some such truth, and derive its influence over our faith from our obscure perception of that truth. Yea, even where the person himself attributes his belief of it to the miracles with which it was announced by the founder of his religion.

Meriting Heaven. Virtue makes us not worthier of happiness. Existence itself gives a claim to joy. Virtue and happiness are incommensurate quantities. How much virtue must I have before I have paid off the old debt of my happiness in infancy and childhood! O! we all outrun the constable with heaven's justice! We have to earn the earth before we can think of earning heaven.

Archbishop Leighton. Next to the inspired scriptures—yea, and as the vibration of that once struck hour remaining on the air—stands Leighton's Commentary on the first epistle of Peter.

Wedded Union. The well spring of all sensible communion is the natural delight and need, which undepraved man hath to transfuse from himself into others, and to receive from others into himself, those things wherein the excellency of his kind doth most consist; and the eminence of love or marriage communion is, that this mutual transfusion can take place more perfectly and totally in this, than in any other mode.

Prefer person before money, good temper with good sense before person; and let all, wealth, easy temper, strong understanding, and beauty, be as nothing to thee, unless accompanied by virtue in principle and in habit. Suppose competence, health, and honesty, then a happy marriage depends on four things.

1. An understanding proportionate to thine, that is, a recipiency at least of thine: 2, natural sensibility and lively sympathy in general: 3, steadiness in attaching and retaining sensibility to its proper objects in its proper proportions: 4, mutual liking; including person and all the thousand obscure sympathies that determine conjugal liking, that is, love, and desire to A. rather than to B. This seems very obvious and almost trivial: and yet all unhappy marriages arise from the not honestly putting, and sincerely answering,

each of these four questions: any one of them negatived, marriage is imperfect, and in hazard of discontent.

The Universe. It surely is not impossible that to some infinitely superior being the whole universe may be as one plain, the distance between planet and planet being only as the pores in a grain of sand, and the spaces between system and system no greater than the intervals between one grain and the grain adjacent.

Fenelon on Charity. Note to pages 167, 197. This chapter is plausible shewy, insinuating, and (as indeed is the character of the whole work) 'makes the amiable.' To many, to myself formerly, it has appeared a mere dispute about words; but it is by no means of so harmless a character, for it tends to give a false direction to our thoughts, by diverting the conscience from the ruined and corrupted state in which we are without Christ. Sin is the disease. What is the remedy? What is the antidote? Charity? Pshaw! Charity in the large apostolic sense of the term is the health, the state to be obtained by the use of the remedy, not the sovereign balm itself—faith of grace—faith in the God manhood, the cross, the mediation, and perfected righteousness, of Jesus, to the utter rejection and abjuration of all righteousness of our own! Faith alone is the restorative. The Romish scheme is preposterous; it puts the rill before the spring. Faith is the source—charity, that is the whole Christian life, is the stream from it. It is quite childish to talk of faith being imperfect without charity. As wisely might you say that a fire, however bright and strong, was imperfect without heat, or that the sun, however cloudless, was imperfect without beams. The true answer would be, It is not faith, but utter reprobate faithlessness, which may indeed very possibly co-exist with a mere acquiescence of the understanding in certain facts recorded by the Evangelists But did John, or Paul, or Martin Luther, ever flatter this barren belief with the name of saving faith? No, little ones, be not deceived. Wear at your bosoms that precious amulet against all the spells of antichrist, the 20th verse of the 2d chapter of Paul's Epistle to the Galatians. "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved *me*, and *gave* himself for me."

Thus we see even our faith is not ours in its origin, but is the faith of the Son of God graciously communicated to us. Beware, therefore, that you do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain. If therefore we are saved by charity, we are saved by the keeping of the law, which doctrine St. Paul declared to be an apostacy from Christ, and a bewitching of the soul from the truth. But, you will perhaps say, can a man be saved without charity? The answer is, a man without charity cannot be saved: the faith of the Son of God is not in him.

VI.—Marathi proverbs, translated and illustrated. No. II.

अहो नंदी पाषाणाचे आपण देव कशाचे.

Harrah, Nandi, you are made of the stone! Then, pray, O my God, of what are *you* then?

This is a dialogue between Shiva, and the bull Nandi on which he rides. Shiva reproves his *Váhan* for being a statue. The bull reminds him that he is nothing else himself. The proverb is equivalent to our "Satan reproving sin;" "They who live in glass houses, should not throw stones;" "The pot should not cry 'black' to the kettle."

अबाळीचें गुरूं वळचण खातें.

An ill-fed cow eats of the house-eaves.
"Necessity has no law."

आजा मेला नातू झाला खुंटास खुंट उभा राहिला.

The grandfather has died, and the grandson has appeared. When one prop falls, another rises.

"There's Willie amang the auld men
And Willie amang the bairns;
And when ye get another Willie,
Then ding out auld Willie's brains."
"When one door shuts, another door opens."

आविर्भाव मोठा आणि उपयोग थोडा.

Great show for little use!
"Great cry and little woo',
Quoth the wife that clipt her sou."

आंब्यांचा दिवसांत कावळ्यांला मुखरोग.

At the season for mangoes, what if the crows have sore mouths?
Of what use are viands to those who cannot relish them?

आळश्यावर गंगा लोटली.

The Ganges has rolled over the indolent fellow.
Used when unexpected favours are received.

अडचणीची रदबदली चोरा पुढें?

Of what use is the prayer of the poor before a thief?
"It's a foolish sheep that makes the wolf his confessor."

आवड त्यास मसण गोड.

The grave-yard is sweet to him who desires it.
De gustibus non disputandum.

आकाशीं उडाला म्हणून भूमीस अंतरला कीं काय?

Has he abandoned the earth, because he has leapt into the air?
"Let the horse get to the end of his tether."

आपटल्या अंगावर शाबासकीचें दुःख.

Even patting on a beaten body is attended with pain.
"The sore point cannot even be touched."

आंगा वेगळा घाय ऐकणाराला काय.

What cares the listener about the news of another's wounded body?
This proverb strongly marks the selfishness of those among whom it is current.

आखला आधीं किंक फोडावी.

Bawl out before a bear, [and it will fly.]
Use means to frighten your enemies.

आंगांवर बिते रोकडें तैंव्हां सुख ठाउक पडे.

As soon as the affair happens, *then* its good will be known.
"The proof of the pudding is the eating it."

आयत्या बिळांत नागोबा बळी.

The Cobra is the powerful one in a ready-made hole.
Who can dispute the possession of a Cobra even in a hole not prepared by himself?
"When the wicked rise, men hide themselves." *Proverbs.* xxviii. 28.

आपण चिंतो एक प्रालब्ध घडवी अनेक.

Though we may never be so careful, misfortunes will happen.
"Submit to fate." "The cup of affliction goes its rounds."

आळशी माणसास दुपट काम.

The slothful man makes double labour for himself.

आपलें नासे जगाचें हासें.

Though us they destroy, the world finds its joy.
"It may be sport to you, but it is death to us." *Fable of the boys and frogs.*

आंधळ्याची धाव कुडापर्यंत.

The blind man's race is to the wall.
Never mind a weak man's capers.

आंधळ्यांत काणा राजा.

The blear-eyed may be king among the blind.
An inferior person may be prince in a company of fools.

आगीपुढें धूर गिळणें.

Swallowing smoke before the fire!
Applied to trifling engagements.
"Jennie making a wheel of her thumb!"

आऊत सोडून राऊत झाला.

The mechanic has become a trooper!
Ne sutor ultra crepidam.

आदीं होता वाघ्या मग झाला पाग्या.

He was originally a mendicant of Khandoba, how then will he act as Master of the horse?
Applied as the preceding.

आधेल्यावर धोंडा कोणीतरी टाकील.

Any persons may throw a stone at an *adhelen.*
The adhelen is an unvenomous serpent.
The proverb is equivalent to, "Give a dog a bad name, and stone it to death."

आपण केलेलें काम पदरीं असेल तो दाम.

The work done by one's self brings cash into the pocket.
"He that gathereth by labour (or more literally *with the hand*) shall increase." *Proverbs* xiii. 11. J. W.

VII.—Colebrooke on the Jainas and Bauddhas.

(From the Transactions of the Royal Asiatic Society, vol. i. p. 549—579.*)

In the present essay, it is my intention to treat of the heretical systems of

* Read at a public meeting of the Royal Asiatic Society, February, 3d, 1827.

Jaina and *Bauddha*, as proposed in the first essay of this series on the Philosophy of the Hindus; and to notice certain other Indian sects, which, like them, exhibit some analogy to the Sánk'hyas, or followers of KAPILA or of PATANJALI.

The theological or metaphysical opinions of those sectaries, apart from and exclusive of mythology and ritual ceremonies, may be not inaptly considered as a branch of philosophy, though constituting the essence of their religion, comprehending not only their belief as to the divinity and a future state, but also certain observances to be practised in furtherance of the prescribed means for attaining perpetual bliss; which here, as with most other sects of Indian origin, is the meed proposed for true and perfect knowledge of first principles.

The *Jainas* and *Bauddhas*, I consider to have been originally Hindus;† and the first mentioned to be so still, because they recognized, as they yet do, the distinction of the four castes. It is true, that in *Hindust'hán*, if not in the peninsula of India likewise, *Jainas* are all of one caste: but this is accounted for by the admission of their adversaries (KUMARILA BHATTA, &c.), who affirm that they are misguided *kshatriyas* (Hindús of the second or military tribe): they call themselves vaisyas. On renouncing the heresies of the *Jaina* sect, they take their place among orthodox Hindús, as belonging to a particular cast *(kshatriya* or *vaisya)*. The representative of the great family of *Jagat'set'h*, who with many of his kindred was converted some years ago from the *Jaina* to the orthodox faith, is a conspicuous instance. Such would not be the case of a convert, who has not already caste as a Hindú.

Both religions of *Jaina* and *Bauddha* are, in the view of the Hindú, who reveres the *Véda* as a divine revelation, completely heterodox; and that more on account of their heresy in denying its divine origin, than for their deviation from its doctrine. Other sects, as the *Sánk'hyas* and *Vaiséhiskas*, though not orthodox, do not openly disclaim the authority of the *Véda*. They endeavour to reconcile their doctrine to the text of the Indian scripture, and refer to passages which they interpret as countenancing their opinions. The *Mímánsá*, which professedly follows the *Véda* implicitly, is therefore applied, in its controversy with these half-heretics, to the confutation of such misinterpretations. Its refutes an erroneous construction, rather than a mistaken train of reasoning. But the *Jainas* and *Bauddhas*, disavowing the *Véda*, are out of the pale of the Hindú church in its most comprehensive range; and the *Mímánsá* (practical as well as theological) in controversy with these infidels, for so it deems them, argues upon general grounds of reasoning independent of authority, to which it would be vain to appeal.

The *Uttara Mímánsà* devotes two sections (adhikaranas) to the confutation of the *Bauddhas*, and one to that of the *Jainas*. They are the 4th, 5th, and 6th sections in the 2d chapter of the 2d lecture; and it proceeds in the same controversial chapter to confute the *Pásúpatas* and other branches of the *Máhéswara* sect; and the *Pàncharàtra*, a branch of the *Vaishnava*. The *Chárvàkas* are alluded to incidentally in a very important section concerning the distinction of body and soul, in the 3d chapter of the 3d lecture (§ 30). In the *Púrva Mímánsá*, controversy is more scattered; recurring in various places, under divers heads: but especially in 3d chapter of the first book (§ 4).

The *Sánkhya* of *Kapila* devotes a whole chapter to controversy; and notices the sect of *Bauddha*, under the designation of *Nàstikas;* and in one place animadverts on the *Pásupatas;* and in another, on the *Chàrvákas*.

It is from these and similar controversial disquisitions, more than from direct sources, that I derive the information, upon which the following

† As. Res., vol. ix. p. 288.

account of the philosophy of *Jainas* and *Bauddhas*; as well as of the *Chárvàkas*, *Pásupatas*, and *Pàncharàtras*, is grounded. A good collection of original works by writers of their own persuasion, whether in the *Sanscrit* language, or in *Prácrit* or *Pàli*, the language of the *Jainas* and that of the *Bauddhas*, is not at hand to be consulted. But, although the information be furnished by their adversaries, and even inveterate enemies, it appears, so far as I have any opportunity of comparing it with their own representations, essentially correct.

SECT OF JINA.

The *Jainas* or *Arhatas*, followers of JINA or ARHAT, (terms of like import,) are also denominated *Vivasanas*, *Muktavasanas*, *Muktàmbaras* or *Digambaras*, with reference to the nakedness of the rigid order of ascetics in this sect, who go "bare of clothing," "disrobed," or "clad by the regions of space." The less strict order of *Shwétàmbaras* * "clad in white," is of more modern date and of inferior note. Among nicknames by which they are known, that of *Sunchita-késha* occurs. It alludes to the practice of abruptly eradicating hair of the head or body by way of mortification. PARSWANA'THA is described as tearing five handfuls of hair from his head on becoming a devotee. †

According to the *Digambara Jainas*, the universe consists of two classes, "animate" and "inanimate," *(jiva* and *ajiva,)* without a creator or ruling providence (iswara). ‡ They assign for the cause *(kàrana)* of the world, atoms, which they do not, as the *Vaiséshikas*, distinguish into so many sorts as there are elements, but consider these, *viz.* earth, water, fire, and air, the four elements, by them admitted, as modified compounds of homogeneous atoms.

These gymnosophists distinguich, as already intimated, two chief categories: 1st, *Jiva*, intelligent and sentient soul *(chaitana àtmà*, or *bódhàtmá)* endued with body, and consequently composed of parts; eternal: 2d, *Ajiva*, all that is not a living soul; that is, the whole of *(jada)* inanimate and unsentient substance. The one is the object of fruition, being that which is to be enjoyed *(bhógya)* by the soul; the other is the enjoyer *(bhóktá)* or agent in fruition; soul itself.

This second comprehensive predicament admits a six-fold subdivision; and the entire number of categories *(padàrt'ha)*, as distinguished with reference to the ultimate great object of the soul's deliverance, is consequently seven. §

I. *Jiva* or soul, as before-mentioned, comprising three descriptions: 1st, *nitya-Siddha*, ever perfect, or *yòga-siddha*, perfect by profound abstraction; for instance, *Arhats* or *Jinas*, the deified saints of the sect: 2d, *mukta* or *muktàtmà*, a soul which is free or liberated; its deliverance having been accumplished through the strict observance of the precepts of the *Jinas*: 3d, *baddha* or *baddhátmá*, a soul which is bound, being in any stage antecedent to deliverance; remaining yet fettered by deeds or works *(karma)*.

II. *Ajiva* taken in a restricted sense. It comprehends the four elements, earth, water, fire, and air; and all which is fixed *(st'hàvara)* as mountains, or moveable, *(jangama)* as rivers, &c. In a different arrangement, to be hereafter noticed, this category is termed *Pudgala* matter.

III—VII. The five remaining categories are distributed into two classes, that which is to be effected *(sádhya)* and the means thereof *(sádhana)*: one comprising two, and the other three divisions. What may be effected *(sádhya)* is either liberation or confinement: both of which will be noticed further on. The three efficient means *(sàdhana)* are as follows:

* Transact. of the Royal Asiatic Society, vol. i. p. 416.
† Ibid, p. 433. ‡ RAMANUJA on *Br. Sutr.*
§ Shankara, and other commentators on *Br. Sutr.*, and annotators on their gloss.

III. *A'srava* is that which directs the embodied spirit *(ásravayati purusham)* towards external objects. It is the occupation or employment *(vritti* or *pravritti,)* of the senses or organs on sensible objects. Through the means of the senses it affects the embodied spirit with the sentiment of taction, colour, smell, and taste.

Or it is the association or connexion of body with right and wrong deeds. It comprises all the *Karmas:* for they *(ásravayanti)* pervade, influence, and attend the doer, following him or attaching to him.

It is a misdirection *(mit'hyá-pravritti)* of the organs: for it is vain, as cause of disappointment, rendering the organs of sense and sensible objects subservient to fruition.

IV. *Samvara* is that which stops *(samvrinóti)* the course of the foregoing; or closes up the door or passage of it: and consists in self-command, or organs internal and external: embracing all means of self-control, and subjection of the senses, calming and subduing them.

It is the right direction *(samyak pravritti)* of the organs.

V. *Nirjara* is that which utterly and entirely *(nir)* wears and antiquates *(jarayati)* all sin previously incurred, and the whole effect of works or deeds *(karma.)* It consists chiefly in mortification *(tapas:)* such as fasts, rigorous silence, standing upon heated stones, plucking out the hair by the roots, &c.

This is discriminated from the two preceding, as neither misdirection nor right direction, but non-direction *(apravritti)* of the organs towards sensible objects.

VI. *Baddha* is that which binds *(badhnáti)* the embodied spirit. It is confinement and connexion, or association, of the soul with deeds. It consists in a succession of births and deaths as the result of works *(karman).*

VII. *Móksha* is liberation, or deliverance of the soul from the fetters of works. It is the state of a soul in which knowledge and other requisites are developed.

Relieved from the bondage of deeds through means taught by holy ordinances, it takes effect on the soul by the grace of the ever-perfect ARHAT or JINA.

Or liberation is continual ascent. The soul has a buoyancy or natural tendency upwards, but is kept down by corporeal trammels. When freed from them, it rises to the region of the liberated.

Long immersed in corporeal restraint, but released from it; as a bird let loose from a cage, plunging into water to wash off the dirt with which it was stained, and drying its pinions in the sunshine, soars aloft; so does the soul, released from long confinement, soar high, never to return.

Liberation then is the condition of a soul clear of all impediments.

It is attained by right knowledge, doctrine, and observances: and is a result of the unrestrained operation of the soul's natural tendency, where passions and every other obstacle are removed.

Works or deeds (for so the term *Karman* signifies, though several among those enumerated be neither acts nor the effect of action) are reckoned eight; and are distributed into two classes, comprising four each: the first, *ghátin* mischievous, and *asádhú*, impure, as marring deliverance: the second *aghátin*, harmless, or *sádhu*, pure, as opposing no obstacle to liberation.

I. In the first set is:

1st. *Inyána varanìya*, the erroneous notion that knowledge is ineffectual; that liberation does not result from a perfect acquaintance with true principles; and that such science does not produce final deliverance.

2d. *Darshana varanìya*, the error of believing that deliverance is not attainable by study of the doctrine of the *Arhats* or *Jinas.*

3d. *Mòhanèya*, doubt and hesitation as to particular selection among the many irresistible and infallible ways taught by the *Tírt'hankaras* or *Jinas*.

4th. *Antaràya*, interference, or obstruction, offered to those engaged in seeking deliverance, and consequent prevention of their accomplishment of it.

II. The second contains:

1st. *Vèdaníya*, individual consciousness: reflection that "I am capable of attaining deliverance."

2d. *Nàmika*, individual consciousness of an appellation: reflection that "I bear this name."

3d. *Gòtrika*, consciousness of race or lineage; reflection that "I am descendant of a certain disciple of JIÑA," native "of a certain province."

4th. *Á'yushka*, association or connexion with the body or person: that (as the etymology of the term denotes) which proclaims (*càyàté*) age (*àyush*), or duration of life.

Otherwise interpreted, the four *karmas* of the second set, taken in the inverse order, that is, beginning with *ayushka*, import procreation, and subsequent progress in the formation of the person or body wherein deliverance is attainable by the soul which animates it: for it is by connexion with white or immaculate matter that final liberation can be accomplished. I shall not dwell on the particular explanation respectively of these four *karmas*, taken in this sense.

Another arrangement, which likewise has special reference to final deliverance, is taught in a five-fold distribution of the predicaments or categories (*astikâya.*) The word here referred to, is explained as signifying a substance commonly occurring, or a term of general import; or (conformably with its etymology) that of which it is said (*kayaté*) that "it is" (*asti*): in other words, that of which existence is predicated.

I. The first is *jívastikaya*: the predicament, life or soul. It is, as before noticed, either bound, liberated, or ever-perfect.

II. *Pudgalastikaya*: the predicament, matter; comprehending all bodies composed of atoms. It is sixfold, comprising the four elements, and all sensible objects, fixed or moveable. It is the same with the *ajíva* or second of the seven categories enumerated in an arrangement before noticed.

III. *Dharmastikaya*: the predicament, virtue: inferrible from a right direction of the organs. *Dharma* is explained as a substance or thing (*dravya*) from which may be concluded, as its effect, the soul's ascent to the region above.

IV. *Adharmastikaya*: the predicament, vice: or the reverse of the foregoing. *Adharma* is that which causes the soul to continue embarrassed with body, notwithstanding its capacity for ascent and natural tendency to soar.

V. *Akàshàstikaya*: the predicament *ákásha*, of which there are two, *Lokácásha* and *Alokácásha*.

1. *Lókákásha* is the abode of the bound: a wordly region, consisting of divers tiers, one above the other, wherein dwell successive orders of beings unliberated.

2. *Alokàkásha* is the abode of the liberated, above all worlds (*lokas*) or mundane beings. Here *ácásha* implies that, whence there is no return.

The *Jaina* gymnosophists are also cited* for an arrangement which enumerates six substances (*dravya*) as constituting the world: *viz.*

1. *Jiva*, the soul.

* RAMANUJA on the *Br. Sutr.*

2. *Dharma*, virtue; a particular substance pervading the world, and causing the soul's ascent.

3. *Adharma*, vice; pervading the world, and causing the soul's continuance with body.

4. *Pudgala*, matter; substance having colour, odour, savour, and tactility; as wind, fire, water, and earth: either atoms, or aggregates of atoms; individual body, collective worlds, &c.

5. *Kàla*, time; a particular substance, which is practically treated, as past, present, and future.

6. *Á'kásha*, a region, one, and infinite.

To reconcile the concurrence of opposite qualities in the same subject at different times, and in different substances at the same times, the *Jainas* assume seven cases deemed by them apposite for obviating the difficulty *(bhanganaya)*: 1st, May be, it is; (somehow, in some measure, it so is): 2d, May be, it is not: 3d, May be, it is, and it is not (successively): 4th, May be, it is not predicable; (opposite qualities co-existing): 5th, The first and fourth of these taken together: may be it is, and yet not predicable; 6th, The second and fourth combined: may be it is not, and not predicable; 7th, The third (or the first and second) and the fourth, united: may be it is and it is not, and not predicable.

This notion is selected for confutation by the *Vedántins*, to show the futility of the *Jaina* doctrine. 'It is,' they observe, 'doubt or surmise, not certainly nor knowledge.' Opposite qualities cannot co-exist in the same subject. Predicaments 'are not unpredicable: they are not to be affirmed if not affirmable:' but they either do 'exist or do not; and if they do, they are to be affirmed:' to say that a thing is and 'is not, is as incoherent as a madman's talk or an idiot's babble.'*

Another point, selected by the *Védántins* for animadversion, is the position, that the soul and body agree in dimensions.† 'In a different stage of growth of body or of transmigration of soul, they would not be conformable: passing from the human condition to that of an ant or of an elephant, the soul would be too big or too little for the new body animated by it. If it be augmented or diminished by 'accession or secession of parts, to suit either the change of person or corporeal growth between infancy and puberty, then it is variable, and, of course, is not perpetual. If its dimensions be such as it ultimately retains, when released, from body, then it has been uniformly such in its original and intermediate associations with corporeal frames. If it yet be of a finite magnitude, it is not ubiquitary and eternal.'

The doctrine of atoms, which the *Jainas* have in common with the *Bauddhas* and the *Vaiséshikas* (followers of KANA'DE) is controverted by the *Vedántins*.‡ The train of reasoning is to the following effect: 'Inherent qualities of the cause,' the *Vaiséshikas* and the rest argue, 'give origin to the like qualities in the effect, as white yarn makes white cloth; were a thinking being the world's cause, it would be endued with thought.' The answer is, that according to KANA'DE himself, substances great and long result from atoms minute and short: like qualities then, are not always found in the cause and in the effect.

'The whole world, with its mountains, seas, &c., consists of substances composed of parts disposed to union: as cloth is wove of a multitude of threads. The utmost sub-division of compound substances, pursued to the last degree, arrives at the atom, which is eternal, being simple: and such atoms, which are the elements, earth, water, fire, and air, become the world's cause, according to KANA'DE: for there can be no effect without a cause. When they are actually and universally separated, dissolution of the world has taken place. At its renovation, atoms concur by an unseen virtue, which

* SANC. on *Br. Sutr.* 2. § 6. (S. 33.)
† Lib. S. 34—36.
‡ *Br. Sutr.* 2, 2. § 2. and § 3. (S. 11—17.)

occasions action: and they form double atoms, and so on, to constitute air; then fire; next water; and afterwards earth; subsequently body with its organs; and ultimately this whole world. The concurrence of atoms arises from action (whether of one or both) which must have a cause: that cause, alleged to be an unseen virtue, cannot be insensible; for an insensible cause cannot incite action: nor can it be design, for a being capable of design is not yet existent, coming later in the progress of creation. Either way, then, no action can be; consequently no union of atoms; and these, therefore, are not the cause of the world's formation or dissolution.

'Eternal atoms and transitory double atoms differ utterly; and union of discordant principles cannot take place. If aggregation be assumed as a reason of their union, still the aggregate and its integrants are utterly different; and an intimate relation is further to be sought, as a reason for the aggregation. Even this assumption therefore fails.

'Atoms must be essentially active or inactive, were they essentially active or inactive: were they essentially active, creation would be perpetual; if essentially inactive, dissolution would be constant.

'Eternity of causeless atoms is incompatible with properties ascribed to them; colour, taste, smell, and tactility: for things possessing such qualities are seen to be coarse and transient. Earth, endued with those four properties, is gross; water, possessing three, is less so; fire, having two, is still less; and air, with one, is fine. Whether the same be admitted or denied in respect of atoms, the argument is either way confuted: earthy particles, coarser than aerial, would not be minute in the utmost degree; or atoms possessing but a single property, would not be like their effects possessing several.

'The doctrine of atoms is to be utterly rejected, having been by no venerable persons received, as the *Sánkhya* doctrine of matter, a plastic principle, has been, in part, by Manu and other sages.' *

Points, on which the sectaries differ from the orthodox, rather than those on which they conform, are the subjects of the present treatise. On one of conformity, however, it may be right to offer a brief remark, as it is one on which the *Jainas* appear to lay particular stress. It concerns the transmigration of the soul, whose destiny is especially governed by the dying thoughts, or fancies entertained at the moment of dissolution.† The *Védas*,‡ in like manner, teach that the thoughts, inclinations, and resolves of man, and such peculiarly as predominate in his dying moments, determine the future character, and regulate the subsequent place, in transmigration. As was his thought in one body, such he becomes in another, into which he accordingly passes.

(TO BE CONTINUED.)

VIII.—Social hours. No. III. the way of access.

Thomas. I have been for a long time past distressed and perplexed by doubts and fears on many points. These, at seasons, so distract my mind as to render religion a burden rather than a comfort to me.

John. Your state of mind is by no means an uncommon one; and, if in the midst of your darkness you seek for spiritual light, and in the midst of your distress you seek relief and comfort from on high, you have no reason whatever to despair.

Charles. "Despair!" I should rather despair of you, had you no doubts and fears. We must be brought through fire and through water, before we can find ourselves in a large place. I have no idea of a man leaping into joy and peace in a moment.

* Shank., &c. on *Br. Sutr.* 2, 2. § 3 (S. 17.)
† See Transact. of the Royal Asia.; Soc., vol. p. 437.
‡ *Br. Sutr.* 1. 2. 1.

John. Perhaps, my dear Charles, we agree in the main; yet I think you give a one-sided representation of the subject, which is calculated very much to mislead. How long was the Philippian jailor in the fire and water of which you speak?

Charles. Why, to be sure, not long: yet he was in them. Did he not "tremble?" Did he not "fall down?" Did he not cry out, "What must I do to be saved?"

John. Undoubtedly he did; and this, combined with the other examples of Christian experience recorded in scripture, shows that every genuine convert is convinced of his sin, feels the burden of his sin, and seeks deliverance from his sin. But if the moment that he is convinced of his own sin, he is equally convinced of the Saviour's righteousness—if the moment he feels the burden of his sin, he appropriates the promise, "I will cast all your sins into the depths of the sea"—if the moment he seeks deliverance, he finds and embraces an almighty Deliverer, should you quarrel with the man for rejoicing in so great a salvation?

Charles. I should very much doubt whether or not he had got the salvation. Does not the Lord say that we must "*agonize* to enter the strait gate?" Where is the "*agony*" of such a convert as you describe?

John. You gave a sufficient answer to that question yourself, when you described the "agony" of the jailor. You will not say that the "agony" of every convert must be of the same duration or intensity. In these I believe that there is, and I think you will admit that there may be, an almost endless variety. The struggle to enter the gate may be comparatively gentle with some; and I rather suspect that it is because you felt great agitation yourself on entering the gate, and were long before you could be persuaded that you had entered it at all, that you look with suspicion on others whose experience is so different from your own. Such persons feel they are in the land of destruction, see the gate of salvation opened, are enabled by one mental effort to tear themselves away from all that that land contains or offers, resolve to leave it and seek a better country, pass through the gate accordingly, see and feel where they are, and go on their way rejoicing. Do you envy such, my dear Charles? Were you called to speak to a poor sinner who had only a few minutes to live, should you object to his going through all this process, while you were repeating the words, "Believe in the Lord Jesus Christ, and thou shalt be saved?" Would you have him go through a long series of doubts and fears, and temptations and falls, and troubles? Why, the poor man has not time for such a thing. He must enter the gate within a few minutes, or be lost. And think you that, if he really desire to enter it, the God who "waiteth to be gracious" will tell him that it is now too late—that he has not time to go through the necessary process of doubts and fears—and that he must in consequence remain where he is, and die where he is? Ah, no: "His thoughts are not as man's thoughts, nor His ways as man's ways;" and well may we say with one who knew Him—"Let us now fall into the hands of the Lord; for His mercies are great: and let us not fall into the hands of man."

Thomas. I am well aware that "His mercies are great," and I have some faint hope that I may yet be accepted through the merits of His Son; but I know not whether this hope is founded properly on the promises contained in His word. I know not whether I am entitled to apply them to myself—I who have so often provoked Him to anger.

Charles. Take care of "titles:" the title rests with the King. How can poor wretches like you and me ever pretend to speak of our rights and titles?

John. Why, I have no objection to the word *right* or *title*, as such things may be either given or acquired. Christ has the right of heaven by purchase: His people have it by presentation. If, then, my dear friend, you

mean a title to heaven, you are quite right in looking for evidence of your possessing it, and that is to be found only in humble obedience. If, however, you mean a title to come to Christ, and to lay hold of Him as an all-sufficient Saviour, then certainly your meaning was very bad, and was deeply imbued with pride and self-righteousness. What, entitle yourself to beg for a title? Render yourself worthy to sue for a pardon, or to receive a pardon? Would not that prove that you were no longer guilty? Heal yourself a little, that you may deserve to be healed by the Physician? Cleanse yourself a little, that you may be ready to be washed? "Christ Jesus came into the world to save *sinners*." "Him that cometh unto Him he will in no wise cast out." Let me read to you a stanza or two on this subject out of good old Hart.

Come, ye sinners, poor and wretched:
This is your accepted hour;
Jesus ready stands to save you,
Full of pity, love, and power;
He is able,
He is willing: doubt no more!

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth,
Is to feel the need of Him;
This he gives you;
'Tis the Spirit's rising beam.

IX.—Cocoa-nut day at Surat in 1837. countenance of superstition by the Bombay Government.

Our August number contained an account of the observance of cocoa-nut day at Surat in 1836. It has called forth the following excellent editorial comment in the *Friend of India*.

"We copy the following article from the *Oriental Christian Spectator* for the present month, from which it would appear that in the most ancient British settlement in India, the European officers of the State are still in the habit of lending all the countenance in their power to the local superstitions of the heathen; that on the day appointed for offering cocoa-nuts to the genius of the river, the British ensign is formally hoisted, and a salute fired, and that the ceremony is distinguished by the same pomp which marks the return of our national solemnities. We leave the reader to judge whether these guilty and supererogatory compliances are calculated to exalt our national character, even in the opinion of the natives; whether our native subjects can be expected to entertain any exalted opinion of a people who, either through indifference to their own creed, or from motives of political expediency, give their public sanction to observances which they are known to despise in private. Much as we may contemn our predecessors, the Mahomedans, we question whether they were ever guilty of such conduct during the centuries in which their flag waved over the battlements of Surat. Let us bring the case to our own neighbourhood. Last Wednesday was the last day of a festival, which commemorates the dalliance of Krishna with his milk-maids. As Krishna is the last deity who has been added to the Hindú pantheon, the festival is one of universal interest. Let us suppose, then, that on Wednesday last, while the Baboos were listening to their own barbarous music, and the people were immersed in superstitious revelry, the officers of Government had officially taken part in these ceremonies; that the national banner had been displayed on the battlements of Fort William, and a royal salute fired

from its ramparts, and that the gallant officers and crew of the Wolff, had been required to deck their vessel with streamers, and to sail up and down the river in honour of this idolatrous ceremony. Would not the most zealous Hindú have considered that some strange infatuation had overcome the reason of Government, and that the members of the Supreme Council ought to be transferred to the insane hospital. If such a compliance be not necessary, then, in this great seat of idolatry, to secure the political affections of the people, why should it be deemed necessary at Surat? If it would be considered utterly unseemly in Calcutta, why should it be regarded as honorable elsewhere? Surely it is time for the Supreme Government to interpose their paramount authority, and to bring the practise of the subordinate Presidencies in harmony, if not with the injunctions of the Court of Directors, at least with the more dignified neutrality of their own conduct on these minor points.

"But any such injunctions must come with a poor grace from our Government, while contrary to the wishes of the Court, the greatest idolatrous establishment in India, continues to be maintained by them as part and parcel of the state. The moment this connection ceases, the public authorities may inculcate non-interference on the other Presidencies, both by precept and example. At present they are reduced to the dilemma of adopting the language of the heathen gods. 'Do as we bid you; not as we do.' A rumour is afloat that some alteration is about to be made in the arrangements at Poorée, in consequence of the repeated injunctions of the Court of Directors; but we are sorry to hear it stated that Government intend to continue the pilgrim tax for the benefit of the State, and simply propose to entrust the collection to natives. If such a change be contemplated, which, however, it is difficult to credit, we can only say that it will be tantamount to an entire departure from the wishes of the Court; that it will be a cruel mockery of those hopes which the enlightened views of the Home authorities had led us to indulge. The temple and its worship, its courtezans and its native missionaries, will in that case still continue to be indentified with the British Government; and the only change will be one for the worse—the substitution of knavish agency for the integrity which now pervades the collections. If Government are determined not to dissolve the connection, but still to give to this idol the benefit of their influence and support, it would certainly be better to leave the present arrangements untouched; and if we cannot get rid of the disgrace, at least to refrain from adding native chicanery to it."

We are exceedingly grieved that we are under the necessity of reporting that the countenance given by the Government authorities at Surat to the superstitions of the natives, has not been less unprincipled and disgraceful this season than on former occasions. The following communication from the Rev. W. Fyvie, an eye-witness of the degradation of the British and Christian name, will excite the scorn and indignation of every honest and honorable reader.

"TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

"Dear Sir—In your number for the last month of the Oriental Christian Spectator, you have inserted a statement of mine regarding cocoa-nut day of 1836. You there point out a mistake I appear to have made, regarding a certain part of the ceremony. You have my best thanks for this. The mistake originated in my trusting to a report made me by a native. This circumstance, and my having heard various contradictory native reports, regarding the part Government was to take in the ceremony this year, made me determine to be a witness myself of the ceremony this season, and report accordingly.

"At 8 o'clock in the morning, the festival was introduced in the usual manner by a salute of guns from the castle, which was returned by a salute from

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the H. Co.'s vessel in the river. The flags were hoisted about the same time, and continued flying till sun-set.

"The ceremonies in the afternoon at the Adálat, at the throwing the cocoa-nut into the river, were, I believe, substantially the same as last year. The Nawáb, five Europeans including myself, and a considerable number of natives, were present. Some Hindús said the prayers in Sanscrit for the occasion—then the Nawáb threw in the cocoa-nut, after which I believe it is considered that the way is open for all to join in throwing them in. A plentiful supply of cocoa-nuts, ornamented with yellow and water-coloured leaf, in twelve baskets, had been provided for the occasion, which were now handed round among the company—some were offered to me, which I declined receiving. I saw a large heap of wood-apples outside the building, provided also for the occasion. After the identical cocoa-nut had been thrown, the castle guns, and those on board the H. Co.'s ship in the river, began firing; and also the pelting with cocoa-nuts and wood-apples commenced from the shore, and from the ship and boats on the river; but I did not stop to witness this part of the ceremony, as I had been told just before it began, by a person present, that only those who intended to take part in the festival were expected to be present, that it would be better for me to retire, as I had come there with feelings not favourable to the ceremony, and with a view to report. I am not aware, however, that every one present, besides myself, viewed the ceremony with any particular respect; for a respectable Pársi said to me more than once, that he thought it was all *humbug* to please the Gentoo people.

"What may be the amount of expense to Government for cocoa-nuts, ornamenting them, saying Sanscrit prayers to the river, and powder, &c., I cannot tell; nor whether the Nawáb throws in the offering as a part of his own duty, or acts merely as a substitute on the occasion for the Judge, I know not. I have always understood, both from Europeans and natives, that the duty devolved on the European judge and magistrate. Information, however, on these points, if necessary, could, I suppose, be obtained from the authorities here.

"It appears very evident to me, that, while the ceremony is performed in a Government office, cocoanuts provided and ornamented for the occasion, guns fired by authority, and Christians present joining in any way in the festival, the natives will justly consider Government as taking a part in the Tápí Pújá.

"I am aware that it has been stated by some, as a reason for the Government keeping up the day, that it is only an expression of joy at the opening of the season, and therefore there can be no objection to Christians joining with the natives, and the firing of guns being no part of worship that could not reasonably be objected to by Christians. To this I would just reply that some few natives may reason in this way, but the great body of the people think differently. The natives here, with whom I have conversed on the subject, state that they consider the monsoon generally as little more than half over at cocoa-nut-day, that the season is not open till a month after it, and not fully open till after the elephanta. But whatever may be the real origin of the day, the Tápí Máta (Tápí goddess) is the object of worship on it. The prayers used in presenting coçoa-nuts are, for substance, the following: 'O Tápí goddess, daughter of the sun, wife of the sea, pardon all our sins; as thy waves follow each other, so let happiness follow us; in our labours and trade bless us; send us a flood of money, and preserve us in the possession of wealth and children.' All Europeans conversant with the Hindú religion know that firing of guns, matchlocks, drums, ringing of bells, &c. are important parts of Hindú worship. I could point to temples where guns are kept for firing on great occasions. At some temples, where there are no guns, matchlocks are used instead. The firing of guns has always appeared

to me as one of the most objectionable things in our connexion with idolatry. It is comparatively a small number of the population who know what is done at the Adálat on the day; but the whole city and more hear the guns, and see in the thing, what appears to me, a public recognition of an enlightened Christian Government's connection with idolatry.

"On the bank of the river opposite, where the commodore's vessel is laid up during the rains, seven or eight temporary flag-staffs had been put up, and had colors flying during the day. This presented a gay appearance, but alas! joy is departed in a great measure from this ancient, large, and formerly wealthy, city. In many places I am met with the lamentation, 'Saheb, our trade is gone; half our city is in ashes; the wrath of God has fallen on us; the Saheb Log have carried away the money to England; land-floods from time to time overwhelm us; we are poor; we are distressed; what can we do? what will be the end of all this?'

"The foregoing very general statement has been made from personal observations. If in any thing I have made a mistake, I shall be glad to correct it when it is pointed out to me.

"My earnest prayer for our civil rulers is, that God Almighty may be pleased to guide them in all their deliberations, for the glory of his name, the good of his universal Church, and the welfare of these gentile nations.

"It appears to me, that if all the money Government now expends in support of Hindúism were expended on schools conducted on Bible principles, it would do much to make the natives a wise, moral, and happy people, which Hindùism will never do, and never professes to do. All, however, that the Christian public at home and in this country wish on this subject is comprehended in a despatch of the Honorable the Court of Directors, '*that in all matters relating to their temples, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves.*'

"Surat, 11th September, 1837. "W. Fyvie."

So much for the facts of the case, and the impressions which they have made on the mind of an unparticipating witness. It remains to be seen what notice will be taken of them by the Bombay Government.

That Government, on the sixth of March last, issued an order commanding the discontinuance of the daftarpújá and "*other idolatrous ceremonies*" performed in the courts in this Presidency on the Diwáli and "other Hindù festivals." The authorities at Surat have *violated* this order, by having idolatrous ceremonies performed in the Adàlat on cocoa-nut day. Are they not to be called to account for disregard of the injunctions laid upon them? We are afraid that they will not, and for this very plain reason: the Government itself is act and part with them in their guilt. In spite of a solemn remonstrance from a most respectable part of the Christian community of this Presidency, and which would have been much more generally supported, had not Sir John Keane, one of the members of that Government, prevented the officers of the army from joining in it; and in spite of the express and repeated order of its masters to the effect, "that in all matters relating to their temples, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves," it has knowingly permitted the British flag to be bespattered by the filth of idolatry which itself helped to scrape together and compound, and knowingly permitted the thunders of its cannon to pronounce the loud Amen to the frenzied shouts of a deluded multitude. When we consider the high character and professions of the majority of its members, we are lost in astonishment at their conduct. "A place at court is a continual bribe," is but a sorry apology for them; and one by which *we* would not like to seek to palliate their offence. We beseech them, though we confess now with very chastened hopes, to bestir themselves, and, even at the eleventh hour, to do their duty. We implore especially the highly-

favoured inhabitants of our native land to bring the abominations of which we complain before the view of the British Senate. That tribunal has already been too long overlooked. Let its table groan with petitions. And let these be only an index to unceasing supplications for the interference of Him whose name has been so long blasphemed among the heathen, who holds in his hand the fire and the flood, the storm and the tempest, and the destroying pestilence, and all the resources of omnipotence, and who may show, when it is lifted up, what he has declared from the beginning, that his glory he will not give to another, nor his praise to graven images.* EDITOR.

X.—CHAPTER OF NATIVE CORRESPONDENCE.

As we find that many of our readers, both in this country and in Britain, feel particularly interested in the compositions of the natives, we shall probably more frequently than hitherto give a place to them. The two letters which follow, are written by two young men who lately left Bombay, to engage in the instruction respectively of a Muhammadan and Hindù Chief.

Jowra, 20th March, 1837.

1. To W. HENDERSON, Esq.

My Dear Sir—I have great pleasure in embracing this opportunity to inform you of my safe arrival at this place, after having, for nearly two months, encountered the various difficulties and toils of a tedious journey. It was not mere travelling that cost us such a length of time to reach our destination, but some other intervening circumstances. It would not, I hope, be deemed out of place, if I furnish you on this occasion with a short nomenclature of the principal ghauts we had to surmount during the travels; and I make no doubt that some of them will amuse you a little, as though being uncouth, they are at the same time admirably calculated as illustrative of the idea of hardships and dangers with which those regions abound. The three principal ascents in the Syhiadree, in our way towards Nassuck, are successively denominated by the native travellers *Manmodee*, meaning breaking neck; *Rudtondee*, which implies the gloominess of the countenances of those who travel upon it; and the last is the *Tulghaut*, which is the uppermost one. After having performed a journey of about twelve days, we must pass over the seven large hills forming the Satpooda range, and their parallel the Vindhiadree, which were, but a few years ago, so much dreaded by travellers from their having been the general rendezvous, not only of the fierce animals irrational, but rational, that it was considered almost as hazardous an undertaking to venture into those tracts, as Columbus thought of first crossing the Atlantic. Indeed, the nature of the country is highly conducive to the mischievous designs of the rogues, by which I mean the Bheels and Kolees. The long and narrow defiles covered on both sides with very thick and formidable jungles, with small openings at the entrances, are circumstances too favourable for them not to take advantage of. I was one day quite amused with observing the exact correspondence of the scene here, to the representation given of it by some rural poets in their wild songs, which were repeated to me by some of my servants as we were travelling amidst those hilly tracts.

I shall now proceed to the main subject. Jowra is the capital of a small principality, yielding at present a revenue of about nine lacs of rupees per annum. It was founded

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* It is a remarkable fact that the natives themselves are beginning to say, the Lord has a controversy with Surat. The destructive *fire*, which lately took place, is known to all. "The late *flood*," says one of our correspondents, "has been an awful visitation, greater than any before: 16½ inches of water over our lower rooms, although the house is well raised—bunder-boats sailing over the hedges of our compound, though we are one mile from the river. The natives have suffered very severely. About 350 houses are swept away, 1015 fallen in from inundation, and nearly 2000 severely damaged." We make no presumptuous interpretation of the divine dispensations; but those lately witnessed in Surat, when compared with the iniquity perpetrated, are, to say the least, very remarkable.

The Bombay Gazette has been calling attention to the shutting of some of the Government offices in Bombay on cocoa-nut-day. As this custom is entirely unnecessary, and, to say the least, is very equivocal, it ought to be forthwith laid aside.

by Guffoor Khan Putpan, a relation and co-operator with the celebrated Ameer Khan, in the service of Yusbwunt Row Holkar. Sir John Malcolm, in his Central India, has devoted a whole chapter to the account of this Chief. Here we have a very magnificent bridge newly constructed upon a small Nulla; it adds greatly to the beauty of the town, which is said at present to contain about six thousand houses, a greater part of which is inhabited by Hindù families, such as Brahmans, Rajpúts, Bunyas, and Koonbees; the rest by Musalmans. Here are no Marathá people, excepting four or five individuals of the Brahman caste, who are generally distinguished by the name of Pundits. But they are so amalgamated with the Rangda people here, that they seem to have forgotten some of the peculiarities of their original stock. Even their language, and the very features, have undergone a considerable modification. The Nabob of this place is a youth of about fourteen years of age, possessing an elegant form and a pleasing countenance, united with a good degree of intelligence. He is just at his rudiments of reading and writing: for the latter he appears to be more partial.

Before my bidding adieu to you, I may be allowed to entreat you to present my best compliments to my worthy tutor and friend Mr. Bell, who, it is requested, will continue to cherish his usual kind regards towards one of the humblest of his pupils. Pray also remember me to all my school-fellows, particularly the old and new West's and Clare's scholars; and tell them that it will afford me great satisfaction to hear from them the account of their progress in the various departments of knowledge they are pursuing. Such correspondence from them, if kept continually going on, will not afford pleasure, but will be attended with great benefits to me and to themselves. I beg also you will make my best compliments to the Rev. Dr. Wilson, and mention to him, that I extremely regret not having had the pleasure of seeing him at the time of my leaving Bombay; more, because I have lost the best opportunity of obtaining from him some best works on divine subjects, of which kind, I am unspeakably sorry to say, I have not a single book with me. I hope he will therefore oblige me by sending to me of his own recommendation some books on the subject alluded to. Some best works on the immortality of the soul, futurity, &c. &c. will also be exceedingly welcome to me. I recollect having seen at your bungalow a work, which treats in a very able manner the connection in which man stands with the external objects, and, by the preface of the same work, I learnt that it was one of those modern publications called, to the best of my recollection, "Bridgewood's (Bridgewater) Treatises." These are separate works, or rather essays, produced by some of the best writers of the present time, by order of a dying nobleman. If either you or Dr. Wilson favour me with the loan of some of these essays, it wi l be a great obligation conferred upon me. In expectation of receiving your favours as frequently as possible,

I remain, dear Sir, your most dutiful scholar and sincere friend,

DADOBA PANDURUNG.

P. S. You will highly oblige me by sending the enclosed to Mr. Murphy. Accept the copy of my Maráthi Grammar * sent to you by my father, as a slight mark of the warmest gratitude and sincere regards I feel towards you; pray request Mr. Bell for the same, and oblige

D. P.

Jalwah, 15th August, 1837.

2. TO GEORGE SMYTTAN, Esq. M. D.

My Dear Doctor—I embrace this opportunity to give you a brief account respecting my pupil, situation, &c. This young Rajah is a Rajapoot of the Rahatore tribe. After the decease of the late Pratap Singh, his father, a contest arose between this prince and his uncle, named Motee Singh, as to the succession of the vacant throne and the government of the country by a viceroy during the minority of Rajah Ruttun Singh, my pupil. The queen regent having called in the assistance of English troops through Major Borthwick, a liberal gentleman, belonging to the regiments at Mhow, Motee Singh's party was defeated, and he was taken a captive, now committed in the fort of Asseerghur. Having thus put an end to the civil wars which had, for two years, impoverished the country, and undermined every source of revenue, Major Borthwick seated the young prince on the Musnud, and is now the chief superintendent of the State, though he is not staying at Jalwah. By the medium of this gentleman, peace and tranquillity have been procured for many a principality, with which this part of India peculiarly abounds. The extent of this State is estimated at sixteen hundred square miles, and the revenue at two lacs of rupees, though now much reduced.

As to the country under Jalwah, it is almost hilly and very miserable; nevertheless

* This is an excellent Maráthi Grammar lately published by the writer, and which we can confidently recommend.—*Edit.*

wheat, rice, Indian-corn, gram, linseed, &c. &c., grow in abundance, without much culture. Opium and sugarcanes are also cultivated in some parts. The soil is so fertile, that even the hills yield full crops of wheat. The chief article of export is opium, and corn occasionally; and that of import, Europe stuff and other sundries. Jalwah is situated at the foot of a hill called "Huttoopawa," and is watered by four lakes or pools, the largest of which give it a beautiful appearance. The town is small, and is now much desolated, owing to the late civil wars. The palace stands on a side of the largest lake, and is built with solid stones. Within a few miles around Jalwah, there are mines of very hard white stone like marble; but none knows how to make any use of it.

The climate, as I experience, is better than that of Bombay, though it much exceeds the heat and cold that pervades in Bombay during the tropical suns.

The *Jain* religion is the prevailing creed, and even those Bunyas that were once "Waeshnavs," follow now the doctrine of the twenty-four "Teerthunkars," which is the same as that of Pythagoras. The royal family believes in the Hindù Trinity, and the queen regent studies the "Bhugwut Geeta," and hears "Bhugwut" every day. The Bheels, who constitute the laboring class, worship the demons under various shapes, and they are indeed very miserably ignorant. Almost all the people of this country are extremely superstitious, for their profound ignorance of the real state of things is the parent of every false fear. In the mouth of old and young, men and women, you will hear nothing but the word "Dàkinis," or female demons; and they are easily duped by cunning persons.

These people, or their language, is called "Rangadee," which is a corruption of Hindustani dialect, written here in "Devanagari" characters, though much altered. Opium draught is like the tea among Europeans, and is still more indispensable as a token of civility to visiters. The almost naked Bheels will rather starve than divert their "cowries" from drinking *Mowra liquor*.

As to my pupil, his name is Ruttun Singh, as said before, and is a lad of about seventeen years of age. Though he wants not understanding, he wants yet inclination to be a scholar. It is now four months since he commenced upon his studies; and what little progress he has made, is the result of the judicious measure adopted by the Major. He can read now short sentences, and is committing to memory such words as daily occur in a familiar conversation. Two young boys also come to me to study English. A few more are to come to learn mathematics and geography. Scarcely, indeed, a day passes without my having visits from some persons who come to hear me talk, to their great wonder, upon the subject of the world, sun, moon, &c. the different countries upon the globe, and even all the religions in the world.

I must stop now, lest I should make it too long and tedious, hoping you will do me the favor of showing this to the Honorable Mr. Farish, to Dr. Wilson, and to the rest of your Christian friends, as well, if possible, to Lieut. Thornbury, Secretary to the Native Education Society.

Wishing you every comfort, I remain, with much respect, my dear doctor, yours very faithfully,

NANA NARAYUN.

P. S. Jalwah is about a hundred miles to the east of Baroda; N. latitude 22°, 50′. E. longitude 75°.

XI.—THE GRAND ALTERNATIVE.

Our attention has been directed, by a correspondent, to the following anecdote, contained in the dedication to the Countess of Pembroke and Montgomery of Bryant on the Authenticity of the Scriptures. We very readily give it a place, and recommend it to those who have as yet come to no decision respecting their eternal interests.

"In one of those years, when I was in camp with your truly noble father, the Duke of Marlborough, an officer of my acquaintance desired me, upon my making a short excursion, to take him with me in my carriage. Our conversation was rather desultory, as is usual upon such occasions: and among other things he asked me, rather abruptly, what were my notions about religion. I answered evasively, or at least indeterminately, as his inquiry seemed to proceed merely from an idle curiosity: and I did not see that any happy consequence could ensue from an explanation. However, some time afterwards he made me a visit at my house, and stayed with me a few days. During this interval, one evening he put the question to me again; and at the

same time added, that he should be really obliged, if I would give him my thoughts in general upon the subject. Upon this I turned towards him, and after a short pause told him, that my opinion lay in a small compass: and he should have it in as compendious a manner, as the subject would permit. Religion, I said, is either true, or false. This is the alternative: there is no medium. If it be the latter,—merely an idle system, and *a cunningly-devised fable: let us eat and drink, for to-morrow we die.* The world is before us, let us take all due advantage, and choose, what may seem best. For we have no prospect of any life to come; much less any assurances. But if religion be a truth, it is the most serious truth of any, with which we can possibly be engaged: an article of the greatest importance. It demands our most diligent inquiry to obtain a knowledge of it; and a fixed resolution to abide by it, when obtained. For religion teaches us, that this life bears no proportion to the life to come. You see then, my good friend, that an alternative of the utmost consequence lies before you. Make therefore your election, as you may judge best; and heaven direct you in your determination. He told me that he was much affected with the crisis to which I brought the object of inquiry: and I trust that it was attended with happy consequences afterwards."

RELIGIOUS INTELLIGENCE.

1. *Report of the Ladies' School for Destitute and Poor Native Girls, and of the other Female Schools, in connexion with the Church of Scotland's Bombay Mission.*

The School for Destitute and Poor Native Girls has at present an attendance of 64 scholars. Of these 14 have lost both their parents; and 33, either their father or mother. 16 of them, including 6 Africans, live on the Mission premises, and 48 with their connexions in different parts of the city. They are taught in five different classes.

The first class contains 13 girls. They read the Old and New Testaments, and Sketches of Geography and Ancient History, with the utmost ease, and great intelligence. They have committed to memory many chapters of the Bible, and both the Elementary and Gospel Catechisms, and are at present engaged in learning the Maràthì translation of the Assembly's Shorter Catechism. Their minds are well stored with scriptural truth, and general knowledge. They are taught to sing Christian hymns, and to sew.

In the second class, there are also 13 girls. They read the New Testament, and have committed the Elementary Catechism to memory. Like those of the first class, they are taught needle-work.

The third class contains 8 girls, who read the First Book for Children and other simple tracts, and who are engaged in learning the Elementary Catechism.

The fourth class is that of the board-writers, who are 30 in number. They are instructed in religious knowledge *vivâ voce*, so that they may be brought under the influence of divine truth and moral training from the earliest moments, and may carry from the school some knowledge of the principles of our holy faith, should circumstances induce them to leave it before they may have made much progress in the mechanical art of reading.

Some of the results of the school, are, through the blessing of God, most gratifying. The baptism of one of the scholars, and her subsequent marriage to a Brâhman convert to Christianity, were noticed in last report. Another of her companions, who it is hoped is habitually under the influence of that divine truth with which she is well acquainted, was baptized on the 4th of May. Five girls and adult women connected with the institution, or lately introduced into it from the other schools, have publicly solicited baptism from Dr.

Wilson, and will probably in due time be admitted into the visible church. Favorable impressions have evidently been made on the minds of others, and particularly of those who have made most progress in their learning. It will be now an object to detain the girls at the school, till they nearly reach their womanhood, that they may be preserved from those temptations which they would otherwise be called to encounter. Should no better method of doing this suggest itself, and should the funds of the institution admit of it, a small bounty, for their encouragement, will be given on their needle-work.

The other female schools of the Mission in Bombay, contain 125 girls; but as a particular account of them would, *mutatis mutandis*, be the same as that now given, there is no occasion for presenting it. The total number of girls at present in the schools, it will be observed, is 189.* They belong to different castes, as the following table will show.

Protestants (*Converts*)	8	Kamàthìns	4
Roman Catholics (*Indo-Portuguese*)	9	* Sonàrìn	1
Jews	4	* Kânsàr	1
Musalmàns	7	* Málins	2
Pársìs	17	* Dhobìns	4
Hindùs (134)		* Sâlì	2
* Máráthìns	76	* Madrásì	1
* Bhandàrìns	20	Bràhmanis	2
* Kolìs	6	Maháràns	25
		Total	189

On this table, a few remarks in reference to female education as connected with the different sections of the community, may be made.

The Musalmán girls, with one exception, belong to Africa. The Muhammádan population of Bombay has hitherto been quite neglectful of female education. A Hindústánì school for its benefit, however, may perhaps ere long be formed through the influence of a young influential Musalmán, who is disposed to embrace Christianity.

The Pársì girls all live in a street immediately adjoining the Mission house. In their attendance, which was secured for the first time last year, a victory over strong prejudice is manifest. Many females of their tribe are now in the course of being instructed to read and write in a *private* manner. A daughter of Framjì Cáwasjì, Esq. who is one of its heads, many persons in Europe will be gratified to know, has made most respectable progress in the study of English. The example which her instruction affords, will, it is hoped, prove very influential. Most of the Pársì girls in the schools have male relatives who are able to read and write.

Many Bráhmans say that they would send their children to the Mission schools, if they were kept in the streets which they inhabit, and less under Christian influence in the Mission premises, where they are conducted, than they actually are. They do not object, in general, to the use of Christian books. Some of them obtain supplies of them for the instruction of their wives and children in private. One of them, a person of rank, lately brought his wife to the schools that she might be examined. Another aged sixty, who lately married a girl of twelve years of age, is at present teaching her the letters!

The list of children attending the schools, contains the names of none of the *Parbhu* caste, which has had more intercourse with Europeans than any other in Bombay, and from which a majority of the writers in public offices is

* Besides these, there are 30 girls, connected with the branch of the Mission at Puná, under the care of Mr. Mitchell, and 16 of whom have been taught to read. One of the girls educated at this school is a candidate for baptism in Bombay.

furnished. This caste is more averse to female education than any other. It is but justice to observe, however, that some of its young members are becoming sensible, that while other castes are making progress in liberal sentiment and practice, its indifference and opposition are not very compatible with its general respectability, and may ere long effect a salutary reform.

To the castes belonging to the middle classes of Hindú society which have been induced to promote female education, an asterisk has been attached. Their prejudices, and also those of the Mahárs, who take low rank in the community, have been so far conquered, that there is scarcely a limit to the institution of schools among them, except that arising from the want of suitable Christian agents to superintend them, and the want of means to reimburse the native teachers for their labours, and to encourage the girls to regular attendance and application. The education of females in fact, owing to the inability of their parents to employ their labour so profitably as that of boys, may, under suitable management, be carried on among them to a greater extent than the education of males. Of 132 girls of this class, belonging to 128 families, attending the schools, only 20 have male relatives who can read, or are in the course of being taught to read. The gospel is thus, through the instrumentality of female schools, conveyed into many families into which it would not otherwise enter. Strong as the prejudices against the instruction of females lately were, nature, upon an actual demonstration of its benefits, has proved true to itself. The parents admire the attainments of their children, and prove very inquisitive about the attention which is shown to them, and the knowledge which they acquire; while those who have become dearer to them than ever, have no little satisfaction in satisfying their curiosity. What the result may be, under the blessing of Him who out of the mouth of babes and sucklings ordaineth strength, and what the influence of the interesting teachers may be, when they become wives and mothers, no man can calculate. In Hindú society, it is a new influence; but one which is imperatively needed. Nothing can exceed the moral degradation involved in the status to which the Shástras, and the customs which they have generated, have reduced the female sex in this country. To the illustration of this subject, much attention has been paid in connexion with the schools which have now been noticed. The result of the inquiries which have been prosecuted on the subject, will soon be laid before the public.

A statement of the accompt of the School for Poor and Destitute Native Girls, for the commercial year 1836-7, will be found on the cover. Most of the funds have been collected in Bombay through the kind agency of Mrs. D. C. Bell. The small balance on hand at the close of this accompt, has already been nearly expended.

For the benefit of all the schools, a small box of useful and fancy articles has been received from the "London Society for Promoting Female Education in China, India, and the East." The same excellent institution has paid over for them in England the sum of £ 25, but to whom it is not yet known. Mary Phillips, of Wandsworth, a pious lady belonging to the Society of Friends, has sent a box of books to be disposed of for their benefit. Several articles from young ladies in Greenock, have been received as rewards for the children, and £ 17 2 6 for the general encouragement of female education. Major Tomkyns, Major Alexander, F. Anderson, Esq. and the Rev. Dr. Wilson, have contributed Rs. 50 each to the erection of a school-room. Dr. Smyttan, of the Medical Board of Bombay, has paid over Rs. 100 to Dr. Wilson, to be given in prizes of Rs. 50, 30, and 20 Rs. for the three best essays on Native Female Education written by any of the young men attending his Wednesday evening lecture.

A growing interest seems to be felt in behalf of native female education by Christians in Britain. Some of that interest is apparent in some of the contributions now adverted to. A society of ladies to aid in supporting the cause has been formed in Edinburgh under promising auspices. In the last com-

munication received from Dr. Brunton, the Convener of the General Assembly's Committee on Foreign Missions, there is the following most gratifying and encouraging notice. "The prosperity of the *female* school continues to be the object of most earnest interest with us. It is our earnest wish, and our fervent prayer, that its growing success may prove, under God's blessing, the means of removing the obstacle which our friends at ——— apprehend to a similar establishment there. Nothing is more interesting—long may God grant that the details may be equally cheering!—than the accounts with which you favour us of this most beautiful exhibition of Christian wisdom and of Christian love."

Were funds provided to a suitable extent, the number of schools might, ere long, be considerably increased, and that without weakening the Christian influence which is brought to bear upon them. While the love of Christ has constrained two of the beloved sisters of their hallowed founder, who sank under the labour of organizing and conducting them, to leave their native land and all the attractions of endeared friendship, to render them their gratuitous but laborious services, the Christian public may surely furnish the means of engaging the requisite number of native teachers, and affording the girls the accommodations which they require. It may fairly be doubted whether the philanthropist can accomplish as much, at a small expense, for the highest interests of India by any other way than by means of these and similar institutions. They have an urgent claim on Christian benevolence, which, it is hoped, will be responded to by many, both of those who are brought into personal intercourse with the natives of this country, and who draw from them their temporal comforts, and of those who contemplate them from a distance as an immeasurably large portion of the great family of man, comprehended within the compassionate charge of the Redeemer, when he commanded his disciples to go and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and promised to be with them to the end of the world.

2. *Conversion of Natives in Bombay.* On Sabbath the 10th of September, two Maràthá women, inmates of the Native Poor's Asylum, were baptized by the Rev. Dr. Wilson, in the General Assembly's Mission-house; and five respectable natives, four Hindùs and one *Musalmán*, were publicly received as catechumens, on expressing, before an assembly of their countrymen and Europeans, their desire to be received into the Christian church. The Muhammadan is a young man of 22 years of age, and the eldest surviving son of the late Nawáb of Baroch, who died in Bombay a few years ago. He has been subjected to much abuse, and even violence, since he expressed his determination to forsake the faith of his fathers; but he has hitherto remained unmoved by the opposition which he has experienced. May his convictions be strengthened and matured; and in the consolations of the gospel, may he experience that peace which the world can neither give nor take away!

3. *Anti-slavery Notices.* We have received from a member of the Committee of the Edinburgh Ladies' Society for the promotion of Universal Emancipation, a great many pamphlets connected with the sacred cause of the oppressed, which we are reading with great interest. We make the following extracts from an "Appeal to the Abolitionists of Great Britain," just published by George Thompson, Esq. the gentleman to whose unrivalled eloquence, and uncompromising fidelity, the best interests of the human race are so deeply indebted.

"Before we congratulate ourselves upon the victory of abolition principles throughout the British Empire, we must effect the extinction of East India Slavery.

"The subject of slavery in the East Indies has remained comparatively un-

noticed. It is, however, apparent to those who have consulted the sources of information (limited as they are) open on this topic, that slavery of all kinds exists to a very vast extent throughout our British East India territories, and that many of its features are of the most revolting and atrocious character. In Malabar alone, under the Presidency of Madras, there are, it appears, upwards of *one hundred thousand slaves* who are absolute property, as much as the cattle upon a man's estate, and in a condition of moral and physical degradation, as abject as can be conceived. 'The very appearance of them,' says Mr. Baber, in his evidence before a Committee of the House of Lords, 'particularly those in the south-east parts, bespeaks their wretchedness. Small in stature, spare arms and legs, with large stomachs; in fact, more like baboons than men. Perhaps there is no person who has had the opportunity I have had of seeing and knowing these unhappy creatures.' It is probable that under the Madras Presidency there are upwards of half a million of slaves!

"In the Bengal Presidency, both the Mahomedans and the Hindûs practise slavery to a very great extent. The number of those who are held in servitude, including every gradation, is beyond computation. It is perhaps not too much to say, that, throughout the districts of Bengal, there are from three to five millions of our fellow-subjects in bondage,—the character of their bondage differing, of course, according to the *caste* to which they belong, and the nature of their employment; some being *predial*, and others *domestic* slaves.

"In the Island of Ceylon there are about twenty thousand predial slaves.

"In 1833, the Ministers of the Crown proposed the immediate abolition of slavery throughout British India. The measure was modified in the House of Commons, and finally went from that assembly to the House of Lords, with a clause fixing the 12th of April, 1837, as the day for giving absolute freedom to the slaves of British India. The Members of the upper house, however, bowed to the will of the Directors of the East India Company, and rejected the measure. They did more: they made the liberty of millions of our fellow-subjects dependant on the legislation of absentee East India Proprietors in Leadenhall Street, London. We have nothing to hope from European residents abroad. The slaves of India look to the opponents of colonial despotism in England for their deliverance. Deny them *your* aid, and they must wear the yoke till death. This must not be. The united voice of Britain must rouse the imperial Parliament to attention: our petitions must make known the facts of the case, and our 'continual coming' constrain our rulers to 'proclaim liberty throughout all the land,' and send the life-blood of British freedom

> 'through every vein
> Of all our empire, that where Britain's power
> Is felt, mankind may feel her mercy too.'

"We turn to the state of Christendom at large, in reference to slavery and the slave trade.

"A general view of Christian slavery will show what yet remains to be done, and justify *an earnest appeal* to a Christian and Anti-slavery public, for sympathy and vigorous effort in the work of universal emancipation. We say nothing in what follows of the slavery of British India. There are—

In the United States, ...	2,500,000 slaves.
In Brazil, ...	2,000,000 slaves.
In the Spanish Possessions, ...	500,000 slaves.
In the French Possessions, ...	300,000 slaves.
In the Possessions of Portugal, Denmark, Holland, &c.	200,000 slaves.
Add to these, the victims of *prejudice* in the United States,—the afflicted and down-trodden free (so called) people of colour: the masterless slaves of America,	500,000
And we have before us, ...	6,000,000

(SIX MILLIONS) of human beings prostrate beneath the hoof of a relentless tyranny, for no other crime than *the colour of their skins!* What mind can grasp the amount of injustice, misery, pollution, and soul-murder, comprised in this most impious and inhuman system? Five millions, five hundred thousand human beings held in a state of brutal subjection by nominally Christian nations! Odious and diabolical conspiracy against the liberties of mankind! Half of these are found in the far-famed Republican States of North America: the land of liberty; the asylum for the oppressed of all nations,—where it is declared that 'all men are born *free* and *equal*,' and that 'resistance to tyrants is obedience to God.' America! the land of the pilgrims,—the land of Eliot, and Edwards, and Hancock, and Adams, and Franklin, and Washington! In this land of revivals, and educational and missionary operations, and saints, and heroes, and philosophers, and liberators, there are THREE MILLIONS of oppressed human beings; two millions five hundred thousand in a state of brutal subjection to the avarice, lust, and power, of irresponsible masters, and the rest shut out from every social privilege, on account of their connexion (near or remote, it is the same) with the African race. Let the females of this land of liberty, where woman dwells in peace and security, remember that three millions of the slaves of Christendom are of their own form and sex—their sisters! sisters 'in bonds!' writhing under the lash! robbed of their offspring! toiling beneath a vertical sun on the sugar plantations of Brazil, or the rice swamps of Carolina! groping their way to eternity through worse than heathen darkness! tens of thousands of them brutalized by the system below a sense of shame, or any feeling of self-respect! In their impotence, their benightedness and woe, they stretch their hands towards Britain! Every breeze from the west comes freighted with their sighs and groans! Daughters of this favoured land! can you turn a deaf ear to their entreaties and their complaints? Can you sit unmoved amidst the blessings which freedom and Christianity have showered around you? Have you no tears to shed? no prayer to present to the Avenger of the oppressed? no voice of remonstrance for the ear of the oppressor, crying, in sympathetic agony, 'Remember *you* were born of WOMAN! O, spare my sister! O, reverence our common nature!'

"We pass from the six millions in the bonds of slavery and prejudice, to notice a gigantic evil growing out of the system, and perpetuated by it, viz. The African Slave Trade.

"You have read the works of the venerable Clarkson, and the speeches of the classic and silver-tongued Wilberforce (now in heaven), and have perhaps exulted in the thought that through the labours of these truly great men and their coadjutors, the Foreign Slave Trade had been abolished. It is true that *our nation* has been freed from the disgrace and guilt of carrying on this traffic since 1807; but think you Africa is saved from the machinations of the Christian broker in the trade of blood? that her tribes are no longer molested? that her shores are no more polluted by the stealthy step of the felon foe—the spoiler of her children, and the destroyer of her peace? Be not deceived. The vultures and vampyres of Europe and America are still draining her blood—her villages are still fired—her towns are still ravaged—her deserts are still trodden by troops of chained and weeping captives, ever and anon falling phrenzied and fainting to the earth! Slave factories still line the banks of the rivers and the shores of the Atlantic. Upwards of one hundred thousand negroes are annually put on board the slaves trading to Africa, and either die amidst the indiscribable horrors of the middle passage, or are sold in the human flesh shambles of foreign *Christian* (!) countries.

"To obtain one hundred thousand slaves, more than double that number must perish on the continent in the wars fomented between tribes and nations, and in the transit from the far interior down to the coast. Who can hope for the *civilization*, still less for the conversion, of Africa, to the faith of the

Cross, while such a trade continues! Africa, with her teeming millions, is beyond the pale of successful missionary enterprise, while she is the victim of the rapacity of the banded fleshmongers of the civilized (?) world. THE REMEDY FOR THE SLAVE TRADE IS THE ABOLITION OF SLAVERY. The *market* must be annihilated before the *supply* will cease. Treaties, conventions, commissions, and cruisers, are all in vain, while high prices are offered for the persons of men. While the grand incentive continues, there will ever be men sufficiently greedy for gold, and reckless of danger, to embark in, and successfully carry on the trade. Our efforts should be directed against *slavery*. When the slave systems of America are broken up, the African slave-trade will die a natural death. Till then, no mortal blow can be struck at the slave-trade: The Anti-Slavery movement in the United States has called into activity a vast amount of mind. There is no one topic, apart from politics, upon which so much is written as the subject of slavery; and certainly no topic besides, upon which what is written (on the *Anti*-Slavery side), is more in accordance with the spirit and precepts of the gospel. The abolitionists of America, in the prosecution of their great object, have had to contend with opposition of every conceivable kind. They have been assailed in their persons, their property, and their reputation; but have, nevertheless, evinced, throughout the struggle hitherto, the most heroic devotedness to their principles. Soon after the first promulgation of the doctrine of Immediate Emancipation, an appeal was made to this country for sympathy and help. In answer to that appeal, I undertook a mission to the United States, and spent fourteen months in lecturing in different parts of the Northern and Eastern States. When, in compliance with the earnest entreaties of many anxious friends, (who dreaded the fate which they clearly saw awaited me if I continued in the country,) I embarked on my return to these shores, I left behind me between 300 and 400 associations in connexion with a National Society. These associations have since increased to the number of 800, and are prosecuting with unparalleled energy the great object they have set before them. My beloved friend, Mr. Garrison, in a letter, dated January 10, 1837, thus sketches the present state of the cause:—

"'The anti-slavery cause is marching onward with astonishing celerity; and it is now the all-pervading impression, both at the north and the south, that that cause is ere long to be completely victorious. Mobs are now quite rare—the brutal crisis seems to have passed away; and though we meet with sturdy opposition in various quarters, yet we always keep the mastery. The number of our societies increases too fast for me to keep an accurate reckoning. It cannot be less than 800, and may amount to 1000, and still it continues to augment. But the strongest proof of our growth—the most sublime manifestation of our whole-hearted determination to conquer by one decisive effort—is seen in the fact, that we have commissioned no less than SEVENTY agents to go forth and give battle to a corrupt public sentiment—all good men and true—all more or less able and successful lecturers—a large portion enlisted during the war, and others for a limited period. I believe the world has seen nothing like this since the seventy disciples were sent forth by our Lord. Only think of it, seventy men, official agents, pleading with the people night and day! If, in a cause like this, the promise is, that one shall chase a thousand, and two put ten thousand to flight, what, under God, may not this sacramental host achieve?'

"Notwithstanding this extraordinary success, the abolitionists of the United States increasingly feel the necessity and value of British sympathy."

THE

ORIENTAL CHRISTIAN SPECTATOR.

NOVEMBER, M,DCCC,XXXVII.

I.—RATIONAL RELIGION.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

The most ancient effort in which we find the inventive powers of man exerted, was in the devising and framing a religion of the world, which might antagonise with that of truth. For the strengthening, and sustaining, and adorning, of the former, this effort even from the fall downwards has never ceased, no, not an hour; and, while a hatred to the latter has burned with a like incessant perseverance, both these co-operative engines have been propelled by all the malevolent stimuli which mental and physical powers could afford. It is remarkable, however, that, in the commencement of this prolonged hostility, man never attempted to exterminate all ideas, and to suppress every suggestion, relative to any divine superintendence whatever. This he, undoubtedly, from the very constitution of his nature, found he could not accomplish. He had trampled down his conscience into the dust, but he found it still sadly troubling him, and, however he might violate and deface it, he could neither divest himself of it, nor could he silence it with the poison of infidelity. To war with God by means of that intelligence which He had implanted within him, was therefore his only resource, and he accordingly forged the weapons of his rebellion from the gifts of a bountiful benefactor. Having thus utterly rejected the religion of truth, completely alienated his mind from its precepts, and flung defiance at its author, man seems severely to have taxed his ingenuity, and augmented the devices of his heart, to provide some object to which he might transfer his allegiance. This allegiance he had wrested from God, but he in vain strove to confine it within himself—it cried aloud for something to bow down unto; and accordingly the enmity arising from hatred and disobedience, united with a train of irrepressible emotions all proclaiming man's dependance upon a superior power, would naturally lead to the construction of such a system of religion as would accord with the sentiments and desires of minds stained with the guilt of rebellion, and disaffected to the conception of any thing holy, just, and pure. A religion of the world would thus be framed, propagated, and handed down from time to time, and it may be easily traced through all its gradations, from the rudest efforts of idolatry to those systems which boast the mechanism of more refined and cultivated conceptions; from, in fine, the goat skin robe, and consecrated stone of the Druid, to the superfine attire and cushioned pew of the modern, that likes to enjoy his religion rationally. It has also invariably conformed itself to the course of all such manners and customs as have in every country, and every period of time, alternated in ascendancy. It, indeed, had nothing else to adhere to for support and nourishment; and accordingly its highest devotional elations never could, nor

ever can, contain any thing more than a transmutation of the same manners and customs into some more distinctive form, to which the gloss and colour of solemnity may be imparted by the aid of an imposing exterior, and the influence of some device, or spell-word, adapted to beguile the senses, or delude the imagination. In contrast to the abiding reality and invariable nature of the rock of truth, the instability and changeful fashions of the religion of the world may be compared to the diversified forms which prevail in the architectural remains of past generations, where the monumental wrecks of its discordant elements may be seen mouldering among those of its kindred progeny—among those of ambition, conquest, and pride—the tumule of heroes, and the tombs of moralists.

In those countries where the grossness of idol worship, and other dark delusions and superstitions, were dissipated by the light of Christianity, and where multitudes were reclaimed to a stronger and more devoted obedience beneath the banner of the Lamb, it is observable that the religion of the world also at this period underwent a total transformation. It forsook the gods of its own creation, furled the standards of open rebellion, and assumed the garb of a penitent. Its weapons were henceforth to be craft, cunning, and all the arts that dissimulative zeal and hatred could inspire. It thus, like Satan, entered paradise, and insinuated itself into the very bosom of the Church. To pervert, to alienate, to corrupt, and seduce, were now the objects of its insidious policy. Nor did it slumber in its work. Not the smallest intermission of vigilance could elapse in which its wakeful and attentive enmity had not scattered its tares. Not the slightest doubt could arise on which it failed to give a favorable interpretation. It fomented jealousies, whispered envyings and slanderings, and provoked the passions. It obscured obscurities, mystified mysteries, and symbolized symbols. It adulterated things spiritual with those of sense, and things divine with things human. It pretended the most charitable compassion towards human crimes and errors, and was always ready to soften, extenuate, and indulge; till, at length, having exhausted all its powers of hypocrisy and guile, it endeavoured, with the aid of materials stolen from the sanctuary, to construct a form of religion rivalling that of truth, and more agreeable and pleasing to mankind. It accordingly arranged a system of its own, and having enshrined it within a labyrinth of intellectual subtleties, it then went about in quest of proselytes to come and worship it. And in all this, so far from reverting to any species of open war, so far from declaring itself as formerly against the religion of truth, it heaped upon the latter all the impious and ungodly attributes of its own proper character, and loudly vindicated itself as the only real religion of truth. It strove with all its might to push truth from its sacred pedestal, and to usurp its place; and it has persevered in these efforts up to this day with an unremitting zeal and alacrity truly wonderful. To this end it has disseminated theories, canons, and systems; it has consolidated dogmas; it has trained speculation, and out of all these it has fashioned creeds for the acceptance of every caste, and sect, and class, of men. It has a creed for the statesman, the philosopher, the merchant, the soldier, and the sailor; in short, it contains a chain of creeds, reaching, in the common phrase, "from the king to the beggar." Of these creeds some are new, others are antiquated; but the greatest number are old ones revived: one of them we have placed at the head of this paper as the subject of a brief consideration.

To any ordinary observer of the principles and views by which the intelligence of this impetuous age seems to be guided, the term rational religion will appear to be gaining among them an accelerated degree of currency. We meet it eddying down the many diversified streams of ephemeral literature; we see it oozing through the sickly morality of the novel; we behold it emerging from the study of the philosopher; and we can distinguish it interwoven in the elaborate tissues of scientific speculation. This reviving, but meteoric, popularity might indicate the appearance and pursuit after some-

thing of recent origin; but this character can by no means be applied to rational religion, as it has long flourished as one of the most branching arms of ungodliness, and many have slept even the sleep of death beneath its pestiferous shade. The professors of this religion seem to act generally under the guidance and controul of two principles, in which all minor distinctions of interests are submerged. The one is a mere easy, indolent, and luxurious, love of the world, and the other a love of the world united to ambition, riches, power, and fame, mingled with the acerbities of politics, and an infusion of free-thinking Zendism. These two principles, though acting concertedly in the scheme of rational religion, can never be combined in the same mind. The easy man can abide nothing that has any harshness or ruggedness about it. *His* aim, and watchword, and prayer, is comfort. He must think comfortably, speak comfortably, eat comfortably, drink comfortably. His heart is cushioned among elegancies and softnesses, and when unannoyed by any distractions, resembles the monotonous ticking of a watch suspended in an embroidered case of velvet. The whole routine of an easy man's life is arranged with the most studious exactness; and, as the whole aim is to live, and that comfortably, as long as possible, he is punctually attentive to incur not even the liability of deranging the physical or mental powers of his system. He has accordingly a time for every thing; and a quarter of an hour's deviation from the ordinary time of dinner would fill him with the most gloomy anticipations. His times of rising and sitting are in like manner statedly disposed of, and any ordinary matter that has power to drag him from his easy chair, is set down as an eventful occurrence. He is, moreover, the grand repository of all newly invented stimulants and restoratives. It is for his especial use that every fresh drug, and every "*universal*" pill, have been concocted. It is in him that the science of the physician and the art of the chemist are more particularly consummated. And it is to him that all the puffery of labels and newspapers is particularly addressed. In the affairs of religion the same punctual concern and corporeal anxiety are manifested. They are, in fact, the only end and essence of his religion. If he ventures to church, it is not until the almanack, thermometer, and barometer, have unitedly testified against any probability of bad weather. His pew must also be in the most safe and commodious situation, and his thorough knowledge of the preacher assures him that the sermon will be comfortable, and of an exact duration. Should he at home ever hear a beautiful chapter of the Bible read, he ascribes to himself a vast degree of merit, and he is careful that this, and any casual act of charity which he may have performed, be proclaimed and extolled throughout his neighbourhood. The comforts of the easy man are, however, often soured by a very bitter alloy, and this is the knowledge that he cannot enjoy them for ever, and that he must one day be severed from them. Although he entertains a thorough Johnsonian hatred towards the mention of death, and in his walks is always cautious of meeting a funeral; although he can assign a cause for every death brought to his notice, and is certain that such a cause can never affect *him*; and although he is aware of his being provided with remedies against every adverse contingency; yet, notwithstanding his being so fenced with preservatives, the apprehension of dying continues rising more and more vividly before him. In despair, therefore, of subduing his emotions respecting an enemy who, he knows, will one day hurry him away from the scene of all his gratifications, his only resource is to place this eventful epoch of his life as far distant as he can; and, while he discountenances every allusion to such a topic, reflects upon his own sedulous and wary mode of existence, and surveys his museum of medicinal preservatives, he harbours some indistinct notion of his own ability to preserve his life for a good many years to come. His ideas thus become polarised like a magnet, and continue to vibrate between a death pole and life-preservative pole. When the propinquous visits of his great enemy begin to alarm him, and when he cannot approach *his*

window without being scared by a hearse, with all its terrible array of plumes and sables, a freezing chill spreads itself over all his enjoyments, and the preservative-pole becomes more and more depressed. But when these dismal visits have ceased, and he is tortured with no more news respecting them, and when he begins to feel a firmer confidence in the efficacy of the preventives he had adopted, the death pole then becomes in turn depressed, and the ordinary state of equilibrium is regained. The easy man thus continues, either lost in insensibility or perplexed with doubts and fears, until he is at length snatched off in spite of all his own carefulness, or the skilful power of his physician. The *precious* body which had been the idol of the soul is given to the worm of the earth, and the soul itself is consigned to its allotted place.

It is not, however, always that the easy man is allowed to finish his career amid the plenitude of earthly pleasures, for it often happens that some sudden and unexpected blow shivers the cup of his felicity; that the many channels of his earthly gratifications rapidly dry up, and, hearthless and desolate, he stands encompassed by all the woes and miseries of adversity. Here now is the crisis. His rational religion has expired with his comforts. The hand of God is evidently upon him, and, if he will not recognise it working in indignation and chastisement—if he will not acknowledge its omnipotence, and humble himself before it in the dust of repentance, it will crush him into ten-fold misery; its vengeance will pursue him through life, nor will it even quit him in death. It is thus that the *rational man*, when cut off from all those earthly enjoyments, to which he had devoted his existence, has a merciful season afforded him in which he can turn to God; but, if he harden his heart, and let the day of grace go by, he is sure to rush headlong into a career of vice and dissipation, and, whether this be closed by a natural death, or by the arm of suicide, it is not the less pregnant with fearful and appalling admonition. Many mournful examples of this latter sort are constantly occuring in the world, and it is remarkable that their exhibitions are more frequently in communities where the good things of this world are more abundant, and the love of them more marked and vehement, than in those that are not so bountifully distinguished. Whatever feelings of poignancy such examples may be calculated to create in the breast of the pious beholder, they must finally subside in the conviction that they are signal manifestations of God's mercy and love towards his creatures; and that he thereby warns them in a manner as alarming, and as impressive, as if the trump of an angel, or a voice from the grave, had proclaimed that "*to be carnally minded is death*;" and that neither the religion of the world, nor any emanation from it, nor the things of the world, can ever bestow any real happiness upon the mind; that they cannot dispose the soul to happiness amidst the tempting fulness of prosperity, and are far indeed from supporting, and refreshing, and gladdening it, amidst the shocks and trials of adversity.

The next principle that awaits our consideration has been already described, as "a love of the world united to ambition, riches, power, and fame, mingled with the acerbities of politics, and an infusion of free thinking Zendism." This, it will be seen, is of a much more complex hue and character than the one we have just attempted to illustrate. Its details are spread over an ampler surface, and, collectively, can never reach a full and perfect development in the sphere of individual operation. Thus the aspirant after power and place may have his hopes and anticipations gilded with the prospective enjoyment of that wealth which, he knows, is lodged in the object of his pursuit; but the passion for riches is not displayed in him with that visible, exclusive, and predominating, spirit of avarice which absorbs the man whose whole faculties are pressed and concented upon riches alone. In the former the love of riches subserves the love of power, while that of power may minister to the ruling passion of the latter. And, in like manner, he

who is covetously impelled by a desire after fame and popularity, must be content to make power and wealth the secondary objects of his solicitude. But from whatever quarters these and similar passions and propensities may disjunctively proceed, they all finally converge in the principle now before us. This allies itself to the one already treated of, and both in a great manner make up the scheme of rational religion. Nor does the pervasive and distributed nature of this principle in the least deteriorate, or weaken, its strength and consistency, as it thereby acquires more power and elasticity, and, by radiating a greater number of branches, is enabled the more firmly to support, and the more proudly to adorn, the system of which it is the stateliest pillar.

The order of rational religionists who have inscribed this principle upon their broad phylacteries, and upon the "hems of their garments," embraces an infinity of every rank and denomination, and these symbols of their faith are displayed with as proud and haughty an ostentation, as are those signs and badges of distinction which circumstances or birth may have conferred on them; for here are many of those who sit on the high places of the earth, who have the upper seats, and the worship of all those with whom they "sit at meat." The sustained alacrity, and profuse zeal, with which the professors of this principle, moreover, pay towards it the tithe of all they possess, besides endowing it richly with supererogatory offerings, might put to shame the recusant stubbornness of the Irish peasant, or the dilatory solvency of an English yeoman. The ambitious monarch traverses mountains and deserts to provide his quota of human havoc and bloodshed; the hungry courtier is more punctual in bringing his hypocrisy and knavery than in going to a levee; the profligate statesman, with hasty stealth, brings in the wages of his corruption; with an equal pace the pretended patriot brings his bribe; the popular demagogue throws in sedition and faction; the deceitful financier, merchant, and speculator, there consign their frauds; the impious philosopher and moralist usher in their doubts and theories; and the atheist pours in his blasphemy and malignant mockery; in fine, (to speak literally, and to close the general view here taken,) those who are under the influence of this principle contribute a large share of their iniquities for the depravation and injury of mankind, while they reserve a portion for their own bodily and spiritual destruction.

From what has been said of worldly religion, after it had adopted a new mode of hostility in Christian countries, and from our description of rational religion as a branch of the former, the reader will have observed that no attempt has been made to affix to either, in these altered circumstances, any superiority above what they exhibit under other modes of operation. We have not asserted that a rational religionist is in any thing better than a heathen, or that the idol of the one is better than the idol of the other. This manner of distinction would be evidently both unjust and erroneous; for even those professors of worldly religion, who sit under the light of Christianity, while they maintain that their God is the true One, cannot but admit that he is not the God of a Christian, and although they employ much argument to upraise and extol their Deity above the other, it is evident that they are only using, perhaps with a little more adroitness, the same weapons which are employed by the Brâhmans and Muhammadans, so that any distinction between them would be perfectly irrelevant. They are all members of the same body, and their gods are framed and fashioned of the same materials, with such a difference in their attributes as may best accord with the taste or fancy of their worshippers. That of the rational religionist may appear reduced within the compass of human reason, and with all his powers and perfections adjusted to the scale of improved civilization; while those of the others may be more the offspring of fancy and imagination, and arrayed in all the attributes of uncultivated, barbarian extravagance. This discrepancy in the tex-

ture of the materials is, however, only owing to the different styles of workmanship which may separately exist among them, and does not in the least impair the primary and concurrent unity of design in the construction of them. The ultimate design is the same in all; and, whether it operates in the deification of a theory, a treatise, or a lump of wood, whether it embodies itself in a Fetish, or a syllogism, it ends in enmity to the God of truth—in enmity to His servants—in enmity to His cause. W. S.

II.—A WORD OF WARNING AS TO THE THEOLOGICAL VIEWS OF THE REV. MOSES STUART OF ANDOVER, AMERICA.

[A correspondent has requested us to state our opinion of the peculiar doctrines of Mr. Stuart, particularly as brought forward in his Commentary on the Epistle to the Romans. We do not hesitate to comply, though we do not see any need at present of preparing an original article on the subject. The following note forming the appendix to the first volume of Mr. Robert Haldane's admirable Exposition of the book on which the learned American has commented, on the whole, expresses our sentiments. Mr. H.'s work, we strongly recommend to our readers. None equal to it, has been produced since the days of Calvin.]

In the preceding Exposition several references have been made to Professor Stuart's Commentary on the Epistle to the Romans, with a view to counteract the danger arising from the circulation of that work in this country. The baneful effects of his system, there is reason to fear, will be very extensive. Is it strange that speculations which teach men to deny, or receive with hesitation, or modify with fanciful limitations, the doctrine of their connexion with the first man in his sin, should lead to every error that pleases the carnal mind? Wrong views of divine truth among the people of God are always the immediate forerunners of a total departure from the gospel on the part of the great body of the professors of religion.

In the preface to his Commentary on the Epistle to the Hebrews, Professor Stuart advertises his readers that they are not to expect from him a sermonizing commentary; and that his design does not coincide with that of several English commentators, to whose practical works he refers with approbation. But this is not the only difference between him and the generality of the writers mentioned. He does not hold the same doctrines with them. He has not only a different object, but he has a widely different system. It may further be remarked, that many of these "sermonizing commentaries" have exhibited the meaning of the inspired language with greater correctness than he has done by his criticisms. There is no complaint with respect to the propriety of his confining himself to the work of a critic and translator; the complaint is, that by false criticism he has misrepresented the divine testimony in some of the most momentous points in the scheme of Christianity.

Mr. Stuart's explanations of the contents of the five first chapters of the Epistle to the Romans are calculated not to enlighten but to perplex and mislead his readers, and overthrow their faith. He commences, in the first chapter, by denying that Jesus Christ was declared to be the Son of God by his resurrection from the dead, in support of which he asks if the resurrection of Lazarus and others was a proof that they were the sons of God. After this what can be expected? The words cited from the prophet, contained in the 17th verse, are, according to him, an example of quotation by *accommodation*. This is highly derogatory to the word of God, and proves that he is unacquainted with the doctrine of the inspiration of the Scriptures. The meaning of the leading expression, the righteousness of God, in the same verse,

which lies at the foundation of the whole of the Apostle's reasonings, he has altogether misapprehended.

In expounding the second chapter, he errs at its commencement, asserting that the Apostle does not directly address the Jews; but that, although he has them "constantly in mind, he still advances only general propositions, applicable in common to them and to others;" the meaning and force of the reasoning, in the first part of that chapter, are thus misconceived and made void. The propositions in the five first verses are not general; neither are they applicable to others, but exclusively to the Jews, to whom they are *directly* addressed. In the third chapter, he removes the foundation of the Apostle's proof, taken fro mthe Old Testament Scriptures, that all men are under sin, by denying that the passages quoted have 'a *direct* bearing on the *universal* depravity of the human race.' And after again misrepresenting the signification of the leading term in the epistle to which the Apostle there recurs, he entirely sets aside the meaning of the last verse of that chapter, which contains the important affirmation, that the justification of sinners by faith without works, so far from making void the law, establishes it. This assertion, indeed, must, according to Mr. Stuart's account of justification, be explicitly contradicted, for the view he gives of it does make void the law. The great doctrine of the imputation of Christ's righteousness, as illustrated in the fourth chapter, and that of the imputation of Adam's sin, as exhibited in the fifth, are entirely perverted by Mr. Stuart. The above are not mistakes respecting the signification of particular expressions, but respecting great leading points in these five chapters.

Mr. Stuart has totally subverted the doctrine of justification. According to him a man is not justified by the imputation of the righteousness of Christ, which, in contradiction to the Apostle, who affirms that it is imputed, he holds to be *impossible*. Instead of this, he maintains that faith is "*counted as complete obedience*," p. 177. And this statement, so derogatory to the character of God, is made, in order to show that justification is gratuitous. Justification is, indeed, gratuitous, but not in this manner of man's devising, according to which God would regard a fiction as a reality, counting to a man as complete obedience that which in no respect whatever answers the demands of his law. Mr. Stuart may speak of gratuitous justification; but let no one be misled by this. Such language may be used, while the gospel of the true grace of God is rejected.

After declaring that faith is counted as "*complete obedience*," Mr. Stuart himself appears not quite satisfied with this statement. Accordingly, he afterwards asks, p. 506, 'But where has Paul taught, that a man is justified by faith *alone*; and that evangelical good works are not an essential condition of his justification before God?' From this it appears that complete obedience ALONE will not do. Evangelical good works must come in to complete what was before complete! And shall Christians give up the doctrine of the Apostles to give place to such absurdities? Lest, however, any one should mistake his meaning, Mr. Stuart hastens to add, '*Good works*, in the gospel sense of these words, are an essential condition of our acceptance with God:' Is this assertion less heretical than the doctrine promulgated by the false teachers who troubled the churches of Galatia—those teachers whom Paul wished to be cut off, and of whom he affirmed that they should bear their own judgment? It is a perversion of the gospel of Christ. It is another gospel, as that of which Paul declared, that if an angel from heaven preached it, he should be accursed; and that, if any man received it, Christ should profit him nothing.

If, however, Mr. Stuart, in this manner, contradicts the whole testimony of scripture respecting the doctrine of justification and acceptance with God, in doing so he does not stand alone. Whether or not he has borrowed it from them, his system here is precisely that of Arminius and Socinus. In proof of

this assertion I give the following extracts from Witsius, on the economy of the Covenants, from the chapter on justification, where he is animadverting on the sentiments of some learned man whom he does not name. After asserting that the 'thing for which we are justified, and which some call the *matter* of our justification, is the perfect righteousness of Christ alone,' and after supporting this position by suitable quotations from scripture, Witsius observes—'*Arminius*, by his subtlety, frames vain empty quibbles, when he contends that the righteousness of Christ cannot be imputed to us for righteousness, because it is his very righteousness; laying this down as a foundation, that which is imputed to us for righteousness is not properly our righteousness. Which none will admit, who has considered that every judgment of God is according to truth: whence it follows, that nothing can be imputed to any one for righteousness which is not really righteousness.' And again, 'It is well known that the reformed churches condemned Arminius and his followers, for saying that faith comes to be considered in the matter of justification as a work or act of ours: whereas the Dutch confession speaks far more accurately; namely, that faith is here instead of an instrument, whereby we are joined together with Christ in a partnership or communion of all his benefits.' We thus learn the perfect coincidence of the views of Professor Stuart with those of *Arminius*, both as to the denial of the imputation of Christ's righteousness, and respecting the office of faith in justification, only Arminius does not, according to these quotations at least, assert with Mr. Stuart, that the imputation of Christ's righteousness is *impossible*, nor propound the monstrous absurdity that faith is "*counted as complete obedience.*" Let us now turn to Socinus.

'Some time ago,' says Witsius, '*I read* in *Socinus*, before the sentiments of this celebrated person came to hand, the same exception which he makes, that by the works which Paul excludes from justification is understood the perfect observance of the law, such as the legal Covenant requires. For thus, he says, *de Servat*, p. iv. c. ii., "The works to which faith is opposed are not every kind of works, nor taken and considered in every light, but, as we have observed elsewhere, these works denote an absolute and perpetual observance and performance of the divine law, through the whole course of life." But our divines openly declared against this exposition; who continued that all works, however considered, are opposed to faith.' And again, 'But we are farther to enquire, how faith justifies. Not certainly in that sense, as if God graciously accepts the act of faith, and new gospel obedience flowing therefrom in the room of the perfect obedience, which, from the rigor of the law, we are bound to perform in order to justification: as the *Socinians*, and Curcellæus, who imitates them in this respect, explain it; understanding by the faith *the observance of the precepts of the gospel*, which God has prescribed by Christ. For this is to make void the whole gospel. The gospel has not substituted our faith, but Christ's obedience, by which the righteousness of the law is fulfilled, in the room of that perfect obedience, which the law required in order to justification.' Witsius afterwards adds, that the *Socinians* and Remonstrants say, 'that in the room of perfect obedience, which the law prescribed as the condition of justification, the gospel now requireth faith, as the condition of the same justification.' Such is the complete agreement of Professor Stuart, on points of the most essential importance, with the worst of those heretics who have perverted the truth as it is in Jesus.

'The doctrine of justification,' says Witsius, 'diffuseth itself through the whole body of divinity, and if the foundation here is well laid, the whole building will be the more solid and grand; whereas a bad foundation or superstructure threatens a dreadful ruin.'

The doctrine of the imputation of the sin of the first man, Mr. Stuart positively rejects. In the exposition of the fifth chapter, I have called the

attention of the reader to the manner in which he has there wrested the testimony of the Apostle, especially in the nineteenth verse. "*For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.*" * And is there here any darkness? Is there any one not able to discern the meaning of the Apostle? Could it be said more expressly that we are made sinners by Adam, and that we are in the same sense made righteous by Christ? What phrase, what word in this sentence is ambiguous? Yet, in the face of this explicit testimony of the word of

* Mr. Haldane's exposition of this verse is the following.

For.—This assigns a reason for what the Apostle had said. *By one man's disobedience many were made sinners.*—Here it is expressly asserted that *the many* (not many; it includes all who were in Adam, that is, all the human race) were made or constituted sinners by Adam's disobedience. Mr. Stuart attempts to evade this, by supposing that they are led into sin by the occasion of Adam's sin. But this is a great perversion. Adam's disobedience is said, not merely to be the occasion of leading his posterity into sin, but to have constituted them sinners. Mr. Stuart rests much on the absurdity of supposing that one man is punished for another's offence. But Adam's offence is the offence of all his posterity. It constituted them sinners, and therefore must be their sin. We must, like little children, receive God's testimony upon this as well as every other subject. We must not rest our acquiescence in God's testimony upon our ability to fathom the depth of his unsearchable counsels. Mr. Stuart makes Adam's sin merely what he calls the instrumental or occasional cause. But with no propriety can Adam's sin be called the instrument by which his posterity sinned. This is pure nonsense. And an occasional cause is no cause. Every person knows the difference between a *cause* and an *occasion*. Besides, to suppose that Christ's own obedience is the real cause of our justification, and that Adam's sin is only the *occasion*, not properly the cause of our condemnation, is to destroy the contrast between Adam and Christ, on which the Apostle here insists. If Christ's obedience is the ground of our justification, Adam's disobedience must, by the contrast, be the ground of our condemnation. *So.*—That is, *in this way*, not in *like manner*. It is not in a manner that has merely some likeness, but it is in the very same manner. For although there is a contrast in the things, the one being disobedience, and the other obedience, yet there is a perfect *identity* in the manner. This is important, as by the turn given to the word translated *so*, Mr. Stuart perverts the passage. *The many* shall be constituted righteous. The many here applies to all in Christ. It is argued, that the phrase "the many" must be equally extensive in its application in both cases. So it is as to the respective representatives. *The many*, with reference to Adam, includes all his race. *The many*, with respect to Christ, implies all his seed. Again, if it is said that Adam's posterity became sinners merely by the example, influence, or occasion of his *sin*, it may, with equal propriety, be said that Christ's posterity became righteous by the example or occasion of his righteousness. This makes void the gospel altogether.

Mr. Stuart seems to understand that, according to the doctrine of imputation, sins are accounted to Adam's race that are not their sins, or, in other words, that God accounts a thing to be fact which is not fact; just as he had before affirmed, that faith is imputed *as* righteousness. But Adam's sin is imputed to his posterity, because it is their sin in reality, though we may not be able to see the way in which it is so. Indeed, we should not pretend to show this, because it is to be believed on the foundation of the divine testimony, and not on human speculation, or on our ability to account for it. 1. If God testifies that Adam's first sin is also that of all his posterity, is he not to be credited? If there is no such divine testimony, we do not plead for the doctrine. On this ground the doctrine must rest. 2. Mr. Stuart speaks of imputation *in its* strict sense, or in a rigid sense. This too much resembles an artifice designed to deceive the simple into the belief that he admits the doctrine, if not substantially, at least in some sense. This, however, is not the fact. He cannot admit imputation in any sense. He does not admit Adam's sin to be our sin in the lowest degree. 3. If in reality he does admit imputation in the lowest degree, then it is not impossible in the highest. If it is essentially unjust, it cannot exist in the lowest degree. Why then does he speak in this uncandid manner? Does this language betoken a man writing under the full conviction that he is contending for the truth of God? He professes to determine this question by an appeal to the natural sentiments of men. But if this appeal is equal to the decision of this point, is it not equally so with respect to innumerable others, in which deists and heretics have made a like appeal? On this ground may not a man say, I cannot admit the eternity of future punishment, for it is contrary to my natural sentiments: I cannot admit that a good Being is the creator of the world, for he would not have per-

God, Mr. Stuart asserts, 'We may just as well say, that we can appropriate to ourselves, and make our own, the righteousness of another, as his unrighteousness.' He lays it down as an axiom, that the imputation of sin or righteousness is impossible. 'A transfer,' he says, 'of moral turpitude is just as impossible as a transference of souls,' and by criticism the most violent he perverts the clear and strong language of inspiration. Is it not then palpably evident that his criticism has been made to subserve his opinion: and that his opinion is not the result of his criticism? He disowns all regard to

mitted evil to enter it had he been able to keep it out? He says, page 233, "We never did, and never can, feel guilty of another's act, which was done without any knowledge or concurrence of our own." But if God has testified that there is a sense in which that act is our own, shall we not be able to admit and feel this? It altogether depends on the divine testimony of this verse in its obvious sense. How this is, or in what sense this is the case, we may not be able to comprehend. This is no part of our business. This is no part of the divine testimony. We are to believe God on his word, not on our being able to understand the manner in which the thing testified is true. Mr. Stuart himself asserts, page 235, that the sufferings of infants may conduce to their eternal good, yet, he says, "In what way I pretend not to determine." And are we to determine in what way Adam's sin is ours, before we admit the fact on the divine testimony? He says, page 233, "We may just as well say, that we can appropriate to ourselves and make our own the righteousness of another, as his unrighteousness." Here he denies the imputation of the righteousness of Christ. If the divine testimony assures us, that by a divine constitution we are made one with Christ, is not his righteousness ours? In opposition to all such infidel reasonings, it is becoming in the believer to say, I fully acknowledge, and I humbly confess, on the testimony of my God, that I am guilty of Adam's sin; but by the same testimony, and by the same divine constitution, I believe that I am a partaker of God's righteousness—the righteousness of my God and Saviour Jesus Christ, of the free gift of that righteousness, which not only removes the guilt, and all the fatal consequences of that first sin, but of the many offences which I have myself committed. Regarding the difficulties that in both these respects present themselves, I hear my Saviour say, *What is that to thee, follow thou me.*" In the mean time, it is sufficient for me to know, that the Judge of all the earth will do right: What I know not now, I shall know hereafter.

A considerable part of the resistance to the imputation of Adam's sin, is owing to the ground on which the evidence of the fact is often rested. It is not simply placed on the authority of the testimony of God, but is attempted to be justified by human procedure. The difficulty that some persons feel on this subject, arises from the supposition, that though the sins of the first man is charged upon his posterity, yet it is not theirs. But the scriptures hold it forth as ours in as true a sense as it was Adam's. We may be asked to explain how it can be ours, and here we may find ourselves at a loss for an answer. But we ought to consider that we are not obliged to give an answer on this point either to others or to ourselves. We are to receive it on the divine testimony, assured that what God declares must be true, however unable we may be to comprehend it. We ought not to perplex ourselves by endeavoring to ascertain the grounds of the divine testimony on this subject. Our business is to understand the import of what is testified, and to receive it on that authority—not to enquire into the justice of the constitution from which our guilt results. This is not revealed, and it is utterly beyond our province and beyond our depth. Did Abraham understand why he was commanded to offer up his son? No. But he was strong in faith, and his faith in obeying in that instance is held forth in scripture for our imitation. Heb. xi. 17. Like Abraham, let us give glory to God, believing implicitly what we have no means of knowing to be true, but simply on the testimony of God

The defenders of scriptural truth take wrong grounds when they rest it on any thing but the testimony of scripture. It is highly dishonorable to God to refuse to submit to his decisions till we can demonstrate their justice. Those writers who have endeavored to vindicate the divine justice in accounting Adam's sin to be ours, and to reconcile the mind of man to that procedure, have not only laboured in vain, but have actually injured the cause which they meant to uphold. The connexion according to which we suffer with our first father, is not such as is to be vindicated or illustrated by human transactions. The union of Adam and his posterity is a divine constitution. The grounds of this constitution are not to be found in any of the justifiable transactions of men; and all attempts to make us submit by convincing us of its propriety, from what we are able to understand upon a comparison with the affairs of men, are only calculated to impose on credulity and to produce unbelief. We receive it because God says it,

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human systems; but there is an authority as deceitful and dangerous as any other from which he cannot boast exemption. This is a regard, in explaining scripture, to the prepossessions of the human mind. To these he has evidently listened. If he looks on it as a self-evident truth that certain doctrines are false, is this conviction less likely to influence his interpretation of the words of the Apostle that express the contrary, than names and systems to act upon the minds of others.

If we cannot be one with Adam, neither can we be one with Christ; and if the imputation of Adam's sin be impossible, so likewise is the imputation of Christ's righteousness. But this does not startle Mr. Stuart. He scruples not to deny the imputation of Christ's righteousness as well as the imputation of Adam's sin. Surely Christians should pause before they listen to these destructive heresies. Since the Scriptures explicitly attest that we are guilty in Adam's sin, is it not awful hardihood to wrest on this point the divine testimony, and if we cannot be saved but by the imputation of the righteousness of Christ, what shall we say of him who declares it to be impossible to have either sin or righteousness transferred?

If a right view be taken of the fifth chapter, from the 12th to the 19th verse, all is consistent and easy to the Christian. If the obvious testimony of the Spirit be rejected in order to suit human theories, or indulge the pride of the carnal heart, no scheme will ever reconcile its various parts. Mr. Stuart finds many difficulties, which it costs him a great deal of trouble to remove. He is ever fighting with the Scriptures and contradicting himself. From first to last he is explaining, and defining, and guarding, and

not because we see it to be just. We know it to be just, because it is part of the ways of the just God. But how it is just we may not be able to see. We receive it like little children who believe the testimony of their father, though they do not understand the grounds or reasons of the thing testified.

Nothing is more common than to vindicate the equity of our implication in the ruin of Adam's fall, by alleging that had he stood, we should have been partakers in all his blessings. Had he stood, it is said, you would have received the benefit of his standing; it is not therefore just that you should also receive the loss of his failure? Here the matter is rested, not on God's testimony, but on our sense of justice in the affairs of men. We reply immediately, that if the transaction is not entered into with our consent, we have no obligation to be punished with the loss. Adam's sin then we acknowledge to be ours, not because a similar thing would be just among men, but because God, the just God, testifies that it is so; and we know that the righteous God will do righteously. To submit in this way is rational; to submit on the ground of understanding the justice of the thing is to pretend to understand what is incomprehensible, and to rest faith on a fallacy, namely, that the ground of the imputation of Adam's sin is of the same nature with human transactions. The method of vindicating divine truth here censured has also the most unhappy tendency in encouraging Christians to think that they must always be able to give a reason for their believing God's testimony, from their ability to comprehend the thing testified. It accustoms them to think that they should believe God not simply on his testimony, but on seeing with their own eyes that the thing is true independently of his testimony. On the contrary, the Christian ought to be accustomed to submit to God's testimony without question, and without reluctance, even in things the furthest beyond the reach of the human mind. "Speak, Lord, for thy servant heareth," ought to be the motto of every Christian.

The true ground on which to vindicate it, is the explicit testimony of God in the Scripture. This is so clear that no man can set it aside, we need not say without wresting the Scriptures, but we may assert, without being conscious of violence of interpretation. Our defence of this doctrine then should ever be, "Thus saith the Lord." This method of defence, which we are taught in this same epistle, chap. ix. 20, is not merely the only scriptural one, but it is the one that will have the greatest success. As long as a reason is alleged by the wisdom of man in support of the doctrine, so long, from the same source, an argument will be produced on the other side. But when the word of God is appealed to, and upon it all the stress of evidence rested, the Christian must submit. The writer of this knows from experience the effect of this method of teaching this doctrine.

straining; but all his ingenuity has not enabled him to give a scheme that will either be self-consistent, or consistent with the language of inspiration.

In the American "Biblical Repertory," in which Professor Stuart's Commentary on the Epistle to the Romans is reviewed, and a multitude of his errors pointed out, the reviewer, although, very inconsistently he begins with speaking in his praise, observes, 'It is in these discussions' (viz. theological discussions) 'the writer has most signally failed; misapprehended the subject in debate; misconceived the meaning of the authors whom he quotes; contradicted himself; done violence to his own theoretical rules of interpretation, and gratuitously denounced doctrines, which have not only always been regarded as part of the common faith of Protestant Christendom, but which he himself over and over either asserts or implies.' And again in the same review it is said, 'We think that no man can fail to observe that Professor Stuart's rejection of certain doctrines, is the result of a mere prejudice awakened in his mind, and strengthened into an antipathy. That he was never led to it by the process of interpretation is clear, in the first place, from the evident labour which it has cost him to force even his own mind to accede to his interpretation; and in the second, that he admits propositions which involve every one of the offensive principles involved in the doctrines which he rejects. Here then is precisely the point where Professor Stuart is most deceived. Just when he thinks himself most independent, because he differs from his former self and his present friends, is he most obviously led by other writers, and his own prejudices.' Such is the view given in America of Mr. Stuart's interpretations, in a commentary which has been strongly recommended to Christians in this country.

In a letter, I some time ago received from Mr. Carson, he remarks, 'The more I read of Mr. Stuart's works, the more I am dissatisfied with him. There is a great abundance of error in him, and every where an effort to lower the doctrines of grace. Besides he has not, like some who embrace a modified system of Arminianism, a great abundance of spirituality. I have no delight in reading him, even in the things in which I agree with him. He has embraced some false principles of interpretation which must be overturned in order to expose his system. I consider his works as more dangerous among Christians than the works of Priestly.' I have reason to believe that Mr. Carson, as soon as he has leisure, will expose those false canons of criticism on which Mr. Stuart has proceeded.* If the word of God be true, if Paul was really an ambassador of Christ, Mr. Stuart has grossly corrupted the gospel. How deplorable must be the state of those churches that, after he has promulgated such doctrines in an elaborate work, retain him as an instructor in their theological academy.

Professor Stuart appears to be well acquainted with the writings of German Neologians, and he has not read them in vain. From him we have abundance of Neology at second hand. And is there no danger of its spreading in this country? Many suppose that fears about Neology are visionary, and that whatever influence that baneful system might have had hitherto, it is happily now entirely without effect. The grossness of the system is, it may be admitted, too monstrous to be received. But while the system itself is reprobated, the spirit of it may nevertheless insinuate itself into the minds of many who have a respect for the names of those who have embraced it. It is a spirit in direct opposition to the gospel, subversive of the truth and authority of divine revelation.

Influence among religious bodies is a talent of immense importance, and one of the most serious responsibility. It is a great privilege to be fellow-helpers with the truth by contributing to bring before the public every work that is suited to illustrate the word of God. But how sinful must it be when

* Mr. Carson has lately published a work on this subject.

this influence is employed in circulating what is calculated to lower or overthrow its fundamental doctrines!

The recommendation of Professor Stuart's Commentary on the Epistle to the Romans, cannot be excused, by alleging that errors are trivial, and that its patrons do not pledge themselves for its entire accuracy. The departures from the truth are so gross that they overturn the gospel. Whoever knows any thing of human nature is aware that it is prone to receive the evil rather than the good, and that even Christians are liable to be perverted by the sleight of men. What a melancholy reflection would it be to a man of God, if this impious rejection of God's testimony as to the imputation of sin and righteousness should spread among students and religious bodies in this country, in consequence of Professor Stuart's book being recommended by names they have been accustomed to respect.

III.—Thoughts suggested by an Eclipse.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir—The accompanying extracts are from a sermon preached last year in the west of England, by a true minister of Christ, on the day of the eclipse of the sun. Should you think with me that they may be of use in alarming or awakening the indifferent see on the approaching eclipse of the other luminary of heaven, perhaps you would find a place (at all events for some portions of it) in the number which will appear for October.

I am, yours, J. A. L.

"Although great changes are continually going on upon the surface of the earth, and more perhaps beneath, yet these are known comparatively but to few; any unusual appearance, however, in the sky soon attracts universal attention; storms and tempest, fires, famines, and pestilences, these are dreadful enough, but, considering them as natural to our lower world, in some measure we can provide against them; they approach towards us on the level, on the plain surface, and, if spared by providence, possibly we can build walls, or escape into houses, or flee away to some other spot out of the reach of their attack, but as to all that is above us, we must lie helplessly at His mercy; all there is so vast and so unknown, and so utterly out of human reach, that we regard the firmament with wonder and awe; we feel that whatever may seem to threaten from thence, no skill nor power of man can either prevent or avoid; at any moment the sun may be darkened, the moon withdraw its light, and there we should be in inevitable darkness. Its all very well for astronomers and men of science to assert that there is nothing to be apprehended, nothing to fear; but let us hear the sublime challenge of the Almighty, of Him who spreadeth out the heaven alone—'Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Knowest thou the ordinances of heaven, or canst thou set the dominion thereof in the earth? *Stand still*, O man, consider the wonderful works of God; behold, these are parts of His ways, yet how little a portion is heard of Him. The heavens declare the glory of the Lord, and the firmament sheweth His handy-work.' The works of the Lord are great, sought out of all them that have pleasure therein; we find therefore that infinite wisdom has permitted and enabled men to examine his handy-work, and they have discovered that those twinkling stars, which seem so small to us, are worlds like our own, moving too at a prodigious rate, and yet so beautifully ordered and managed, that these motions and appearances can be calculated on, explained, and determined, with the utmost accuracy. Is it no astonishing proof of the power of God, and of the understanding which he has granted to mankind, that, though at such an immense distance from the heav-

enly bodies, yet that the eclipse of the sun which will happen this day has not taken us by surprise? It was calculated on long ago, and while it may fill some persons with amazement, and even with alarm, yet the interesting spectacle can be most readily accounted for. Some dark body is coming between the earth and the sun—that body is the moon, which intercepts the rays of light proceeding from the sun. To a pious and reflecting mind, however, this subject will not be regarded as suitable merely for the philosopher or the curious; but as David exclaims—'When I consider the heavens, the work of thy finger, the moon and stars which thou hast ordained, Lord, what is man that thou art mindful of him, or the son of man that thou visitest him?' The Christian when he gazes upward at the sun's eclipse with the rest of the multitude will have many a thought passing through his mind, and some of a solemn nature. Christ may well be compared to the sun. There is in Him a fulness of light for the whole world. There is nothing wanting in the Saviour for all that a sinner or a saint can require. He is all that even a whole world, if awakened, could wish for or need, but as when men are dead, or asleep or blind, they see not the light of the sun, even though shining in noon-tide brightness, so is it with regard to Christ and sinners. O, whatever may be the case with the heathen, yet never can it be urged by ourselves that we had no light; that Christ was never preached; that we were left to grope our own melancholy way without one ray of heavenly light to guide or cheer us. Brethren, I charge you, I challenge you here, I bid you, give glory to the Lord your God before He cause darkness, and before your feet stumble upon the dark mountains; and while you look for light, He turn it into the shadow of death, and make it gross darkness. Brethren, there is a period to arrive, and that too speedily, when the course of this present world shall be awfully interrupted, and the dreams and bubbles of an unbelieving generation shall be brought to a sudden end. The world in general seem to have little idea of what is contained in the word of God, or of their position in regard to it; and while the scoffer and the infidel are plainly enough proclaiming that these are the last days, by their predicted avowal of where is the promise of His coming, the more decent and moral portion of us seem almost to fall in with this their opinion, by putting far off the evil day, and counting those who announce the second advent of Jesus as venturing upon a speculative and unprofitable subject. St. Luke tells us, there shall be signs in the sun, and in the moon, and in the stars, and what follows these signs? What is the next event? Even the personal appearing of the Son of Man. I see no reason why this very eclipse (though to be accounted for on natural principles) may not itself be a sign and a warning to the careless, and an earnest to the Christian, of those things which are coming on the earth. Did we think more of the glorious appearing of the Saviour, and consequently did we believe it more fully, did we believe it to be an event nigh at hand, we should witness a very different state of things among us; there would be more testimony on the part of believers, and more too of decision, and more union, and love, and activity, among themselves. It is quite saddening to feel even among many whom we suppose to know and love the truth, how little expectation there is of the personal advent of the Redeemer; how little they seem to think or know of an event which to the church is its day of gladness and triumph. Had we any signs more significant than those which these our own times afford, verily if we find not those which are the characters of the last and perilous days exhibited now, a man must be blind indeed. I would look up to the heaven above, and thence to the state of society below; I would bid you reflect, most solemnly reflect, that surely the hour is approaching when it shall be said, "The great day of His wrath is come, and who shall be able to stand?' My friends, there comes even now a gloom upon us, and even whilst I speak yon noon-tide sun begins to cast a sickly glare. Bethink you what would be your sensations if we were now, when gazing anxiously upon the sky,

to behold the Lord Jesus descending in his power to judge the world? No unbelievers then, no mockers then, no impious sneers, saying, 'Where is the promise of His coming? The vain, proud infidel and the careless worldling, and the gay, giddy son of pleasure, would alike have their hearts failing them for fear. Brethren, that day will come, and all that we are now speaking of will be a dread reality. O, I beseech you, think of this, when presently your eye shall be cast upward to the darkening sun. Think of where and what you shall be in that day, when there shall be no to-morrow to discuss the event of the day before; no families quietly collected at their Sabbath meal, and their children with infant curiosity directing the attention of their parents to the increasing eclipse; no meeting again in the house of prayer; and no going forth to the farm and the merchandize, and the bustle of daily life. Yes, brethren, that hour will come, and the now absent Saviour will be seen in the clouds of heaven. Would you be safe at that day, the Saviour must be your friend; and in the face of your Judge you must behold your brother. Ah! there shall be no security then but to the members of Christ. Now then is the time for reconciliation; now is the time to be on the Lord's side. O! if you believe this, come out and confess the Lord, give up the society and the habits of those who are neglecting his word, breaking his Sabbath, despising his love, and violating his commands. Luke xxi. 25."

IV.—British India, Opium and China.

[From the Calcutta Christian Observer.]

With the commerce or politics of the opium question we have nothing to do, it is not our province; but on the morality and religious bearing of the subject we think it our duty to speak." Would that the truth were of such an aspect as to excite one solitary feeling of a cheering nature; would that one ray of light could shed its beams on the unmixed darkness which surrounds this subject;—every feeling which the subject excites is sorrowful—every view taken of it presents the same dark aspect.

Well do we know in what estimation an individual would be held who should use his influence and talents for the creation of evil and the extension of crime. Should he effect his ill purposes through ignorance or reckless thoughtlessness, some small measure of pity might be excited for him, as well as his victims; but if his conduct arose from nothing but a deliberate love of gain, if he for filthy lucre's sake would dole out a deadly sickening poison, marring the health and morality of individuals, families, and a people; sooner or latter but one feeling of disgust and hatred would be apportioned him, and in the end the merited chastisement of God overtake him. If this theory be applicable to individuals, how much more to corporate bodies or governments, inasmuch as their influence is the more extensive; to them has an all-wise providence given the guardianship of the people—He has made them his stewards, and said, "Occupy till I come." They profess too to be the conservators and protectors of the welfare of their subjects, and hence, not only have they the sanction of providence, but generally the confidence of the mass of their subjects. What an influence do they possess either for good or evil! The extent of that influence too is in proportion to the moral, religious, political and commercial, scale which they hold among the civilized nations of the earth. From barbarous tribes we expect nothing but barbarity, but from civilized nations—nations professing to be guided by upright and religious motives, we expect integrity and honor. Who would anticipate that Christian Britain should, for the mere sake of a petty portion of her revenue, promote the growth of a poisonous drug, and stealthily carry it into the interior of a vast empire, in opposition alike to

the faith of its people and the edicts of its rulers?—sapping by this means the physical and moral consitution of 300 millions of the human race. Who would suppose that Britain would so far forget her high and honorable character as to allow vessels to be equipped in her chief ports as regular traders in a contraband material to convey it to a sister kingdom; that she would allow vessels with the British flag at the main, to engage in a traffic in which they are liable to be confiscated at any moment for the infringement of the laws of a nation with which she is at peace, and the officers of which are either obliged to carry on their trade in secresy, or as unblushing smugglers? With what grace can Britain plant a preventive service on her own shores to protect her commerce and consign men to hopeless imprisonment for daring to infringe her equitable laws by the importation of untaxed materials from other countries? With what grace can she consign such men to prison and confiscation, when her chief officer in this land can see from his palace windows the smuggler's vessel of all others tripping it as a thing of life over the waters of the Ganges; and see her not only as a thing of life, but regularly cleared at our customs with an illicit cargo? How must such conduct elevate Christianity and European policy in the estimation of the disciples of Confucius! But we restrain our feelings, and simply confine ourselves to the *physical and moral evils inflicted on the Chinese by a Christian people for the love of gain.*

1. *Opium is a bane both moral and physical.*

The limits of our pages will not allow us to give more than one or two extracts to prove this position—not that we lack more proofs, but room. In reference to its physical ills, we quote the following—it is alarming enough:

"In moderate doses, opium increases the fulness, the force, and the frequency of the pulse, augments the heat of the body, quickens respiration, and invigorates both the corporeal and mental functions, exhilarating even to intoxication; but by degrees these effects are succeeded by langour, lassitude, and sleep: and in many instances headache, sickness, thirst, tremors, and other symptoms of debility such as follow the excessive use of ardent spirits, supervene. In very large doses the primary excitement is scarcely apparent, but the pulse seems to be at once diminished, drowsiness and stupor immediately come on, and are followed by delirium, sighing, deep and stertorous breathing, cold sweats, convulsions, apoplexy, and death. The appearances on dissection are those which indicate the previous existence of violent inflammation of the stomach and bowels, but notwithstanding the symptoms of apoplexy which an overdose when it proves fatal, occasions, no particular appearance of an inflammatory state or fulness of the vessels of the brain is perceived."—*London Encyclopedia*, p. 461.

"Their gestures were frightful; those who were completely under the influence of the opium talked incoherently; their features were flushed; their eyes had an unnatural brilliancy, and the general expression of their countenances was horribly wild. The effect is usually produced in two hours, and lasts four or five. The dose varies from three grains to a drachm. The debility, both moral and physical, attendant on its excitement, is terrible; the appetite is soon destroyed, and every fibre in the body trembles; the nerves of the neck become affected, and the muscles get rigid: several I have seen in this place who had wry necks and contracted fingers, but still they cannot abandon the custom. They are miserable till the hour arrives for taking their daily dose."—*Madden's Travels in Turkey.*

As it respects the demoralizing influence, the following is sufficient:—

"The use of opium, it must be confessed and lamented, has struck deep into the habits, and extended its malignant influence to the morals of the people, and is likely to perpetuate its power in degrading their character and enervating their energies, as long as the European government, overlooking

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every consideration of policy and humanity, shall allow a paltry addition to their finances to outweigh all regard to the ultimate happiness and prosperity of the country. It is either eaten in its crude state as *manta*, or smoked as *mándat* or *chádu*. In the preparation of *mádat*, the crude opium is boiled down with the leaves of tobacco, *siri*, or the like, and used in a sticky or somewhat liquid state. In *chandu*, the opium is merely boiled down, without any admixture, to a still thicker consistency, and rolled into small balls or pills, in which state, when dry, they are inserted into *bámbus*, and thus smoked. The crude opium is eaten principally by the people in the interior of the country, in the provinces of the native princes: the opium prepared for smoking is used along the coast, and generally in the other islands of the Archipelago; it is prepared by the Chinese. The use of opium, however, though carried to a considerable extent, is still reckoned disgraceful, and persons addicted to it are looked upon as abandoned characters, and despised accordingly. The effects of this poison on the human frame are so well described by the Dutch commissioners who sat at the Hague in 1803, and who much to their honor declared, 'that no consideration of pecuniary advantage ought to weigh with the European government in allowing its use,' that together with the opinion of Mr. Hogendrop, who concurred with them, I shall insert their statement here. The wish to do justice to authorities, whose views were so creditable to their country and their own character, and the importance of their opinions to an extensive population, will plead an apology for the length of the extract which I now present.'"

2. The practice of smoking opium was comparatively unknown in China until introduced by European influence, and the increase of its consumption has produced a fearful mass of poverty, sickness, and wretchedness, deeply to be lamented. This position we think amply proved by the following astounding extract.

"Last year there was 33,200,000 taels weight of the smokable extract prepared from the opium imported, and that at tael each per day for 300,000,000 people will give 912,000 smokers. Instead of a *tael* take a *mace*, (1 tenth, or 57,984 grains Troy,) which is, as the Chinese say, and as one would think, a good allowance. This will make 9,120,000 smokers of the Indian and Turkey drug. In addition to this, let us add the opium grown in this country, and what is brought into China overland. Opium is, we are told, grown largely in the central and southwest provinces of China. Choo Tsun says expressly, that 'many thousand chests' are produced in a single province. I shall not, I think, go too far if I estimate the total at ¼ the sea borne drug, which would give 2,280,000 more, making a total of 11,400,000 smokers. Besides, this consumption is but of the first smoking; for the drug is not thus destroyed, it being used *twice* or *thrice over*, each time losing more and more in flavor, though not so much its strength. Each *rifacimento* is cheaper than the former one, till the worst, mixed with tobacco, or jaggery, tea, or some other substance, is placed within the reach of the very poorest people. This will permit a much larger allowance for the original smoker, or a great extension of the number of consumers—either way increasing amazingly the effect of the drug. I will strengthen the dose, and add but one million for all this—say a total of 12½ millions of opium smokers in China; and this, I think, is a moderate computation. I may, of course, be mistaken in part, but I go on the information of many Chinese, and have purposely kept under the mark.

"The Chinese empire is assumed to hold 300 millions of people. This may be true, though it seems so nearly impossible, that it has been over and over disputed. Of these 300, near one-half (25 to 26, or 20 to 21) are females, according to the known laws of population. Of these 150 millions of men I assume that three-fifths are under 20 or over 60 years of age, in the ab-

sence of all Chinese statistics, taking the census of the U. S. of 1830 as a fair guide. There will remain 60 millions of men from 20 to 60 years of age, among which I suppose the opium smokers may be found. We shall thus find one in every five of men in the prime of life, or verging to old age, an habitual opium smoker, and this within, I may say, 50 years of the introduction of the habit, which in 1792 was so little known that Sir George Staunton in Macartney's Embassy nowhere mentions it, save by name among the articles of trade in the appendix. See how it is advancing. In 1816-17, twenty years ago, 3210 chests of Indian opium were sold in China. In 1826-27, ten years back, it had advanced to 9969. In 1836-37, it had progressed to 34,000: an increase, in ten years, of 250 per cent.; and in twenty, of more than 1000; so that, for every one who then smoked opium there are now eleven; and for each two, ten years back, there are now seven smokers; and it appears to be so fast, even yet, on the advance, that it is apprehended that the legalization of the drug would at once advance prices enormously, by the facilities which it would offer. Who can read this without a feeling of horror! Truly the love of money is the root of all evil."

3. The Chinese authorities have for a long time, with a wise and paternal feeling, seen and felt the deteriorating influence of opium, and issued edicts to prohibit its sale, in which edicts the trade is branded as illicit, and the traders as little better than the Dirk Hattericks of the northern shores of our own island. Here is an edict issued in 1820, strong enough, but like many which have succeeded it, and of which it is an echo, unheeded, until at length the higher powers, alarmed at the amazing increase of the evil, have taken up the matter in good earnest, and appear determined to suppress a trade so degrading to all the parties concerned.

"Yuen, the governor of Kwangtung and Kwangse, and Ah, the hoppo of Canton, hereby issue a proclamation to the hong merchants, with the contents of which let them make themselves fully acquainted. Opium is an article which has long been most strictly prohibited by his imperial majesty's commands, and frequent proclamations have been issued against it, which are on record. But the passages on the coast of Canton being very numerous, Macao being the resort of foreigners, and Whampoa being the anchorage for foreign ships, should be more strictly watched and searched. It is found on record, that during the 20th year of Keäking, the then governor Tseäng reported to court, and punished the abandoned Macao merchants, Choomeiqwa and others, for buying and selling opium. The emperor's will was then most reverently received to this effect:

"'When the Portuguese ships arrive at Macao, it is incumbent to search and examine each ship. And let the governor widely publish a proclamation, stating that opium being an article produced abroad, and from thence flowing into China, and as every region has its usages and climate proper for itself, and differing from others, the celestial empire does not forbid your people to make and eat opium, and diffuse the custom in your native place. But that opium should flow into the interior of this country, where vagabonds clandestinely purchase and eat it, and continually become sunk into the most stupid and besotted state, so as to cut down the powers of nature and destroy life, is an injury to the manners and minds of men of the greatest magnitude; and, therefore, opium is most rigorously prohibited by law. Often have imperial edicts been received, commanding a search to be made; and it is absolutely impossible to suffer your people to bring it in a smuggling manner, and disperse it by sale. Hereafter, when your ships arrive at Macao, they must all and each be searched and examined. If one ship brings opium, whatever other cargo the said vessel may contain, it will all be rejected; and all commercial transactions with her be disallowed. If every vessel brings opium, then the whole cargo of every vessel, will be rejected, and none of

the ships be permitted to trade; and the ships, in the state they come, will be driven out, and sent back to their country. As to your people, who live in Macao, since you occupy the territory of the celestial empire, you therefore ought to obey the laws and regulations of the celestial empire. If you presume, without public authority, to act and frame rules for yourselves, and cherish schemes of approaching near to *grasp elicit gains, the laws are prepared to punish you;* and just as in the case of those who in China clandestinely promulgate the Roman Catholic religion, they will assuredly severely punish your *crimes*, and will not show any indulgence. In this manner let an explicit and pointed proclamation be published to the said foreigners, and no doubt they will, every one of them, be afraid, and yield implicit obedience, and not dare to oppose the prohibition, and to sell opium. And hereafter let a true and faithful search be made, as before, and so the source from which the evil springs will be cut off. Respect this.'"

"Former proclamations were published, and stand on record; and since that time, four or five years have elapsed; and it is feared, that remissness may have crept in by length of time. It is probable, though not certain, that, when the Portuguese ships anchor in Macao harbour, there may be *avaricious vagabonds* who smuggle opium into the port, and therefore the Macao deputy custom-house officers have been ordered to search very strictly and faithfully. With respect to Whampoa, it is the anchorage of all the foreign ships, and although I, the governor, appoint to each ship an attending officer; and I, the hoppo, also appoint tide-waiters, who watch the ship on each side, and make due search, which seems as strict a guard as as can be kept; still the seamen are not all good men: it is impossible to be sure that they never connect themselves with native vagabonds, and seize opportunities of smuggling. Therefore strict orders are given to all the local military stations, to the deputy officer from the custom-house, and to the armed police at Whampoa, to be very strict in searching; and further confidential soldiers are sent in all directions to search and seize. Besides these precautions, the hong merchants are required to promulgate to all foreign factory chiefs, resident at Macao or Canton, our commands to them, to yield implicit obedience to former emperial edicts, which disallow the clandestine introduction of opium, and which require the sources from which it comes to be cut off. If they dare to disobey this order, as soon as a discovery is made, the ship concerned will be expelled, and not permitted to trade; and the security merchant will be seized and punished for the crime; if he dares to connive, he will most assuredly be broken, and prosecuted to the utmost, and without mercy. Be careful, and do not view this document as mere matter of form, and so tread within the net of the law; for you will find your escape as impracticable as it is for a man to bite his own navel. Report the manner in which you execute these orders; and at the same time present a bond, engaging to abide by the tenor of this. Delay not! A special edict.

(Dated) "Keäking, 25th year, 2d month, 22d day."

4. The only possible advantage to be derived from the traffic by the British Government is *pecuniary*, the whole trade bringing to the revenue merely *two crores of rupees;* for which paltry sum we are called upon to witness a kind of national and commercial *immorality* unprecedented in the annals of civilized governments; viz. one nation, a Christian nation, a nation standing high above all others for its noble and generous character, violating the laws of another, and that one of the most populous dominions in the world, exciting a bad taste in and debasing its people to the level of brutes, sanctioning her merchants, whose princely liberality and high honor has obtained for them a character and a name unprecedented in the annals of trade, to carry on a traffic bad both in its origin and tendency, and which can only enrich the very few at the expense of the many, and all this for the sake of a small

increase to its exchequer!! this, too, by a government especially jealous of interfering with the religious prejudices of the heathen people, who have seen the "spirit of the storm," in the distribution of the Bible, and the elements of insurrection in the preaching of a missionary; yet they do not scruple to send a mission, most insinuating and destructive in its character, into a sister-country—a mission the very object of which is subversive of the very best element of their unhappy faith—sobriety.

5. Not only have the Chinese authorities begun to stir themselves effectually in the matter, but some of the humane and enlightened of the people, both aristocratical and plebeian, have called the attention of government and the mass of the people to the subject as an evil to be deprecated and shunned. More than one able treatise has been addressed to the supreme government by intelligent functionaries, and a Chinese artist has employed his pencil in a series of etchings similar to Hogarth's "Rake's progress," to illustrate the debasing tendency of opium smoking. The following is his own explanation of the pictures.

"*Admonitory Pictures.*

"The son of a gentleman of fortune, his father dying while he was yet but a youth, comes into possession of the whole family estate. The young man having no inclination for either business or books, gives himself up to smoking opium and profligacy. In a little time his whole patrimony is squandered, and he becomes entirely dependent upon the labour of his wife and child for his daily food. Their poverty and misery are extreme.

"No. 1. This picture represents the young man at home, richly attired, in perfect health and vigour of youth. An elegant foreign clock stands on a marble table behind him. On his right, is a chest of treasure, gold and silver; and on the left, close by his side, is his personal servant, and, at a little distance, a man whom he keeps constantly in his employ, preparing the drug for use from the crude article, purchased and brought to the house.

"No. 2. In this, he is reclining on a superb sofa, with a pipe in his mouth, surrounded by courtesans, two of whom are young, in the character of musicians. His money now goes without any regard to its amount.

"No. 3. After no very long period of indulgence, his appetite for the drug is insatiable, and his countenance sallow and haggard. Emaciated, shoulders high, teeth naked, face black, dozing from morning to night, he becomes utterly inactive. In this state he sits moping, on a very ordinary couch, with his pipe and other apparatus for smoking, lying by his side. At this moment his wives—or a wife and a concubine—come in; the first, finding the chest emptied of its treasure, stands frowning with astonishment, while the second gazes with wonder at what she sees spread upon the couch.

"No. 4. His lands and his houses are now all gone; his couch exchanged for some rough boards, and a ragged mattress, his shoes are off his feet; and his face half awry, as he sits bending forwards, breathing with great difficulty. His wife and child stand before him, poverty stricken, suffering with hunger; the one in anger, having dashed on the floor all the apparatus for smoking, while the little son, unconscious of any harm, is clapping his hands and laughing at the sport! But he heeds not either the one or the other.

"No. 5. His poverty and distress are now extreme, though his appetite grows stronger than ever—he is as a dead man. In this plight, he scrapes together a few copper cash, and hurries away to one of the smoking-houses, to buy a little of the scrapings from the pipe of another smoker, to allay his insatiable cravings.

"No. 6. Here his character is fixed—a sot. Seated on a bamboo chair, he is continually swallowing the fæces of the drug, so foul that tea is required to wash them down his throat. His wife and child are seated near him

with skeins of silk stretched on bamboo reels, from which they are winding it off into balls; thus earning a mere pittance for his and their own support, and dragging out from day to day a miserable existence."

We may safely conclude, that when an artist devotes his time to such an object there exists some correspondent sympathy and feeling in the public mind, otherwise his labours could meet with no reward.

6. The feeling and effort is not merely confined to China and its people, for the wise and humane in our own Britain have actually enlisted in the cause, and offered a premium of £100 for the best essay on the opium trade, showing its effects on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it. The following are the conditions on which the premium is to be awarded.

"1. The candidates for the premium will send their manuscripts, of not less than 40 nor more than 100 octavo pages, to the Chairman of the Society for the Diffusion of Useful Knowledge in England, giving their names and address under a separate envelope sealed; of these envelopes only the one accompanying the successful essay will be opened by the arbiters.

"2. All the manuscripts which shall have come to hand by the 1st of October 1838, will then be placed in the hands of two or more arbiters, whom the said Chairman will nominate, and by whom the premium will be awarded, and immediately remitted to the successful competitor.

"3. The prize essay will be published immediately; and also the remaining ones, provided the Committee of the above named Society shall deem them worthy of publication.

4. The essays, addressed 'To the Chairman of the Society for the Diffusion of useful Knowledge, London,' must be sent *post paid*, or delivered in such a manner as to be free from any charge."

7. We have here then a most extraordinary exhibition; on the one hand the authorities of a large empire and their subjects aroused to a proper state of feeling, as it respects the existence of a great and increasing evil—its talent and art employed to enforce and illustrate its dreadful tendency on the public mind, and the humane in other lands aiding the effort to cast off the yoke; while on the other hand we see a *Christian* and otherwise honorable government *monopolizing* the infliction of a gigantic evil on a sister nation for the mere sake of gain. What would Britain say and do were vessels bearing the flag of some state with which we are at peace to enter our chief ports laden with a drug which would poison the people and cheat its exchequer? Why confiscate the vessel and property to the state and consign the men to a hopeless imprisonment: and how can she with "equity and good conscience," how can she on the principles of that faith on which her superiority depends, the chief rule of which is "to do to others as she would others should do to her," send to China opium which is prohibited both by the laws of the empire and the precepts of its faith? We trust that neither shall such a blot be long permitted to rest on the honor and religion of Britain; nor that the missionaries of the Cross (when they shall have an entrance given them into China, which they may soon) shall not only have to contend with idolatry and its abominations, but with a superadded sottishness induced by the avarice of their own countrymen and believers in that one faith which pledges them to wage warfare with all evil. May all concerned in its traffic speedily wash their hands of it, for sooner or later, whether in an individual or corporate capacity, their sins will find them out, and meet with that chastisement which it merits from the hands of a long-suffering but retributive God.

V.—Proceedings in reference to the countenance of idolatry by government in India, at the anniversary of the London Missionary Society.

(From the Patriot Newspaper.)

The Rev. E. Crisp, missionary from India, moved—

"That whilst this meeting rejoices in the extending desire after divine truth now prevailing in India, it laments the continuance of the fearful evils resulting from the connexion between the Government and the idolatries of that country, is thankful that the subject has again recently shared the further attention of the Honourable East India Company, and would cherish the hope that effectual measures will be taken for maintaining the honour of the Christian name in the sight of the heathen, and for removing the obstructions which have been occasioned to the cordial reception of the gospel."

It would have been much more congenial to the feelings of my heart to have been permitted to dwell upon the wants and claims of India, upon the pleasing prospects of extended usefulness, and upon the measure in which God has already borne testimony to the labours of his servants. But in this case I feel there is a necessity laid upon me; and,—I hope in no other spirit than the spirit of the gospel, and with no other desire but that God may be glorified and every obstacle to the progress of divine truth be removed—I would direct the attention of this assembly to the particular point referred to in the motion I now hold in my hand. The political circumstances in which our missionaries are placed in India are, in many respects, much more favourable than they were at any former period. For two centuries after the British power had been established in that distant part of the world, there was no security for the entrance of the evangelist among that people, and in many instances where an attempt was made to introduce the gospel, such was the jealous and fearful system of policy pursued, that those efforts were at once prohibited. In the year 1795, some distinguished individuals connected with this Society would gladly have gone forth to our eastern possessions, but they were forbidden. We know well that Drs. Morrison and Ward wished to join Dr. Carey at his station there, to be assisted by him in printing the gospels, but they were not permitted to do so. This was the state of things then existing. The Christian churches lifted up their voice; Christian senators joined in the general testimony; and we have the satisfaction of feeling that now, for more than 20 years past, there has been no legal impediment to our entering into that land, and, to the utmost of our ability, extending the gospel. But even after political disabilities were so far removed, there was a strong feeling of jealousy with which the missionaries were regarded by persons high in office, and who frequently had it in their power to throw obstacles in our way. We are thankful to be able to declare that such is not now the case, but that every assistance that can be reasonably desired is uniformly afforded. For all this we are and ought to be thankful; and when we consider the many and great benefits which we enjoy under the British power in that distant land—when we compare our circumstances of safety and of peace with those in which our missionaries are placed in other parts of the world—the effect upon the mind is rather to induce us to withhold the statement of those things which are of a contrary nature, than to advance them. But in this instance we must not allow the enjoyment of personal benefits to render us insensible to larger, more public and more important claims. It is upon this ground, the precise position in which the British power in India now stands with regard to the idolatry of that country, that it is necessary and important that these statements should be brought before you.

The public mind must be informed, the public conscience must be aroused: for it is not till the general state of the subject is fully known (that those who have it in their power here may touch that spring which may move the great machinery) that any thing effectual will really be accomplished. But it may be said, "What is the precise nature of the connexion between the British Government and idolatry in India?" That is a point on which, if I fully enter, will appear at once to be most humiliating. All the temple services, the appointment of those who shall minister in the temple, the removal of them if they neglect their idolatrous duties, and in many instances the punishment of those who are thought to be wanting in the duty which they owe, may be pointed out for your consideration. What is the kind of superintendence which is exercised? Is it merely a general toleration of the evil? No, it descends to the minutest details. You are aware, for you have often heard, that there are persons connected with the temples who are called the wives of the gods but who are, in fact, unchaste females. The distinct appointment of every one of these emanates from the British functionary. A memorial which was lately presented to the governor of Madras, by a large number of truly excellent persons there, and which is an official document, will show that it is not merely a general superintendence, but that there is in it all that is revolting, and all that is contrary to the gospel of Christ. If one woman is to be removed because she is too old, and another is to be appointed in her stead because she is younger—this, and a number of other things, must all pass under the seal and signature of the British functionary. The pilgrim tax is that to which attention has often been directed, and many persons, perhaps, imagine, that because the Government of this country have given positive directions for its being abandoned, therefore it is given up. But such is not the case. A respected brother in the work told me, that on one occasion, as he was preaching in a town, he heard the loud sound of native music and other sounds, indicating that something peculiar was taking place. As he approached towards the public office there was a long train of carts coming from the country, defended by British seapoys and government pugs, and attended with national music, and every thing which could wear an air of triumph and joy. And what was it which this train of carts was conveying? The idolatrous offerings from a pagoda to the public treasury. What must the natives think when they see such things as these—when they see, not merely the money received, but received with so many marks of distinction, and a strong disposition to encourage it, rather than otherwise? Again, returning to the pagodas, we fine that all those engaged in the daily services are under the eye of the magistrate, and are amenable to him. In this same memorial occurs a request that a person might be appointed as a rice-boiler to the idol; and strange and monstrous as it may seem, the order must actually be issued that persons may be employed to boil rice for a senseless idol: and this is one of those orders which must proceed under official seal and signature! If a musician is wanted—what is called a *piper*—he must come to play for the gods; but his appointment must receive the same high sanction. A number of cloths had been given to adorn the idols at a particular temple: these were worn out. A petition, stating that fact, was presented to the British functionary, and soliciting for new ones; and these were issued, and paid for from the public treasury. When we approach the pagodas, when we observe their architecture, and all the circumstances by which they are surrounded, it is always humiliating. When we see that the walls are built anew, and that thus the edifices of idolatry are maintained, it is a spectacle which the Christian missionary never can look upon but with deep regret. But if we know that these walls are built by British power, and the wall of the Seringham pagoda was rebuilt at an expense of 40,000 rupees by British authority only a few years ago, how much deeper is the feeling of humiliation, and how much greater must be the regret. One

instance occurred in Tinnevelly, in which the repair of the pagoda was requisite, and it was necessary that an idol should be removed from its place. After the repairs had been completed, the Brâhmans said, that, in order to the idol being restored to the spot which it previously occupied, various offerings must be presented, the cost of which must amount to 10,000 rupees; and they were paid, in order that the idol might be induced to return. But one of the most painful circumstances connected with this system—and I enter into particulars because I believe they are not generally known—it is not from a simple desire to make exposures, but because our friends must be informed as to how the matter really stands—is the great car feasts. By whom is the car prepared? Is it by the spontaneous contributions of the natives? Is the power vested entirely in their hands of making all the arrangements which are intended to give an imposing effect to idolatry? No; when a feast is anticipated, a public document is sent into the presence, as it is called, that is, to the chief magistrate, stating that on such a day, and at such an hour, a particular feast is to be celebrated, and requesting that the money necessary may be granted, that bamboo canes and cocoa-nut trees, and other things required for the car, may by compulsion be supplied, and these are brought in by compulsion from various districts. When so brought in, the person engaged in preparing the car for the feast is the local representative of the British Government, and he it is who directs the workman what to do. The whole concern is regarded by the natives in good faith as really a Government work. When the car has been thus prepared, by whom, up to the present time, have the poor creatures been brought together to draw it? You would imagine, and many do suppose, that such is the zeal of the Hindûs for their idolatry, that when they come together to their great festivals they are all anxious to draw this car. But it is no such thing. These cars have all been drawn by persons driven in by the whip. I testify to what I have seen. I have seen them pass by hundreds the gate of my residence. And what for? That they might be compelled to draw the idol car. And after they have laid hold of the cables, who have been the persons to urge them onward? The Government pugs, with long canes, which they applied to those who seemed dilatory. It does, indeed, appear from the memorial, that in consequence of a lamentable disaster which occurred at the last Conjeveram feast, the compulsory attendance of natives is no longer to be insisted upon; and if this be adhered to, most heartily shall we rejoice. But the system, up to the present time, has been that just described to you. The natives have often been detained in the open streets day after day, till the car was brought to the particular part of a quadrangle from which it started. But one point further must be mentioned, and it is this: not only has the idolatry of the people been regulated and superintended by those in authority, but on a great many occasions offerings are presented to the idol in the name and on the behalf of the British Government. In the neighbourhood of Trichinopoly is the island of Seringham; and it has been a custom, after the idol has been lifted from the car, and brought out amid the acclamations of the multitude, for the head servant, a European, to come in front and present a golden cloth with which it may be adorned. This memorial states that the same practice prevails at a town within 40 miles of Madras; and in Madras, within a few months of my leaving, when a particular idol was taken round the town, offerings were presented to it on behalf of the government. Whatever may be the views taken as to the prejudices of the people, this is surely a species of sanction which no Christian principle can possibly justify. You know how dependent India is upon rain, and on several occasions when the usual heavy rains have failed, orders have been issued from the head-quarters of the district that the Brâhmans should be employed and paid to procure rain, with a proviso that, when the rain falls, it should be reported to those in authority. In one instance a young man, receiving these orders from his supe-

rior, felt that he could not comply with them, and I believe that he did not carry them into effect. A very short time only elapsed before he was removed from his situation, and it was generally believed that it was because he would not in this instance yield compliance to one whom he ought to have obeyed. But this still goes on, and it is said to prevail over a vast extent of territory. The feasts are in this manner directly and absolutely enforced by British authority, and it is of this that the gentlemen complain, whose names are affixed to the memorial in question. Let it not be said that this is a petty unworthy faction; no, here are the names of judges, of a large number of gentlemen employed in connexion with the revenue, a number of the company's own chaplains, and the Bishop of Madras at their head. Let it not be said that these statements are brought forward from factious or unworthy motives. Here *is* the fact; and all I can wish is, that this pamphlet were printed and circulated through the length and breadth of the land. I will not enter into further detail. Let there be a full and candid inquiry. Let the truth come out. I will only advert, in conclusion, to the effects of this system; and the first I will notice is, the most unhappy influence which it has on the minds of our young countrymen in making them infidels—I mean those who are engaged in the administration of all these concerns and in superintending them. Young men come out to India whose religious principles are very unsettled; they go into provinces where they are not only surrounded by idolatry, but are called to take a part in superintending the service. What must be the effect upon their minds? We see it. They soon begin to think that all religions are alike, and that none is best of all; and the consequence is, that they become alienated in their minds from that measure of Christianity which they had before received. I am not alone in the apprehension that this has done a great deal in demoralising those who hold these stations in British India. The longer the system continues, the more clearly will it be seen that this is its tendency. Another effect of this system is, that it always keeps idolatry at a fixed standard. We should soon have fluctuations in these things if the covetousness of the priests and the caprice of the people had full play. But when every thing is laid down by law, and when he who has the power to enforce every thing is on the spot to see that nothing is wanting in the honours done to the idol, what must be the result? Although the people may have gained some light, and may have become partly ashamed of the observances of their forefathers, yet, while the system is thus maintained at a fixed standard by those who have the power to enforce it, it seems morally impossible that we should produce any great impression. At least, so far as means are concerned, whatever impressions are produced by the declaration of the gospel, they are counteracted by this system. Another effect is, the degree of celebrity it gives to their idolatry: all the gorgeous show and the splendour with which it is connected is derived from this source. Were this system abolished, it would be seen in a very short time that the natives would not be so persevering in the adorning of their cars, and in the carrying them out to their feasts. But while British power and British integrity are pledged to the maintaining of these things, there is no room for their retrograding. There are many other respects in which this system operates on the minds of the natives, but I only notice one more—they themselves constantly refer to the fact. When we point out to them that idolatry is not the worship of God, that it is even contrary to his commandments and his word, they ask, "How can you say so? Who keeps our pagodas in repair? Who prepares the car, and brings the people to it to draw it? Do you not do it yourselves, and identify us with the British power generally? If you do these things, where is the reasonableness and the propriety of saying idolatry is sinful?" I am not forming an argument, I am merely reciting words which have often been cast in our teeth. And what are we to say to the people? We may say that it is only done to keep them in peace, only because

they are apt to be jealous. But this will not do. We may endeavour to meet their reasoning, but they have too high an idea of the British power to suppose that we should aid and abet them in wrong. When they see us thus proceed, this is the construction they unavoidably put upon it. What is to be done? There is a movement in the public mind in India and in England, but there must be a greater movement. Information must be more generally diffused on the subject; we must carry the subject before those who have the power to redress the grievance; let us even go to the foot of the throne if it be necessary. But let us do all in the spirit of the gospel. There is throughout this memorial a high tone of Christian feeling. Those persons by whom it is signed descend to none of those arts or artifices by which the evil passions of men might be engaged on their behalf. They stand upon the high footing of God's own word, and they contend for a confessedly Christian movement upon Christian grounds. Let us thus go forward, bearing the spirit and using the language of our Master, calling upon his power to break down every obstacle now in the way of the progress of his truth. I would only say, Let the evil be viewed in proportion to its greatness; and, being thus viewed, let no proper means be unemployed until this stumbling-block is effectually taken out of the way. But while we say this, we would caution you from imagining for a moment that the mere withdrawal of the superintendence of idolatry would produce at once the conversion of the people of India. It is an obstacle, and obstacles must be removed. The means must be more largely employed; it is only by multiplying these that you can give the people correct views on religion, that you can prepare them for that change which must take place, and, we need not doubt, will take place. Let us only go forward in a spirit of humble dependence on Him whose we are and whom we serve, looking up to Him, that every valley may be exalted, and every rough place made smooth, till the glory of the Lord shall be revealed, and all flesh shall see it together.

Charles Lushington, Esq., M. P., on rising to address the assembly, was received with loud applause. He said—I have the honour to express my entire concurrence in the resolution which I am called upon to second; at the same time I feel embarrassed in consequence of being so astonished and astounded by the details of the narrative communicated by the rev. gentleman. I candidly confess that I was not prepared to hear such a painful statement of the abuses in India. This subject is one of such extreme importance, and requires such immediate attention and investigation, that I think I should be doing injustice to it, injustice to those concerned, and injustice to myself, did I anticipate it by entering at present into any particulars. I hope you will see the difficulty of my position.

E. Baines, Esq., M. P., said—There has been a point brought under notice to-day, which has very strongly impressed my mind, and I hope the mind of the meeting. The subject to which I allude is that connected with India. We have learned that the Government of England are participating in the idolatry of India. I shall feel it to be my duty, if no other person of greater influence should undertake the task, to bring the details which have this day been communicated to us under the consideration of Parliament. I hope that a reformed Parliament will show the symptoms of its reformation by reforming the religion of India. It is scarcely to be conceived that a Christian Government should be engaged in a practice so anti-Christian. I am fully persuaded that when the religious community of England shall have had these facts sufficiently made known to them, they will make a vigorous and determined effort to put an end to the system.

VI.—The pilgrim tax.

The Friend of India for the 12th of last month contains the whole of the celebrated despatch of the Court of Directors on the subject of the Pilgrim Tax, dated the 20th February, 1833. The document is so important in several respects that we give it entire, together with most of the remarks by which our excellent contemporary has introduced it to the notice of the public.

"We make no apology for reverting to a subject which possesses so peculiar an interest at the present time, when Government are about to carry the wishes of the Court of Directors into effect. Happily, just at this juncture, the *Conservative* has republished the despatch of the Directors, which gave birth to the present movement. We have joyfully transferred it to our columns, and recommend it to the especial attention of all those who take an interest in the subject. Our Madras contemporary states, that it has been generally ascribed to the pen of Lord Glenelg. How far this conjecture is correct, we have not the means of knowing; but we are sure, that for large and benevolent views, for sound judgment, and clearness and brilliancy both of thought and expression, it is equalled by few official despatches. The subject is discussed in all its different bearings; the arguments which have been thought to justify the continuation of the tax are dissected with the hand of a master, and the most complete justification is afforded of that line of policy which the Directors have inculcated on the public authorities in India. It is in this point of view, as a directory for our conduct, that this document is so eminently valuable. It gives a clear exposition of the views of the Home authorities on this important subject, and of those measures which they desire may be pursued in order to dissolve a connection which they consider dishonorable. Whatever advice may therefore be tendered to Government by the local authorities here, to whom a reference has been made, will, of course, be subjected to a close comparison with the sentiments of this despatch; and if their advice should either be offered in a spirit different from that which pervades it, or should tend to a different end, the Executive Government will not, of course, hesitate to reject it, and to keep the principles and precepts of this despatch steadily in view, as the pole-star which is to guide their movements. For it must be evident that, if the Court of Directors, notwithstanding the opinion of a Governor General, of Lord William Bentinck, that 'the Tax on Pilgrims is just and expedient,' have directed 'that the Pilgrim Tax shall everywhere be abolished,' they will view with feelings of no ordinary displeasure any attempt to evade, or to contravene, their instructions, upon the advice of any subordinate local functionary. We have heard it indeed asserted, and in some places the assertion may have gained credit, that the lukewarmness of the Executive Government upon this subject arises from certain counter orders, which are said to have been privately conveyed to India at the same time with this public despatch. But it requires only the exercise of common sense to acquit the Directors of an act of baseness, which would necessarily disqualify them for ever for the administration of a Government, of which good faith must form the primary element.

"The *Englishman* returned to the subject of the Tax on Tuesday last, in reply to the communication of a missionary. His whole argument depends for its validity on the question whether the national honour is pledged or not to the perpetual donation of 57,000 Rupees a year to the temple. Upon this subject of pledges, it behoves us to receive assertions with extreme caution, because we find them chiefly advanced in support of abuses. When Government proposed to abolish suttees, the abolition was opposed on the ground that the continuation of these murderous rites was promised in some pledge which the English had given to the natives. When Government

proposed to discontinue their countenance of Arabic and Sanscrit, the sacred languages of Islamism and Hindúism, the proposal was opposed by some pledge by which we were said to be bound. When on the present occasion, it is in contemplation to relinquish the public connection with idolatry, we are anew told that the honour and integrity of the British Government is pledged for ever to support Juggernath, if not from the pilgrim tax, certainly from the public treasury. Really it would almost seem as though we had pledged ourselves in this country to whatever was opposed to our own honour as men and Christians, and to the welfare and improvement of our subjects. If upon every occasion some pledge is to be pleaded as a bar to reform, we must demand to see these pledges inscribed in the most distinct and unequivocal characters. In reference to the supposed pledge which is now brought forward in support of the tax, we must confess that it appears most singular and unaccountable that, after all the attention which the Directors have given to this subject, after having apparently perused all the documents which existed, they should never have discovered any thing about this pledge. It is strange that if such a pledge existed, and formed an obstacle to the abandonment of the tax, the Directors should have stated that *the only serious difficulty of a practical nature in the way of a complete extinction of the tax*, was that which referred to the necessity of creating a police expressly for the purpose in question. No proof of any such pledge has hitherto been produced; and till it is brought forward, we must conclude that it does not exist, and that there is nothing farther to support the assertion than a solitary sentence in the Pension Regulation of Cuttack, which states that nothing in that enactment shall be considered as extending to Juggernath, and some other temples."

JUGGERNATH.

Letter to Bengal, dated 20th Feb. 1833.—Paragraph 1. In the paragraphs of letter dated 23d Nov. 1830, (paragraphs 154 and 157,) you bring to our notice a proposition made in July, 1827, by Mr. Pakenham, the Officiating Commissioner in Cuttack, for altering the wording of the certificates and licences issued to Pilgrims resorting to Juggernath, under the provisions of Regulation IV. of 1809, on which occasion Mr. Harrington recorded a minute against the levy of the Pilgrim Tax generally, urging its entire abolition whenever the state of the finances would permit; and in the meantime supporting the proposal for altering the form of the license. You then state, briefly, in the paragraphs, and more at length in the proceedings referred to, your reasons for not concurring with either the Commissioners or Mr. Harrington.

2. Previously to the proceedings, which are the immediate subject of the paragraphs under reply, the same points had been brought under discussion by a letter from Mr. Richardson, Commissioner of Cuttack, in 1814. Mr. Richardson strongly urged the abolition of the Juggernath Pilgrim Tax, and adduced in support of his proposition a number of arguments which were replied to in Mr. Secretary Dowdeswell's letter, dated 5th February, 1814.

3. And, again, subsequently to the proceedings under reply, we find, that on the 16th February 1829, in a circular letter from your Government, on the subject of Suttee, you required from several persons, principally those in charge of districts where the Pilgrim Tax is collected, their opinion on the point; whether the abolition of the Pilgrim Tax would be received by the native community as a boon that would reconcile them more readily to the abolition of the Suttee.

4. In 1814, and in 1827, the arguments in favour of the continuance of the Tax appeared conclusive to your Government; in 1829, no resolution was passed on the subject; but in a minute of the Governor General, dated 5th November, 1827, he says—"The objections that must be entertained, by

all, to the principle of the Tax, which, in England, has latterly excited very great reprobation, formed an additional motive for the enquiry. I enclose the copy of a circular letter addressed to different individuals at present in charge of the districts where the tax is collected, or who have had opportunities, from their local knowledge of forming a judgment upon this question. It will be seen that opinions vary; but, upon a review of the whole, my conviction is, that, in connection with the present measure, it is inexpedient to repeal the Tax. It is a subject upon which I shall not neglect to bestow more attention than I have been able to do."

5. In fulfilment of the intention which the Governor General thus expressed, he has, in his minute of the 25th of March, 1831, recurred to the subject of the Pilgrim Tax: in respect to which, after briefly stating the conflicting opinions that have been entertained, he observes that, for himself, he deems it the bounden duty of a Goverment ruling over a Hindú and Musulman community, and professing a respect for their religion and customs, to protect and aid them in the exercise of those harmless rites which are not opposed, like Suttee, to the dictates of humanity and of every religious creed: that he, therefore, thinks that all those places of pilgrimage, with those who frequent them, are upon principle entitled to our special care: that a Tax upon Pilgrims is just and expedient: and he entirely adopts the interpretation which has been put in India on our orders of 1814; namely, that the revenue should be first applied to the repairs of the temple connected with the comfort of the pilgrims; and that the surplus may be properly expended in roads and serarees contributing no less to the convenience of the pilgrims than to that of the public.

6. These observations are connected with a proposition that the surplus collections from the Pilgrim Tax at Juggernath, Gya, Allahabad, Jutta, and Sooran (amounting, as appears by a statement accompanying the minute) on an average of the then preceding four years to about four lakhs per annum, shall be systematically appropriated to the formation of the principal roads in Bengal.

7. The question as to the lawfulness of deriving a portion of our public revenue in India from taxes levied on the performance of pilgrimages, or other religious observances, by the natives, is wholly distinct from the question,—in what way the funds so derived shall be applied. The former is a question involving important principles, the other is one purely of policy. We will therefore, reserve for separate examination the proposed plan regarding the formation of roads, and will now consider the propriety, on general grounds, of a Pilgrim Tax. On this subject we are aware of the orders to which the Governor General alludes as having been formerly issued by us, but, in reconsidering it, we feel the duty of availing ourselves of the light which may subsequently have been thrown on it by experience, reflection, or the suggestions of individuals, and shall, therefore, state our present views as they occur, without any immediate reference to past discussions.

8. Respecting the degree of toleration due to the religion and worship of our Indian subjects, the sentiments of the Governor General are essentially our own, although we might be disposed to qualify in some degree the terms in which he has expressed them.

9. All religious rites and offices which are in this sense harmless, that they are not flagrantly opposed to the rules of common humanity or decency, ought to be tolerated, however false the creed by which they are sanctioned. But they could not properly be said to be tolerated, if those who are engaged in them did not experience that ordinary degree of protection to which every citizen, not offending against the laws, is entitled at the hands of his rulers. A religious festival, attended by immense crowds, cannot be said to be tolerated, if the Government does not provide a police sufficient to enforce order and to ensure the safety of individuals during the celebration. And, on

the other hand, the providing of such a police is not an act of favour or friendship to the mode of worship, but one of simple justice to the worshippers.

10. Beyond this civil protection, however, we do not see that the maxims of toleration enjoin us to proceed. It is not necessary that we take part in the celebration of an idolatrous ceremony, or that we should assist in the preparations for it, or that we should afford to it such systematic support as shall accredit it in the eyes of the people, and prevent it from expiring through the effect of neglect or accident.

11. The application of these principles to the subject before us is not very difficult. Although it is possible that the Hindù rites, or, at least, those of Juggernath, are less liable than formerly to the charges of cruelty and open indecency, their essential character is, of course, not changed. They are at variance with the precepts and spirit of Christianity, and they seem opposed even to the plain injunctions of a natural religion. This, however, is not a reason for prohibiting them by law; and if they are not to be so prohibited, if they are to exist at all, they must receive from the civil power that measure of protection which it affords to any other act, the doing, or the not doing, of which it treats as a matter of indifference. To this extent we entirely concur with Lord William Bentinck. On the other hand, we cannot conceive that a Government which believes those rites to be deeply founded in error, and to be productive, even in a civil view, of serious evil, is obliged, or is at liberty, to shew to them any degree of positive sanction or encouragement.

12. The simplest form in which a Pilgrim Tax can subsist is as an impost levied for the mere purpose of defraying the charges of the extra police employed to protect the pilgrims. To answer this description, however, the average amount of the sums raised must precisely equal that of the expenses incurred; the excess or deficiency of each year being carried to the account of the next, and the tax, if necessary, being so varied as to correct the inequality. If the tax were confined to this object, and regulated on these principles, much of the objection which has been urged against it would be obviated, while the duty incumbent on us of protecting the natives in the observance of their religious rites would be strictly fulfilled.

13. But we are not aware that the tax exists, in any instance, in this simple and incompounded form. It everywhere appears under modifications or with adjuncts more or less affecting its character and operation. We do not intend to enter into any detailed account of these varieties; nor indeed is the information before us, though by no means scanty, sufficient to qualify us for such an undertaking, but we will advert to a few of them considered in relation to the questions of principle of which the subject involves.

14. The first case that may be noticed, is where the sum raised by means of the tax being much larger than the maintenance of a police force would require the surplus, or a great part of the surplus, is employed in keeping in repair the shrines, idols, or other edifices which form the local objects of the pilgrimage, or in supporting the priests and other ministers attached to them. At Juggernath a very considerable portion of the entire revenue raised, and, in fact, a sum much larger than the whole amount of the Pilgrim Tax, appears to be applied to these purposes. It must be obvious that in sanctioning such an application of the money we advance far beyond the principle of a tax levied merely for the purpose of maintaining a local police. From being simply conservators of the public peace at certain numerous assemblages of the people, we are become the chief agents in sustaining an idol establishment. The character of neutrality with regard to the purpose of those assemblages which we might have preserved in the former position is entirely departed from in the letter.

15. But this is not all, for the effect of such a surplus so applied is to mix up the Government with the interior concerns of the idol establishment to a much greater extent than is at first sight apparent. The provision of the

funds, which are to be employed in supporting the establishment, creates at once a right and motive to watch over the expenditure. The paying the ministers and attendants of the place naturally induces, and at the same time authorizes, us both to check the appointment and to inspect the conduct of those persons. In every way we become parties to the accounts and general management of the establishment, including the supervision and disposal of its revenues, whether derived from fines, offerings, endowed lands, or from any other source.

16. It is true that the Bengal Government, by Regulation IV., A. D. 1809, abandoned that degree of superintendence which they had previously exercised over the affairs of the Temple of Juggernath, and substituted the administration of the Rajah of Khoorda for their own. Even that regulation, however, seems to have left too many links of the connexion which it aimed at severing. The Rajah himself was to be responsible to the Government, and might be removed by it for misconduct. The three Dewal Purchas were to be appointed by the Collector of Cuttack, subject to the confirmation of Government, and were not to be removed from their offices without the sanction of the Supreme Government; and an account was to be rendered to the Collector of the Tax of all offerings and present made to the idol. All this left in the hands of the Government a large degree of control over the interior concerns of the establishment.

17. Arrangements which thus implicate the Government, be it in a greater or less degree, in the immediate ministrations of the local superstitions of the natives, might well be objected to in point of principle, even without any reference to their actual or probable consequences. But that they also tend to consequences of an injurious kind is evident, inasmuch as they exhibit the British power in such intimate connection with the unhappy and debasing superstitions in question, as almost necessarily to inspire the people with a belief either that we admit the divine origin of those superstitions, or, at least, that we ascribe to them some peculiar and venerable authority.

Secondly:—

18. We proceed, however, to consider the Tax under another modification, that is, where over and above all that is in any manner applied for the support or benefit of the local establishment, a surplus is raised for the general use of Government.

19. From the minute already referred to of Lord William Bentinck, and from the papers Nos. 2 and 3 annexed to it, we collect that the net surplus of the Pilgrim Tax at Juggernath, Gya, Allahabad, Jutta, and Sooran, taken together now averages at about four lakhs per annum. With respect to Juggernath, it seems, ever since the year 1815, to have been understood that the whole revenue of that place not laid out in the immediate expenses of the establishment should be dedicated to objects connected with the comfort or the welfare of the pilgrims, and especially to the completion of the road from Calcutta to the district of Cuttack, and this last mentioned work has, in in point of fact, entirely absorbed such net revenue. From the revenues of Gya a considerable sum was formerly, and, suppose, is still, we paid into the funds of the Native Hospital at Calcutta; but it would seem that the surplus of which Lord William Bentinck speaks in the case of this establishment, is that which remains after deducting all such charges, and it averages at upwards of two lakhs per annum.

20. Without entering, however, into these and similar particulars, of which, indeed, we are not minutely informed, there appears enough on the face of the Governor General's statement to raise the general question, how far it is within the moral competence of the British Government to draw a revenue from such sources. In considering that question, the first impression must be adverse to a revenue so derived. Our feelings revolt at the idea of deliberately making a profit of practices, the existence of which we must de-

plore, and of the tenets of which we cannot but entirely disapprove. But it may be proper to consider the merits of the question in more practical grounds. It has been much disputed whether the raising a considerable revenue by means of the Pilgrim Tax has, on the whole, the effect of encouraging, or that of discouraging, the idol worship with which the particular tax is connected. On the one side, it is contended that to tax any practice is to check and hinder it; on the other hand, it is alleged that this rule does not hold in the case of practices of a superstitious kind; for that the spirit of superstitions is only whetted and promoted by having obstructions thrown in its ways. But the disputants on both sides seems to us to fall into great inconsistency while maintaining their respective arguments.

21. Those who defend the Tax on the ground that it operates as a hindrance to the practice of pilgrimages surely forget that, according to their own fundamental proposition, the British Government is under a sacred obligation to befriend and assist, instead of thwarting and obstructing, the practice of pilgrimages, for if the British Government does in fact thwart and obstruct that practice by means of a Tax, then in imposing such Tax it violates, or, or least, evades, the obligation in question.

22. On the other side, those who argue that the Pilgrim Tax, by opposing an obstacle to pilgrimages, tends to excite and inflame the spirit for such enterprises, fall into a like inconsistency; for they forget that one of their chief topics of complaint against our Government in India is that, by making good roads to the principal pilgrim stations, and by giving other facilities to the pilgrims, we greatly promote the practice of making pilgrimages. If, as they before contended, the ardour of the pilgrims is increased by obstruction and resistance, surely it must be diminished by indulgence and encouragement.

23. We do not think it necessary to decide the question whether the Tax in its immediate operation does most tend to promote or prevent pilgrimages; it may in different cases operate differently, according to the temperament of the individual concerned. In most instances, however, we doubt whether it is exactly that sort of difficulty which would act as a stimulus. It is a pecuniary burthen, and in order to meet it the individual who desires to be a pilgrim must begin with providing adequate funds; a task disheartening in its nature, and which many must find impracticable. But this only concerns the immediate effect of the Tax. Considering the measure in a more general view, we conceive that the system of raising a revenue, or at least a surplus revenue, by means of a Pilgrim Tax, must, in many ways, lead to the promotion and encouragement of the superstition out of which the Tax is derived. It gives the Government an immediate interest in the progress and extension of such superstitions; it furnishes both to the Government and to such of its functionaries as are concerned in levying the Tax, supposing these to sympathize with their employers, a perpetual inducement to increase the income of the Temple, and, therefore, to attract to the spot as numerous a concourse of pilgrims as possible. It is true that the Government in India has always professed, and, we doubt not, very sincerely, to consider the amount of the revenue which may be obtained by means of a Pilgrim Tax, as an object of trifling importance when compared with that of conciliating the natives by a well arranged system for the support of their favourite superstitions.

24. This also has always been the feeling of the Government at home. But though the chief motive of the arrangements connected with the Pilgrim Tax may have been a liberal ambition to conciliate the natives, the natural desire of procuring financial benefit to the Company has always mixed itself with the former sentiment, neither of these objects indeed could be overlooked by the Company's servants, zealous as they have ever been to promote in every way the interests of the body by whom they have been employed.

25. In order to verify these remarks, it may not be improper to refer to a few passages of the official correspondence in India on the subject of the Temple of Juggernath.

26. Thus the Board of Revenue, on the 17th June, 1806, in proposing to the Bengal Government to leave the internal economy of the temple to the priests, expressly recommend this change of system on the ground that the existing management realized so small an amount of surplus, after defraying the expenses of the Temple, and that it was not calculated to promote "economy in the expenses, to increase the reputation and prosperity of the Temple, or to augment the public revenue."

27. Thus again the same Board, when contrasting in a letter dated the 12th Sept. 1806, the system of Juggernauth and Gya, observe, "with reference therefore to the substantial benefits arising to Government from the Tax upon Pilgrims resorting to Gya, and, on the other hand, to the inconsiderable receipts by Government from the Temple of Juggernath since it has been under the British Government, we consider ourselves fully justified in recommending that the rules respecting the concerns of the Juggernath Temple should be brought as near as possible to those existing at Gya.

28. Thus lastly, the same Board, when proposing to the Government, in a letter dated the 26th May, 1807, that the extra expenses of the Temple should be defrayed by a percentage on the collections levied on the pilgrims, express themselves as follows:—"By that mode the improvement of the funds applicable to the expenses of the Temple will in a great measure go hand in hand with the improvement of the resources of Government, and both the proprietor or superintendent of the Temple and the priests will find a manifest interest in encouraging the resort of pilgrims for the purpose of increasing the income of the Temple."

29. It should be observed that, in each of the cases in which these quotations refer, the suggestions of the Board were approved and carried into effect by the Government.

30. We must not, however, be understood to mean that wherever a surples revenue is raised by means of a Pilgrim Tax the Government has a proportional interest in encouraging pilgrimages. In cases where that surplus revenue is dedicated to specific objects connected with the welfare or comfort of the pilgrims, such as roads for their use, or to the support of the public charities, there is not on the part of the Government the same immediate interest in increasing the collections as if the produce of them were to be applied to the public service in general; still the same effect is produced *pro tanto*, for roads and hospitals are of general advantage, and the expense of supporting them, if there were no Pilgrim Tax to defray it, would be in danger of becoming a charge on the general funds of the state.

31. On the whole, we conceive that the principles of toleration do not require that we should promote the growth and popularity of superstitions, the prevalence of which every rational and religious mind must lament, and we are therefore of opinion that any system which directly connects the pecuniary interests of the State with the extension of such superstitions, is for that reason objectionable, and ought to terminate.

Thirdly:—

32. We proceed next to consider another part of the system, namely, the Gomastahs or Agents who are employed in travelling throughout India for the purpose of enticing the pilgrims to the several shrines and temples of repute. These men receive a fee from every pilgrim whom they can persuade to visit the particular seat of superstition to which they are attached, they have consequently a direct interest in enticing as many as possible; and they, in fact, seem to discharge their vocation with astonishing industry, dexterity, and success.

33. The information, however, before us does not enable us to judge

how far the rules for levying Pilgrim Tax at the different shrines implicate our Government in encouraging and patronizing the pilgrim hunters in question.

34. In the case of Juggernauth, the Collector of the Tax in 1806 recommended it to the Bengal Government to permit the Pundas and Purharees, by whom the pilgrim hunters are employed, to collect their fees personally from the pilgrims, according to a table of rates fixed at the Temple. The object was to secure to the pilgrims good treatment from their conductors, and accordingly, by the Reg. IV. 1806, Sect. VI, this proposition was carried into effect. But Reg. IV. 1809, which rescinded the former, does not appear to have laid down any rule as to the fees alluded to, nor are we aware that there exists any subsequent regulation containing directions on the subject.

35. By the Reg. XVIII. 1810, which specifies the duties to be paid by pilgrims of different classes resorting to Allahabad, "all the other duties or fees at the Ghaut, or within the Fort or at any other place, are prohibited;" from which we should be inclined to infer that the pilgrim conductors there are not paid by the pilgrims in person, but receive from Government a portion of the general Tax.

36. At Gya, where a very extensive system of pilgrim hunting appears to prevail, the fees arising out of it are, we presume, fixed by custom, there being no printed regulations relative to the Pilgrim Tax at that place.

37. In the absence of any specific information, we are nevertheless inclined to think that at all places the British authority does in some way ensure to the conductors of the pilgrims the payment of their fees; for, probably, such payment is exacted as a condition of the entrance of the pilgrims within the precincts of the Temple, and that entrance is immediately guarded by the police or soldiery of our Government.

38. The system of pilgrim hunting seems to be closely, if not inseparably, connected with the whole system of pilgrimages as prevailing in India; and would probably subsist even if there were no Pilgrim Tax levied by authority, for so long as it is the interest of the priests and ministers of the Temple to attract votaries whose offerings and expenditure shall enrich their respective establishments, so long it will, of course, be their policy to employ emissaries for the purpose of inducing men to become votaries, and to stimulate the zeal of those emissaries by giving to them a share of the resulting profits. But it does not follow that because this evil must exist, therefore the British Government must be a party to it, still less must promote and extend it. There can be little doubt that the exertions of the pilgrim hunters and their employers are incited and quickened by the assurance which the known good faith and exactness of the British Government hold out to them that their fees will be levied and paid with scrupulous punctuality. Thus the credit and authority of Government are perverted to the support of a manifest and revolting abuse.

39. If it were necessary that the system of Pilgrim Taxes should in other respects continue, and that the Officers employed in conducting the pilgrims should be paid under the authority of the State, it might be worthy of consideration whether they should not receive fixed salaries in lieu of all fees and perquisites, and with a liability to severe punishment if they should be found to make any further demands on the Pilgrims, or to take or receive from them any gratuity. Probably, however, the prohibition would be evaded; and, on the whole, it is in our opinion evident, that the remuneration of the conductors should be left entirely to be settled between them and the devotees under their charge; the Government neither regulating the amount nor compelling the payment.

Fourthly:—

40. Having already considered the general question as to the propriety of deriving any surplus revenue for the use of a State from a Pilgrim Tax, we

are induced to particularize one method in which such revenue may be raised. An example of this method is furnished by the Temple of Tripetty. Government sells to a considerable number of tradesmen the exclusive right of serving the pilgrims in the way of their respective trades during the continuance of the festival.

41. Although we feel little doubt that this practice has descended to the British Government from prior times, we cannot but view it with disapprobation. If the liberty of worshipping in the temples is to be made a source of gain to the Government, at least let the Government deal directly and at first hand with the worshippers; and let the whole amount of what the worshippers pay, after reimbursing the expenses of the Temple, be received into the public exchequer. In this way the Tax will bear lightest on the pilgrims, and will at the same time be most productive to the State. But in the case under consideration the tradesmen who are licensed by the Government must be tempted to make a profit on the pilgrims, and this profit is an additional tax levied on the pilgrims, exclusive of the sum which the tradesmen pay to the Government for their monopoly. The pilgrims, therefore, are always burthened beyond what the system of a Pilgrim Tax requires, and being at the mercy of the tradesmen, it may be feared that they occasionally suffer oppression.

42. We are inclined to think that the practice to which we have referred, or some variety of it, subsists at other places as well as Tripetty; but our information does not enable us to speak positively.

43. There is yet one point which we would notice.

44. In whatever degree it may be thought necessary that the British Government should superintend the pecuniary concerns of places of religious celebrity in India, even at the risk of promoting the idol worship connected with such places, there can be no reason why the Government should be an immediate party to the ceremonies either preparatory or essential to the worship in question, or should gratuitously incur the suspicion of bearing that character.

45. Yet such seems to be the fact. In Allahabad, for instance, the barbers, a very important class in the ceremonies of that place, are registered by the Collector, and subjected to certain *rules*, enforced, we presume, by authority of that officer. At Gya, no such register exists. Why should such interposition and superintendence be more necessary at Allahabad than at Gya? Again, at Juggernath, the most gorgeous part of the decoration, with which the cars at the festival are embellished consist in cloths directly supplied by our own ware houses. In a letter, dated the 16th December, 1807, from Mr. Webb, then the Collector of Cuttack, to the Board of Revenue at Fort William, it is stated that the cloths for covering the cars "were formerly supplied by the shubahs, and since by the Commissioner and Collector, the officers of the Temple declaring themselves incapable of procuring them."

46. Mr. Webb proceeds to recommend that the whole quantity, being 480 yards, of which one piece must be superfine cloth, should be supplied from our warehouses; and he immediately remarks that the colors were of no consequence, but that there must be variety. This suggestion seems to have been adopted. Mr. Stirling, who saw the great festival at Juggernath, in 1822, observes, that the splendour of the covering of striped and spangled broad cloth, furnished from our export warehouses, compensated in a great measure for the meanness with which the cars were in other respects decorated.

47. When this matter is closely considered, it may seem somewhat less objectionable than at first sight. The broad cloth of which Mr. Stirling speaks is not an offering, nor even a present. It is, in fact, one of the expenses of the idol worship, which is, in the first instance, defrayed by our

Government; and against which they, of course, set off an equivalent part of the surplus revenue received from the Pilgrim Tax. Yet, being furnished at first hand by the Government, and forming an important feature in the idol ceremony, and attracting all eyes by its gaudiness, this cloth is, we doubt not, considered, by the great majority of the attending devotees, as a free-will oblation made to the idol. On the other hand, and, perhaps, for the same reasons, no part of our proceedings, with relation to the idol worship of Juggernath, has given so great offence to the opponents of the Pilgrim Tax as the circumstance that we should thus consent to dress up the idol equipage with our own hands.

48. For the reasons that we have assigned, the several practices above described ought, in our opinion, to be abrogated or discontinued. In that case a question might be raised, whether so much of the Tax is still to be levied, as may be required for the maintenance of a police force at the stations where the pilgrims assemble. We do not, indeed, think that any principle of conscience opposes the levying of a Pilgrim Tax for the purpose in question; and the convenience of such a Tax must be obvious, since the use of a police force at the station is, as we have before argued, indispensible. Still a Pilgrim Tax is open to grave objections; and to some arising from the very limitation itself. On the one hand, the natives, accustomed to the Tax, may continue to infer from it that the British Government peculiarly approves their superstitions. On the other hand, they may feel but too sensibly the difference between the old and new taxes, and may resent an impost on their religious usages, the whole produce of which goes into the coffers of Government, without at all contributing (as far as appears) to the maintenance of the Temples concerned. On the whole, we think that the Pilgrim Tax should be extinguished altogether; leaving it to the priests to admit votaries on whatever terms they please, but securing the presence of a competent force of police or soldiery to maintain order during the great festivals.

49. The accounts before us do not show if any addition to the ordinary expense of a force for the conversation of the public peace is rendered necessary by the occurrence of the festivals; but we cannot conceive that this amount would be considerable.

50. As far, indeed, as we are able to collect from the answers (already mentioned) to the Governor General's circular of 16th Feb. 1829, we are induced to doubt the necessity of any accession of this kind. Mr. W. Blunt, after dwelling on the necessity of protecting pilgrims from robbers, &c. adds:—"The regular police establishment, entertained at Juggernath, Gya, and Allahabad, are, I believe, quite adequate for the purpose."

51. Mr. G. F. Brown, speaking of the Allahabad station, observes:—"The maintenance of extra police establishments for the purpose of preserving peace and tranquillity has, I believe, never been found necessary at this station."

52. Mr. Calder's observations are well worthy of attention, especially as they involue facts illustrative of the point at issue:—"That the inconveniences, which have been suggested to his Lordship, as likely to be produced by the withdrawal of the interference of Government from the management of the Teeruths, or places of pilgrimage, are not necessary consequences of such a measure, may be shown by inference to the case of Kalee Ghaut, near Calcutta. Tripetty, in the Dukhun, Nasick, and other places, in the western side of India where the people, who resort thither from all parts of India, are left to make their own arrangements with the priests without any protection from the civil or military power of Government. I am, therefore, clearly of opinion, that, excepting at Hurdwar, where opposite sets of devotees have been in the habit of resorting to personal conflict in maintenance of

their respective opinions, Government need not be put to any expense in the protection of Hindú Pilgrims."

53. No less remarkable is the testimony given by Mr. Trotter:—"If the Tax at Gya were done away with, it is probable that the attendance of one or two persons at the Temple to prevent the disorder natural in all crowds, is all that would be absolutely necessary."

54. Mr. Trotter in a note relates some important facts:—"In Benares the Temple are not superintended by Government, and there are no Government Taxes, and the people, I understand, give little or no trouble to the Magistrate."

"At Bydenuth in Beerbhoom, also, no tax is paid. One hundred thousand pilgrims visit the Temple in the year, and I believe there is no trouble with them; of these, I believe, about twenty-five thousand pass annually through this district; their progress is marked by perfect order and quietness."

"At Benares, however, the rights of the priest seem more settled than either at Allahabad or Gya. Disputes both at Allahabad and Gya occur in regard to the rights of the priests to pilgrims. This point, however, could probably easily be fixed."

55. These testimonies are, in our view, decisive against the necessity of creating police expressly for the purpose in question. It is with much satisfaction that we arrive at this conclusion, because the subject is thus disembarrassed of the only serious difficulty of a practical nature, in the way of a complete extinction of the Tax.

56. We have in the preceding remarks adverted to the apprehensions entertained by some persons that the abolition of the Pilgrim Tax would be regarded by the Hindú with dread and regret, as indicating the withdrawal of the protection hitherto afforded to the religion by this Government, and leading to further measures of the same character. From the papers before us, from the tenor of the answer to the Governor General's circular, and also from general principles, we think it is at least as probable that the impression resulting from the abolition would be of an opposite description. We mean that the Hindús would view the abolition as a boon, and as a new proof of special toleration; and that in this view it would tend to increase the popularity of British administration. We do not wish to lay much stress on this topic, because it is not mainly by such considerations that we must regulate our Indian administration. But it is important to bear it in mind as a set off against anticipations, so often indulged in, of a different effect.

57. In drawing to a conclusion, we cannot resist the temptation of inserting the recorded judgment on this subject of a man not more able and enlightened than experienced and practically wise—we mean Mr. Stirling, whose premature death must ever be regarded as a public calamity.

"It has always appeared to me that, if we abolish the Tax at Juggernath, throw down the barriers which encircle the town, and at the same time withdraw from the system of patronage interference and regulation, naturally and almost unavoidably resulting from the existing order of things, the certain eventual consequence would be a gradual decline of the sanctity of the Temple, and the cessation of its peculiar fame and attraction as a place of religious resort."

"An efficient police must, of course, under all circumstances, be maintained, as at present, for preserving the peace and preventing the commission of crimes in the town of Juggernath and its vicinity, and the regular civil tribunals of the country would be open to the priests and managers of Juggernath, as of all the Temples, for the adjustment of matter properly falling under the cognizance of public authority. No extra police or other officers would need to be entertained if the Tax were abolished; we should only in that event abandon the special care and protection of the interests of the temple of Jug-

gernath, which are manifested throughout the provisions of Regulation IV. of 1809. We should cease to provide guards for it from our regular sephahees, to appoint its head priests, and to supply the broad cloth which decorates the cars at the great annual exhibition. The Rajah of Khoorda, who is the Superintendent, would be left to settle as best he might in concert with the Council of Dewal Parchas, questions respecting the internal economy and proper usage of the institution, and the Collector would no longer be mixed up with the detailed regulation of its affairs, and the conduct of its public ceremonies. Doubtless, under the new system, matters would not be so well managed as at present—numerous abuses and gross irregularities would prevail, and the whole concern would gradually sink into neglect and disrepute; but for this result the British Government would not be responsible; and, assuredly, it is not one which we should have any occasion to regret.

"I have said nothing on the financial part of the question, as Government, alone, can decide whether, admitting the present system to be objectionable, the net revenue derived from the Tax on Pilgrims at Gya, Allahabad, Juggarnath, and elsewhere, is of sufficient importance to counterbalance the discredit and the many evils which arise out of its impositions.

58. In stating to you, however, our distinct opinion respecting the abolition, not only of the Pilgram Tax, but of the practices to which we have referred as either connected with it or bearing a similar construction, we desire to repeat that we are rather holding up a standard to which you are ultimately to conform your policy, than prescribing a rule which you are instantly, and without respect of circumstances, to carry into accomplishment.

59. We are sensible that this is one of those subjects respecting which it is peculiarly difficult to give, from this country, more than general instructions.

60. As to the details of any measure regarding it, the time, the degree, the manner, the gradation, the precautions, these must, in an especial sense, rest with the local Government.

61. To you, therefore, they must be consigned; and we so consign them in perfect reliance on the experience, liberality, and enlightened judgment of our Governor General in Council. But, while we commit without hesitation into your hands the details of execution, we feel it at the same time our duty to communicate to you our general views and intentions.

62. Finally, it may be convenient to recaptulate, in a brief series, the principal conclusions resulting from the preceding discussion.—1st. They are the following:—That the interference of British functionaries in the interior management of Native Temples; in the customs, habits, and religious proceedings of their priests and attendants; in the management of their ceremonies, rites, and festivals; and, generally, in the conduct of their interior economy; shall cease.—2d. That the Pilgrim Tax shall everywhere be abolished.—3d. That fines and offerings shall no longer be considered as sources of revenue by the British Government; and they shall, consequently, no longer be collected or received by the servants of the East India Company.—4th. That no servant of the East India Company shall hereafter be engaged in the collection, or custody or management, of monies, in the nature of fines or offerings, under whatsoever name they may be known, or in whatever manner obtained, or whether furnished in cash or in kind.—5th. That no servant of the East India Company shall hereafter derive any emolument resulting from the abovementioned, or any similar sources.—6th. That in all matters relating to to their Temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves.—7th. That in every case in which it has been found necessary to form and keep up a police force specially with a view to the peace and security of the pilgrims or the worshippers, such police shall hereafter be maintained and made available out of the general revenues of the country.

63. Much caution and many gradations may be necessary in acting on the

conclusions at which we have arrived. Among other concomitant measures, such explanations should be given to the natives as shall satisfy them that, so far from abandoning the principles of a just toleration, the British Government is resolved to apply them with more scrupulous accuracy than ever; and that this proceeding is, in truth, no more than a recurrence to that state of real neutrality from which we ought never to have departed.

64. Nor in enjoining only a gradual approach to the desired end, do we exclude from our view the possible expediency of commencing with some one of the great superstitious establishments, and of extending the improvement to the rest, only in the event of the complete success of the first experiment.

65. All this process, however, we leave to be regulated by the judgment and experience of our Governor General in Council, who, we are persuaded, will carry our views into effect with all prudent and practicable expedition.

66. In reference to the financial part of the question, you will furnish us with a statement of all our receipts, whether from Pilgrim Tax, offerings, lands, fees, or any other source, and of all our expenses for the last ten years, on account of Hindú and Muhammadan places of worship, and religious establishment under the three Presidencies, in which statement you will include as much of the charges of police, roads, bridges, choultries, hospitals, law expenses, charitable allowances and donations, and all other branches of expenditure as are strictly connected with the Hindú or Muhammadan religion. It will, however, be necessary for you to procure from the Government of Fort St. George a correct statement of all collections derived from lands or from any other sources, which have been assigned for the support of Native Temples at the Presidency, where there appears, in 1829-30, to have been an excess of disbursement, beyond the receipts, to the large amount of Rupees 5,17,240, and you will require a similar statement from the Government of Bombay.

(Signed) J. C. RAVENSHAW, Chairman.
C. MARJORIBANKS, Deputy.

(Signed)

J. Morris.	J. Forbes.	G. Lyall.
J. Baillie.	J. P. Muspratt.	J. Masterman.
J. R. Carnac.	H. Shank.	J. Loch.
R. Jenkins.	J. L. Lushinton.	H. Lindsay.

We quite agree with the opinion of the merits of this production which is expressed by the Friend of India. It is characterized by a thorough comprehension in all its bearings of the subject treated of, by the soundest moral judgment, and lucidness and felicity of expression. We approve of the measures proposed in it; but while we admit the propriety of their execution being accompanied with proper *explanations*, we see no reason for the *gradual reform* which it seems to recommend in its conclusion. We have heard the authorship of it attributed to the Governor of Bombay; but there is so great a similarity between his method of thought and style of composition, and those of his distinguished brother, that we shall not undertake to declare to whom the honour of its inditment belongs. Our Governor must be understood to assent to every word of it; and we must look to him for the practical vindication of his views. Not long after he arrived in India, his attention was directed by Mr. Baber to the Tax, producing about Rs. 5000 annually, on the Pilgrims who resort to the shrine of Yelama in the Southern Maráthá Country, and to the abominations practised by them; and, to his credit, he gave directions that the tax should cease to be levied till such time as a reference could be made to Bengal. The result of that reference was what was to be desired; and the tax has been abolished. At the suggestion of a highly respected friend, we took a journey last cold season to Yelamagud, that we might see how matters were proceeding independently of it. We came to the

conclusion, that, though great errors have evidently been committed by the authorities as to the propriety and guardianship of the temple, which to a certain extent still implicate us in the countenance of idolatry at that place, an improvement in the state of matters, and that not inconsiderable, has been effected. There are still, however, several *small* establishments throughout the Presidency, as shown in different returns which we have heard have been presented to head-quarters, connected with which our Government shares, with the *pujáris*, the offerings to idols. Is no attention to be directed to them? The moral effect of the present arrangements upon the native mind, is the same as if the sum realized were a thousand times greater than it actually is. The wages of iniquity should never enter our coffers. Our Indian rulers, while they knowingly receive them, and have the power to decline them, must be viewed as worse than the chief priests and scribes of Jerusalem of old. These princes of wickedness would not receive into their treasury the "price of *blood*." Our rulers grasp at the price of *souls*, of souls ruined by the most abominable idolatries and superstitions!

The spirit of the Pilgrim Despatch throughout, breathes condemnation of the malpractices at Surat, which we were called upon to reprobate in our last number. How have they then come to be tolerated to this moment? The blame, we have lately heard, is not to be laid at the door of the Bombay, but of the Supreme, Government. We shall soon see. We trust in the mean time that the Friend of India will read a lesson on the subject to the Governor General. He will soon discover that there is a stronger feeling both in India and England against the countenance of idolatry than he seems to be aware of, and with which he ought promptly to sympathize.

REVIEW.

Sermons on the Christian Warfare, and Titles of Christ. By M. Mackay, L.L.D. Minister of Dunoon and Kilmun. 8vo. pp. 650, Edinburgh, 1826.

These are truly excellent discourses. They are highly evangelical and practical. They commend divine truth both to the understanding and to the conscience; and bear testimony to the writer's sincerity, to his soundness of judgment, and to his extensive acquaintance with the oracles of eternal truth. The following passage from the words, "Having on the breast-plate of righteousness," will sufficiently vindicate the character which we have given of them. If we are not mistaken, it will be found particularly suitable to the circumstances of many of our readers.

"It is almost unnecessary to explain literally what is meant by a breastplate. When used as here to indicate a piece of defensive armour, it signifies a plate or covering of metal, impervious to the ordinary weapons of attack, placed over the breast to defend that most vital part of the human frame. And as this was of signal use for safety to the warrior, the meaning of our text must be, that righteousness is of the same service to the soul, when put on as a part of the spiritual armour of God. Our explanation may then be confined to the term righteousness, and to the practical use of it which is here enjoined.

"The term righteousness is of extensive signification in scripture language, and in the economy of grace. In the first place, it signifies an attribute of God's character, and is equivalent to what we mean when we speak of the justice of God in the administration of his moral government, and in all his dealings with his rational creatures;—that essential perfection in the nature of God, which disposes Him to give to all beings their due. In this sense, men cannot be said, in their fallen and lost state, to have the righteousness of God established or exercised in their minds as a living principle, nor indeed have they even any semblance of it in the same manner as in the mind of God. But there *is* a sense in which the righteousness which is an essential perfection in the eternal and unchangeable character of God, becomes truly as a breastplate to the believer's soul; and to this we can, for method's sake, with more propriety advert,

when we have first spoken of some of the other significations which equally belong to the term, and in which it is obviously here intended to be understood. In the next place, this term signifies in the gospel the righteousness of Christ, that is, the full and perfect obedience which He, as the surety of sinners in the covenant of grace, gave to the whole law of God in His life upon earth, when He was manifested in the flesh, to fulfil the law in the room of sinners; and to endure the full penalty of a broken law, even the anger and wrath of God which were endured by Him in His body and soul, the punishment of all those sins which His chosen people were seen of God to commit. This finished work of Christ, commonly distinguished by the two terms, His active and passive obedience, constitute His righteousness in the capacity of Mediator between God and man. Now the abundant and glorious grace of the gospel is, that this righteousness of Christ is imputed to the believer, in other words, to the sinner, whenever he believes in the offer of the gospel, which testifies of this righteousness, and which conveys unto him the offer, pressing it upon his acceptance. The imputation to the believer of the righteousness of Christ absolves him from the sentence of God's condemnation—from the sentence of eternal death; his sins are pardoned, and he is held judicially, in the sight of God, to be now righteous, in the same manner as if he himself had obeyed the law. But although, through the eternal grace and love of God to perishing sinners, this wonderful provision be made for them, it is another thing to have it actually availing to the soul. The providing and offering of it to us in the gospel, is the wonderful goodness and mercy of God; the receiving of it, by believing in the offer thus made, is the duty and the privilege of the believer, yea, it is the duty of every one individual to whom the tidings of the gospel are addressed. There is nothing which can make it availing to the soul, but the grace or principle of faith being established there. The establishment of that principle in the soul is indeed the work of God; but He promises to bestow it upon those who ask it from Him, so that our special business is, to come unto God, feeling and confessing our natural unbelief, and beseeching Him to bestow this faith upon us. And it is assuredly true, that not only is this offer, made to sinners in the gospel, slighted, and disbelieved and rejected by those who neglect positively and obviously the matters of eternal salvation, and who make it not the business of their mind and life to have their salvation made sure; but it is also true, that those who are roused and awakened into an actual and serious care of the soul, and a careful attention to the testimony of God, will experience many doubts and many fears regarding their own actual interest in the precious provision thus made of God to suit their wants, and which is freely offered to their acceptance. When roused from his former and habitual carelessness to feel his own guilt and danger, and to recognize somewhat of the character of God, the sinner looks to the denunciations of God's wrath made known against sin and sinners; he now feels these addressed to and against himself; he feels and knows that he indeed is guilty, that he is undeserving of favour from God, and he is still so far unacquainted with the character of God, that he has anxious doubts and fears concerning the *possibility* of God's freely offering *unto him* personally the righteousness of Christ, to be imputed unto him as his own, that for its sake he may be blessed with a full and perfect pardon, and have his soul accepted with a righteous and holy God. Now, in such a state of mind, when any individual is brought to experience it, while the Spirit of God leads the mind to contemplate the offers and provision of grace through Christ Jesus, there is no concealing of the fact, and there ought to be none on our part in addressing you, that the principalities and powers of spiritual wickedness will strive with the soul to withhold it from reposing its confidence in the offered righteousness of the Lord Jesus. The individual then experiences slavish fear and terror, and is thrown back, as it were, on the sum and substance of his own personal unworthiness and guilt, when he would strive to rest his soul on the offered privilege. In such a state the righteousness of Christ is not yet become his breastplate, for the arrows of Satan pierce his soul, and destroy his peace, and lead him to dishonour, in mind, the love and grace of God in Christ, by refusing to believe that these *can* be so great and extensive as they are represented to be in the gospel. It is not, observe, your feeling of your own guilt in the sight of God, which is wrong or dangerous, but it is *that feeling withholding* you from trusting in the righteousness of Christ, and from believing that God freely offers to impute it to you as an individual. The former, the conviction of sin, if indeed wrought in you, is the work of God, the latter, the doubts and fears and terrors, the uncertainties and suspicions you have re-regarding the sincerity and freeness of the gospel offer, is the work of the devil. The former would and does lead you to esteem the tidings of the gospel precious and acceptable indeed to your soul; the latter makes you to *question* whether those tidings are addressed to *you* individually; and thus you remain under the influence so far of temptation's power as to be excluded from every true consolation, and comfort, and joy, provided you trust in the everlasting gospel of Christ. It is worthy of particular observation, that the manner in which the enemies of the soul prevail against it in keeping it separ-

ated from the armour provided and offered in our text, is, by bringing before the soul its own unworthiness, often in such a light as that the feeling experienced assumes the appearance of very deep and very desirable humility. "I am not worthy that such mercy and favour should be shown unto me of God," is the language of the doubting soul, and "it is in vain that such a sinner as I am should have hope, or should strive to have faith and confidence in Christ, according to the offers of the gospel." Now, when such is your reasoning, and such your fears, most obviously they come not from Him who calleth you. He tells you Himself that He came "not to call the righteous, but sinners unto repentance;" and in your fancied humility, you are just sinning with a high and lofty spirit of rebelliousness against God. Does not God show to you, in all His testimony, and in all His doings, through Christ, that it was not for any thing in man which deserves mercy or favour, that He devised and perfected the way of salvation, and that He now truly does offer its benefits? But you are actually rebelling against that testimony of His, and in your practice denying it, when you lay not hold of the righteousness of Christ as the safety and the strength of your soul. You are denying, in fact, the sovereignty and righteousness of God in devising such a plan of salvation, and saying unto Him, that it is for the worthy and the good that He ought to have provided it. And what can be more dishonourable to Him than such conduct on the part of those whom He seeks to bless and to enrich with the bounties of His own free and sovereign grace? But there is more guilt even than this contracted by those who do not gladly receive and embrace the gospel offer of Christ's righteousness, because, as they say, of their own unworthiness. The next evil which they commit, is the imagining now that their own humility, and spiritual modesty, so to speak, their diffidence, and distrust of themselves, form together a qualification which merits the approval and the favour of God; and they come now, as they fancy, unto Christ, with such a preparation and merit of their own, that they think He cannot but accept and bless them. Such is the issue of those proud reasonings and doubtings which find a place in many a soul through the adversary's wiles and evil suggestions; and yet, after all this, they are found still subject to bondage or slavish fear; you have yet no freedom of confidence in Christ, and you have not assuredly the spirit of children, with regard to God as a God in Christ, begun or established in your soul. While you come with any price in your hand, you can never feel under obligations to saving grace, in such a manner as will either set you free from this spirit of bondage, or will generate in your soul true and genuine love to Him who first loved sinners. You have the feeling, though unconsciously it may be to yourselves, (till you search and try your own heart,) that you have paid your price for the benefit to be received, that you have attained unto a humility, or such a frame and temper of mind as make you not unworthy of the loving-kindness of God; and thus you continue to be astray from the true exercise of spiritual life, and its genuine affections in your heart and mind. But the true state of the matter with you is, that you have been yielding, in all this history and experience of yours, to the suggestions of your spiritual enemy, the very first moment at which you saw and acknowledged in your own heart-felt experience, in your conscience and mind, you need of another righteousness than your own, and when you also saw, set before you in the gospel, that such a righteousness was provided and offered; then, the very first doubts you experienced whether it was offered to *you*, this was the work of the enemy within you, by which your soul has been wounded, and impeded in its true Christian course, and kept back from entering that stronghold in which you could find everlasting safety and strength. In having such convictions of sin wrought in you as show your need of the righteousness of Christ, and such measure of light as did not fail to make manifest to your very reason and consciousness as a rational being, that the offer is made unto all, then your duty and business are, to give way to no questions or doubtings regarding the sincerity of the gospel-offer to you personally, but to lay hold on the word of God, as your authority and warrant for believing, and for putting forthwith your confidence in the Lord Jesus, as your righteousness and your strength. You will indeed feel your own inability to do this, and the evil suggestions of which we have now spoken will enter your mind, but you must strive against them, and still look to the word and testimony of God, which are faithful and sure, and feeling your own inability to believe, you must come to God with your unbelief as your special sin, and wait upon *Him* for that power from on high which will enable you to receive the offer, and cordially to embrace it.

"In such a situation as we endeavour now to describe, your duty most assuredly is, to consider with increased diligence and care the testimony of God, to set your mind and your efforts to recognize in it the freeness, the sovereign freeness and fulness of divine grace, manifested to guilty and lost sinners in the Man Christ Jesus; and in thus obeying or striving to obey His own word of counsel and invitation, and looking to Him for the aid and power of His own Spirit to work in you both to will and to do of His good pleasure, and the work of faith with power, you will not be put to shame, but will ex-

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perience that His word is true, and that His righteousness is altogether sufficient for you, and not more sufficient than it is assuredly offered unto you individually.

"And in connexion with these remarks, we would just observe, how unworthy are the sentiments which we often meet with among those who are; seemingly, under no small degree of conviction regarding their own sinfulness; it is their own unworthiness, their own unfitness to be objects of divine favour and grace, which they continually complain of; whereas your complaint ought to be, that you are unable to honour and reverence that grace of God which has appeared unto all men, just by simply and honestly trusting in it, as indeed it is offered unto you personally. Your want of faith in God ought to be the feeling of your soul, urging you to a throne of grace, as a poor and needy suppliant, and which ought to keep you there, pleading with God till He please to send forth His Spirit unto you, by whose heavenly strength and aid you would be enabled to *have* implicit and full trust in the offered and perfect righteousness of Christ setting you free from all condemnation. 'Surely, shall one say, in the Lord have I righteousness and strength.' This is the language of the true church of God in every age, and of every individual who is guided and led to receive cordially the offer of the gospel, which is freely made to them.

"But we doubt not that some will say to all this, that they have *been* led thus to cast themselves upon the free offer of the gospel, and that they fancied they had obtained this saving view of Christ as their righteousness and their strength; but that still unbelief seems to prevail against them, and that they are continually or habitually found forgetting both their obligations to redeeming grace, and the practical course of holiness unto which the gospel calls and invites them. This indeed is sin. But consider how this forgetfulness of yours, in the first place, originates within you, if indeed you ever have come to entertain clear, and settled, and believing, views of the righteousness of Christ, as the surety and safety of your soul. You have been found—and summon up the recollection now of your own past mental history—you have been found looking more to what was wrought in you—in other words, more to your own views and feelings and experience, for safety and acceptance with God, than to the righteousness of Christ; and by thus conducting yourself, and trusting to your own strength, you have fallen away from your stedfastness; and the enemies of your soul have found it not even a difficult matter to obtain the victory over you in your habitual goings. For, observe, the righteousness, or finished work of Christ, is the way through which you can derive any one blessing from God. It is not only the medium through which—the work on His part, for the very sake of which the sinner receives the pardon of his sins, and the benefit of justification, but it is also the way through which God continues to bestow upon his people every other spiritual blessing of which they constantly stand in need. Now, we fear that many just think so unworthily of the righteousness of Christ, as to imagine that if they obtain pardon of sin through it, or even the experience in themselves of a *hope* of pardon, that they have thus no more to do with it, and that they have to look to other sources for those other blessings of which they stand in need. This is altogether at direct variance with the counsels, and with the covenant of God which brings salvation. It is through the righteousness of Christ—His having fulfilled all righteousness as the surety and sacrifice for sinners, that God bestows every grace and every one benefit. It is through and for the sake of the Lamb who was slain and is alive again, and His intercession now with God in the heavens, presenting there before the eternal throne His own finished work, in His body and soul, that God can look in mercy on any one sinner, or that any gift or grace continues to be bestowed even upon those who believe. Now, has this view of the righteousness of Christ been upheld in your mind? We would fear that it has not; but that you have been found, as we already observed, putting your confidence for continued blessings in other sources than the merit or righteousness of Christ. And when this is the case, you cannot continue to receive strength from God, or the disposition with which to remember, and serve, and glorify Him. As this righteousness of Christ is the only way through which God can bestow mercy and favour and spiritual bounties, so it is that which must form the continual stronghold of all your expectations and hopes. When you cease to look to it then, at the same moment, you begin to ask amiss, and you ask and you receive not; and in consequence of these repeated disappointments which come to you, you again begin to question and doubt the good will and the faithfulness of God towards you personally; when the truth is, that you refuse His testimony in this matter, and put away from you the breastplate by the strength of which alone you can be upheld in the paths of a practical obedience. Then the sins which you commit will rise before you, in condemning and terrifying power, and the spiritual enemies of the soul will augment your fears and your terror, until you think that even the whole of practical religion is vain, or that it is helpless for you to strive for the attainment of any of its habitual exercise within you; that you are making no advances in spiritual life,

that you are not arriving at any of those acquirements in the Christian character which the word of God represents as belonging to His children.

"Such doubts and distresses often prevail with those who are, we trust, under the guidance still of the grace and spirit of God. But remember, that the cause of these distresses with you, if you be in our hearing who experience them, is your not continuing to look to the righteousness of Christ as your only defence;—your turning away from Him who saith—"Behold me, behold me, "*look unto me,* and be ye saved, all ye ends of the earth."

It is the proclamation of these doctrines, which speak alike peace to the conscience, and purity to the whole man, which constitutes in an emphatic sense, the PREACHING OF THE GOSPEL. May they prove the grand theme of every minister, and may the blessing of the divine Spirit powerfully accompany their announcement, as the promises of God lead us to expect!

RELIGIOUS INTELLIGENCE.

1. *Second Annual Examination of the General Assembly's Institution in Bombay.* The examination took place in the school-house, Military Square, on on the 26th of October. The chair was occupied by the Honorable James Farish, Esq., Member of Council; and the attendance of the European and native friends of education was as great as the convenience of the establishment admitted. "Shortly after the business of the day had commenced, we observed," says the Bombay Gazette, "amongst the highly respectable meeting as the most conspicuous, the Honorable James Farish Esq. *(in the chair)*, Mrs. Farish, Rear Admiral Sir Charles Malcolm, Colonel Wood, Dr. Smyttan, Dr. and Mrs. Bell, Major Sandwith, Captain Jacob, Captain Waddington, Engineers, Rev. Dr. Stevenson, Rev. Mr. Mitchell, Rev. Mr. Jeffreys, A. M., Professor Orlebar, Professor Harkness, Mr. Henderson (N. E. Society), Mr. A. B. Boswell, Captain Shortrede, Dr. Edwards, 16th R. N. I., Mrs. Stevenson, G. S. King, Esq.—Lyon Esq. A. Campbell, Esq. C. S., W. Church Esq. (firm Macgregor, Brownrigg and Co.), Captain Macgregor, Merwanjee Jejeebhoy, Manackjee Cursetjee, Mr. Spencer, Muhammad Ibrahim Muckba Esq. and Mr. W. W. Beck." Among the natives who seemed to take the liveliest interest in the proceedings, were the Clare and West scholars of the N. E. Society, and the editors and reporters of the native newspapers.

The business of the day was begun by the singing of a hymn by six Zangibarian boys, and two Abyssinian youths; all of whom have a considerable ear for music. The classes were called upon in the order observed in the subjoined précis of the studies.* A considerable time was spent in hearing

* SCHOOL DIVISION.

EIGHTH AND SEVENTH CLASSES. 60.

Hormazdji Pestanji, and Mr. Leckey.

Reading. School Lessons, No. 1. *Religious Knowledge.* Some of the boys capable of sustaining a good examination on the Gospel history, and the doctrines of Christianity, in the native languages.

SIXTH CLASS. 42.

Bálájí Kanubá.

Reading. School Lessons, No. II, first part. *Religious Knowledge.* Tracts in the native languages. *Geography.* Outline.

FIFTH CLASS. 41.

Govind Náráyan.

Reading. School Lessons, No. III. Commencement of Matthew's Gospel. *Geography.* General Principles. *Religious Knowledge.* As communicated in the Lesson books, and Wilson's Elementary Catechism.

FOURTH CLASS. 32.

Mr. W. Smith.

Reading. Third Instructor, and School Lessons, No. II, 36 pages. *Grammar.* Parts of Speech. *Arithmetic.* Rule of Three. *Geography.* General Principles.

the boys of the three lowest classses read, and in catechizing them on the subjects of their lessons. They all shewed that they are fond of the business of the school, and that they are in a fair way of being most efficiently instructed. The boys of the fifth class were noticed as making rapid progress under a native teacher. Those of the fourth class, taught by Mr. Smith, are most intelligent little fellows for their years, and showed all desirable promptitude and exactness in their replies to the questions addressed to them. One of them, Gabru Warke, the son of an Abyssinian chief, brought to Bombay through the influence of the Rev. Joseph Wolff, was noticed by the Rev Dr. Wilson, with whom he stays, as having made more progress in the study of English within a short time than any other boy of the school. A few months ago, he knew not a letter of it, while now he reads and converses in it with tolerable ease. The third class, taught by Mr Cassidy, appeared to be all which could be expected. The boys have made very considerable pro-

Religious Knowledge. As communicated in the school books, and tracts in the native languages.

THIRD CLASS. 26.

Mr. H. P. Cassidy.

Reading. School Lessons, No. III. Gospels and Acts. Scripture Extracts. *Grammar.* General Principles. Wilson's Idiomatical Exercises, 132 pages. *Arithmetic* Rule of Three. *Geography.* General Principles, Arabia, Persia, Hindustán, England, &c. *General Knowledge.* Catechism, complete.

SECOND CLASS. 6.

Mr. W. H. Payne.

Reading. Thomson's School Lessons, No. III, 54 pages. Defining Book. Pentateuch. Gospels. *Grammar.* General Principles. Idiomatical Exercises, 132 pages. *Arithmetic.* Proportion. *Geography.* General Principles. Arabia, Persia, India, England. *General Knowledge.* Catechism, complete.

FIRST CLASS. 5.

Mr. W. H. Payne.

Reading. Thomson's School Lessons, No. IV. Scriptures, as in the second class. *Grammar.* General Knowledge of. Idiomatical Exercises, 132 pages. *Arithmetic.* Practice. *Geography.* General Principles. Arabia, Persia, India, England, Scotland, &c. *Universal History.* To the Partition of Alexander's Empire. *General Knowledge.* Catechism, complete.

Prizes to Sohrabsá Dosabhái, J. Diminey, Danjibhái Naurojí,

UPPER DIVISION.

NATURAL HISTORY. 22, (EXCLUSIVE OF VISITORS.)

Rev. Dr. Wilson.

Lecture and Examinations on Zoology. Mammalia: Bimana, Quadrumana, Cheiroptera, Insectivora, *Carnivora*, Marsupialia, Rodentia, Edentata, *Pachydermata.*

Prizes to H. P. Cassidy, W. Chapman, Tirmal Ráo, Danjibhái Naurojí, Sohrábsá Dosabhái, A. Williamson.

GRAMMAR AND COMPOSITION. 16.

Rev. R. Nesbit.

Reading, Examinations, and Written Exercises. M'Culloch's Grammar (reference); Thomson's Collection, 116 pages; Marshman's Survey of Ancient History, 72 pages. General View of History from the 7th and 8th chapters of Daniel as a text; Exercises in English and Maráthí.

Prizes to Tirmal Ráo, Krishna Ráo, Govind Náráyan, Hormazdjí Pestanjí, C. Faulkner.

GEOMETRY AND ASTRONOMY. 18.

Rev. Dr. Wilson.

Euclid, three books. Mylne's Astronomy, 50 pages.

Prize exercise by Tirmal Ráo (a translation, from the Maráthí and Sanskrit, of the half of Subájí Bápu's Comparison of the Siddhántic, Pauránic, and Copernican systems of Astronomy), to be submitted.

Prizes to H. P. Cassidy, Tirmal Ráo, Sohrabsá Dosabhái, Danjibhái Naurojí.

NATURAL THEOLOGY.

Rev. Dr. Wilson.

Thee Essays on Native Female Education, which have gained prizes offered by Dr. Smyttan for competition by any of the native youth who attend the public lecture, to be read. The names of the authors to be communicated at the examination.

JOHN WILSON.

Bombay, 25th Oct. 1837

gress in general and religious knowledge; and their appearance spoke well as to the qualifications and application of their teacher. Mr. Payne's classes, the second and first of the school division, may be similarly characterized. The subjects of their study are varied. They particularly excel in their knowledge of biblical history. With general history, to the partition of Alexander's empire, they are well acquainted. In grammar, arithmetic, and geography, they have made most gratifying advances. One of them, Bandú a native Israelite, was much and justly applauded for his recitation.

The examination of these classes was conducted in the first instance by their ordinary teachers. The cross-examination principally devolved, in the first instance, upon Dr. Wilson, and afterwards upon Dr. Stevenson. "The boys in common with every one in the school," observes the Gazette, "displayed a cheerfulness of countenance, a readiness in making correct replies to questions put to them in the mildest and most simple manner, as well as to those which even to pupils of a some what more mature age would have been rather abstruse, that denoted that the mere acquisition of words and phrases had not been impressed upon their memories, without a vigorous awakening of the intellect, arising from careful teaching upon the most solid basis, calculated to elicit every spark of genius which the student might possess, without creating that feeling repulsive to true improvement, always the concomitant of a process deriving its claims to attention from brute force rather than from kind patient and and reasonable treatment."

The examination of the upper division, which the too great consumption of time in the early part of the proceedings rendered more rapid than was desirable, began a little before 2 o'clock. The students of the class for Natural History, who have had no more opportunities for studying it, than those afforded by a weekly lecture and examination by Dr. Wilson, acquitted themselves in a manner reflecting the highest credit upon their talents and application. Some of them showed a surprizing effort of memory in their being able to state, almost without an error, the various genera and species of the nine orders of Mammalia to which their attention had been directed, and according to the arrangements both of Cuvier and Blumenbach, the philosophical reasons of which they understand. With the form, habits, and localities of the different animals, also, they showed a very creditable acquaintance. Dr. Wilson had, without success, invited several scientific gentlemen to undertake the cross-examination of them. The class for grammar and composition, taught for an hour daily by the Rev. Mr. Nesbit, went through only a small part of their usual exercises. They showed, however, the great advantages which they enjoy in having Mr. N.'s able instructions. Of the different kinds of English versification, and the peculiarities of English Grammar, they evinced a very commendable knowledge. The plan proposed by Dr. Wilson for the examination of the class for Geometry, which he had himself taught, was sufficiently fair. The candidates for prizes were to be allowed to propose each a proposition to one another, while the others were to be tested by two propositions proposed by the chairman and Dr. Wilson. Only one proposition, however, was submitted. It was one of the most difficult connected with the studies of the class, and was gone through in a very masterly manner by Tirmal Ráo, who was eagerly watched by his companions. The same young man read part of an able translation, from the Marátthis and Sanskrit, of the half of Subáji Bápú's Comparison of the Pauranic, Siddhantic, and Copernican Systems of Astronomy. It had gained a prize of Rs. 50, and will be afterwards regularly used in the class. It was pleasing to reflect that some of the pupils in this class are competent to *teach* their juniors what they have themselves learnt in it; and the missionary presiding over it will be left free, in the absence of another teacher, to carry them forward in their mathematical studies as far as it may be deemed expedient.

The following notice is from the Bombay Gazette. "In awarding the prizes for the three best essays on Native Female Education, for which Dr. Smyttan had kindly given the sum of Rs.100, to be distributed in the proportion of fifty for the first, thirty for the second, and twenty for the third, deemed most worthy of approbation, Dr. Wilson observed that one presented by Hurry Kessowjee, a clerk in the Sudder Adawlut, (a part of which was read,) was decidedly the best, although it had not been completed. This the writer promised to do at any early period, and in the mean time he would recommend the first prize to be given to him. The second and third prizes were awarded to Tirmal Rào, and Mr. Cassidy, a teacher in the school.

"At the conclusion of the examination, the Honorable Chairman remarked that he was happy to see from the large meeting that had met that day, the interest taken in education, and that nothing more was necessary on his part, explanatory of the marked improvement that had taken place since last year than to direct the attention of those who had been present to the examination which they had just seen." He also directed attention to the excellent essay of Hurry Kessowjee, which had been read.

The Rev. Dr. Wilson, having been called upon by Mr. Farish, said that he would not long detain the meeting, which had already had great demands made on its time. He rose merely with the view of making a few notices connected with the institution, which he was wishful should be associated with the proceedings of the day.

With regard to the *funds*, he had to say that the seminary is supported partly by an annual payment from the General Assembly of the Church of Scotland, under whose entire direction it is happily placed, and partly by local contributions received by himself. The account of receipts and disbursements had been duly audited. In the former there was only one item, to which he would here advert. Forty-five rupees are entered as having been received from the sale of class-tickets. He was most desirous to lead the parents of the pupils to appreciate the blessings of education. The small demand which he made of them had this tendency; and while it would deter no persons who would heartily and leisurely prosecute the study of English, it would be a slight check to the entrance into the school of boys who would be disposed to come to it from mere idle speculation, and who would leave it as soon as their caprice might dictate. He would recommend the plan which had been adopted to other seminaries in India. Let a trial be made of it, even though it should not be rigidly adhered to.

The *attendance* at the institution he would state. There are 216 boys in the school division; and 14, who are instructed independently of it, in the upper division. The applications for admission are very numerous; but only those are attended to, which are made in behalf of boys, who read their vernacular languages with fluency. He (Dr. W.) was more and more persuaded of the immense importance of the study of the native languages. The English, he was sure, would never be mastered by those who are ignorant of them. It is absolutely necessary that the learner should associate all his acquisitions with the grammar of his own tongue. An essay had been read by one of the pupils which exactly expressed his sentiments on this subject. He felt impelled strongly to state his views regarding it. There is a *Negro-English* prevalent in the West Indies; and if particular care be not taken, there will speedily be a *Parbhu-English* in Bombay, and a *Bábu-English* in Calcutta. A corruption of our powerful and beautiful language, in fact, was already almost established. Nothing can be more ridiculous than the attempts to write in it which are made by the clerks of our public offices, when circumstances lead them to go beyond the routine of official forms. The errors to which he referred were not peculiar to individuals. They pervade the speech and correspondence of whole communities. But without insisting further on this subject, he would ask if it can ever be expected that India can be regenerat-

ed with the neglect of its own languages? Such seminaries as this could not contribute to its improvement, if their pupils could not communicate their stores of knowledge to its sons. The very object of giving a superior education, at a great expense, to a limited number of persons is, that they may diffuse learning throughout the country. If they be not led to study the languages of their own people, they will find it impossible effectually to instruct them.

With regard to *caste* he had to observe, that within this seminary it had not received, and could not receive, any indulgence. Firmness and kindness, and impartiality, had overcome all the difficulties which had occurred during the past year in connexion with it. He wished it to be understood by all, that the lines of the classes were formed exactly as the ranks in the native army. We only know those distinctions among individuals, which arise from talent, good moral behaviour, attention to business, and progress in learning. And what more can be rationally wished for? Every native seen to cross the door of a European, an impure Mlench, ought to be very quiet on the subject of caste. All seemed to be reconciled to the teaching of religion in unison with literature and science. All saw that it was most proper that the religion of the English should be *known*. No *unfair* attempts to convert would ever be resorted to.

With reference to the native *holidays*, the rule of the school is, that permission is neither given to attend them, nor punishment inflicted because of their observance, or, to quote the native expressions used, they procure neither *razá* nor *sazá*. The responsibility of the holidays is thus made to rest where it ought to rest, with the parents and children themselves. They are all satisfied with the regulation which has been adopted.

There will be an *enlargement of the agency* of the institution as the pupils multiply and advance. The connexion, however, between the school division, and the upper division, he (Dr. W.) would seek to maintain. It is of the greatest importance that those who have lately commenced their studies, should see the actual progress of their seniors, that they may be excited to tread in their footsteps; and it is of no less importance, in the present state of native society, that the advanced pupils should be excited to diligence, by seeing a gradual, if not a rapid, approach to their position, by multitudes of whom at one time they had had a considerable start. Loud complaints are made respecting the pride and pedantry of many of the natives partially educated, and the indolence into which they sink even before their youth can be said to have passed away, and which strangely contrasts with their former ardour and zeal. This is owing to their being constituted gentlemen at large, and scholars at will, without any public sympathy, such as is found in Europe, to press them forward, and any bright examples wooing them to advance. The remedy, he was of opinion, would be found in some such arrangement as that which he proposed, and which he would recommend to the conductors of all the educational institutions in India, and to the Government itself.

To young persons, engaged during the greater part of the day in public offices, he had to say, that arrangements could perhaps be made for their attendance for an hour on the efficient instructions of Mr. Nesbit.

One of the objects of the institution, he begged to remind those present, was to raise up *native teachers and preachers*, for missionary work. This is the object which is most prominently before the view of the General Assembly at home, and which, he had no hesitation in saying, most endeared the institution to himself and fellow-labourers, and its most zealous supporters in India. He trusted that a gracious providence would render it instrumental in accomplishing it. He would state its present prospects. One young man, who had embraced Chistianity during the past year, had been examined in the lower department. Another native of the country, who had gained a prize in the class for Natural History in the upper division, is at present on

trial for licence as a Catechist before a Presbyterial Body lately formed, in conformity with powers communicated by the General Assembly; and would continue to study with a view to his obtaining in due time a higher status in the Church. A son of one of the converts would this day be entered as a pupil. Other native Christian scholars are in prospect, and, through the grace of God, will be forthcoming. With the feelings with which his Christian friends would receive these intimations, he did not expect his native friends now present altogether to sympathize, while they entertained their present sentiments on the subject of religion. He was glad to think, however, that they clearly saw many of the advantages of the institution, and were prepared to avail themselves of them. They were not mistaken in their estimate of the great importance of the study of English literature and science; and for this study the seminary would give every facility. He besought them to have high expectations, and to make corresponding endeavours. Let them not rest satisfied with mean attainments, but strive to excel. There are pleasures in knowledge, far surpassing any which have yet been experienced. There are blessings to flow from it which are inestimable.

These remarks, which we give from notes taken by a gentleman present, seemed to be taken in very good part by all the native audience. The Rev. Mr. Mitchell, at the request of the Honorable Chairman, concluded the meeting with a most appropriate prayer.*

2. *Twenty-second Anniversary of the Madras Auxiliary London Missionary Society.* "On Wednesday evening the 13th September, the twenty-second anniversary meeting was held at Davidson's-street chapel: the service commenced with singing, after which prayer was offered by the Rev. M. Winslow, A. M.

"A. F. Bruce, Esq. having been requested to take the chair, expressed his conviction that the meeting would be gratified with the report which he had previously read. It appeared, that the Parent Society is advancing both in the amount of its income and the extent of its usefulness. The contributions for the past year are reported to have been £64,370, an increase of £11,000 in one year. There has also been an *increase* during the year of 10 churches, 1376 communicants, and 4621 scholars.

"The report of the Madras station, including Madras, Poonamallee, Tripassore and Pulicat, exhibited a very favourable account of increasing usefulness: though one of the missionaries, in consequence of sickness, has been absent from the station, the co-operation of the American brethren has been the means of an unusual degree of success, especially in the English department. The Royapooram station being given up to the American missionaries, Pursewaukum has been made the centre of the Madras Mission, at which place the native church consists of 35 communicants. The English church has been highly favoured, as 28 members have been admitted into it during the past year, being a greater number than in any preceding one. There are at present in connection with the English church 70 resident communicants. Four young men, members of the English church, are prosecuting a course of study in the hope of being qualified for future usefulness; on account of which 921 rupees have been received during the years 1836 and 37. The English free schools, as usual, are in debt about 290 rupees.

"Through the indefatigable exertions of James McCarthy, a neat and commodious building has been raised at Poonamallee, on the ruins of an old idolatrous temple, for the purposes of English and Tamil worship, and of a

* We have often thought that the Bombay newspapers were peculiarly indifferent about the educational institutions of the Presidency. We have no complaint, however, to make against them on the present occasion. The Gazette has given a full account of the proceedings. The Courier has also shown its warm interest in them. The native papers have not been behind their European contemporaries.

school-room. At this station three natives have been baptized, and there are two promising candidates.

"Mr. H. Bower has been recently located at Tripassore. At this station four natives have been baptized, and the native church consists of 15 members. In the English department two infants have been baptized, and there are five promising candidates. There are two schools at this station in a prosperous state, at which the average attendance is ninety.

"At *Pulicat* Mr. Regel has under his superintendence a seminary of four boys; and a preparandi class of four young men, three of whom have been proposed as candidates for church fellowship. At this station there are five schools, at which the average attendance is ninety-five.

"At Madras, and the out-stations connected with it, about 20,000 tracts, and a good number of scriptures, have been distributed. Two couples have been married in the course of the year, and eight adults and eighteen children have received the ordinance of baptism.

"The intelligence from Bangalore of the Canarese church, once considered very prosperous, being now without a single member or native teacher, is indeed painful and distressing.

"But from the same quarter encouraging accounts have been received from Mr. Drew, relative to the Tamil department.

"At Neyoor the work of the Lord indicates prosperity. During the last year a large number of people have renounced idolatry; and the Christians are steadily increasing and growing in knowledge.

"Two heathen families have been baptized at Combaconum, and the schools are in a prosperous state.

"At Salem fresh encouragements are afforded to the missionary in his work.

"At Bellary there are 14 schools, at which the average attendance is 400—five persons have been baptized, and there is a Mahomedan candidate. There are 32 native and 26 European communicants. The receipts on behalf of the Mission have been 2,794 rupees.

"Mr. Taylor, of Belgaum, mentions an interesting case in reference to a man, whom he baptized, in connection with two others, at Jaulnah, who had previously been convinced of the error of his ways through the instrumentality of Mr. Regel's labours at Madras.

"Mr. Howell, at Cuddapah, writes that 165 persons are connected with the Mission, of which number 23 are communicants—seven children have been baptized, and one Roman Catholic, who was brought to renounce the errors of popery from reading the tract "Andrew Dunn" in Tamil. There are 55 candidates for baptism. There have been four marriages and five deaths, and about 100 children are being educated in the schools.

"Through the generosity of one of the Society's friends, mission premises are at present being erected at Wallajahpettah, which place is about being made the centre of the Chittoor mission.

"Good has been done at Vizagapatam; 25 members have been admitted into the English church, and a native church has been formed consisting of five members. In connection with this place an out-station has been formed at Chicacole, where 14 children, rescued from being sacrificed, are educated.

"Reports have not yet been received from Nagercoil, one of the Society's most prosperous stations, from Quilon and from Coimbatoor, where also the mission machinery is in extensive operation."

3. *American Mission Seminary, Jaffna, Ceylon.* The following very interesting statement of the "numerical results of twelve years," is taken from the Fourth Triennial Report, with the perusal of which we have been kindly favoured.

"In July 1823, the school was opened, by the admission of *thirty-six* lads, who had been instructed for some years in the boarding establishments of the

Mission. Not long after, *twelve* others, who had not been taught in these schools, but had, in other places, attended to the required studies, were also received. All were divided into *two classes*, and entered on the prescribed course in the Tamul and English languages, and the elements of science. Since then *eight classes* have been admitted, of which *five* are now under instruction.

"The *first class* completed its course, and was honorably dimissed, in September 1828. It then consisted of *fifteen* members; of whom *six* are now in the service of the Mission—*five* are employed by Government—*one* is connected with the Wesleyan Mission—*one* has returned to his farm, and two have died. Of the latter one was a physician, successfully engaged in the practice of medicine at Batticotta, and the other was employed at Trichinopoly as an English schoolmaster.

"The whole number received into the Seminary, from its commencement, is *two hundred and twenty*, of whom *one hundred and twenty-three* now remain. Of the *one hundred and forty-seven* who have left, *fifty-seven* are employed by the American Missions of Jaffna and Madura—*twenty-one* are in the service of Government—*ten* in that of other Missions on the Island—*seven* as tutors in European families—and *ten* have died. Of the *forty-one* remaining, *eighteen* were members of the classes now under instruction, and were dismissed as unworthy of a gratuitous support, or left from ill health or some other cause; and the others—not known to be in employment as the result of their education—were, a large proportion of them, dismissed for improper conduct, or for want of a capacity to learn. Only two of the number finished their studies; they were for a time employed by the Mission, but subsequently were dismissed from employment, and from the church.

"Those in the service of the American missions are *two* of them native preachers—*forty-four* are catechists, English and Tamul teachers, and superintendent of schools—*two* are Tamul schoolmasters in common village schools—and *nine* are in the printing establishment, or engaged in other manual labor. Of the *ten* who have died, *five* were in Mission service at the time of their decease.

"Of the whole number who have left the Seminary, only *seventy-two* continued their studies until the classes to which they belonged finished their course, and were regularly dismissed. This has been owing to two causes, in addition to those already mentioned; viz. the urgent want of assistants in the Mission, which has made it necessary to call some prematurely from their studies, and the favorable openings for profitable situations elsewhere, for those even partially educated, by which many have been rendered restless until they have broken away to get into some place to receive wages.

"To show the Christian influence of the Seminary, on lads and youth who when they entered were nearly all heathen, it may be mentioned, that, of those who have left, *eighty-one* had made a public profession of their faith in Christ, and been received to the church, before leaving. Most of them have continued to conduct themselves in a manner consistent with their profession. *Thirteen*, however, are now in a state either of suspension or excommunication from the church; the principal occasion of which is their marrying heathen wives, and yielding to the heathenish practices usually connected with and consequent on such marriages."

4. *Intelligence from the "Straits."* "A *Temperance Society* has been lately formed at Singapore, and no less than 35 were enlisted on the first day. A *Bible Society*, Auxiliary to the B. and F. Bible Society, has also been lately established at that place, of which the Rev. Mr. Squire, late of the Indian Navy, (?) is the secretary. A branch one to the Singapore Auxiliary is contemplated here, in which Sir William Norris (the Recorder of Penang) is taking an active part. The ladies have also been solicited to form themselves

into a society for the same purpose. The Temperance Society here is thriving. I have forgotten the number now on the list, but among them are many of the most respectable and influential. The *Christian Association* has been supplied with two *native missionaries and teachers* from Ceylon, who, I trust, will prove of essential service in enlightening the minds of their countrymen, and making known to them the tidings of salvation, through the crucified Son of God. At Malacca, also, the Lord's cause is prospering.

"With respect to the money for Mr. Dyer, two remittances have reached me, through Messrs. Brown and Co.; one of Bombay Rs. 420, and the other of Bombay Rs. 182, both of which Mr. Dyer has thankfully received."

15th September, 1837. "A. RODYK."

LITERARY INTELLIGENCE.

Bombay Branch of the Royal Asiatic Society. The folowing *communications* have been presented to this institution, since we last noticed its proceedings.

1. On the Philosophical Systems of the Hindùs. By Colonel Vans Kennedy.

In this paper, the Colonel takes a very able and interesting survey of the six *darshanas* of India. He uniformly appeals to Sanskrit authorities; and points out the erroneous opinions which have been formed respecting them. We shall particularly notice it, after it has been published in Europe. It forms a much desiderated sequel to the author's other learned researches.

2. An account of the Kánphatis of Danodhar in Kach, with the legend of Dharmanáth their founder. By Lieut. T. Postans.

This sketch is accompanied by several well executed drawings.

3. On the Ante-Brâhmanical Worship of the Hindùs in the Dakhan. By the Rev. John Stevenson, D. D.

After some general observations, the Doctor considers particularly the worship of *Vetal*, which he ingeniously sets forth as having an original reference to the deification of fire.

4. Note on Dr. Sevenson's paper on the Worship of Vetal. By the Rev John Wilson, D. D.

In this note, it is contended that Vetal is worshipped as a fiend.

5. Various translations from the Sanskrit of ancient copper-plate Grants. By W. H. Wathen, Esq. Chief Secretary to the Bombay Government.

These translations, like those formerly published by Mr. Wathen, are very interesting.

6. Description of the ruins of Gumlí in Kátiáwar. By Captain G. LeGrand Jacob, Second Assistant to the Political Agent.

Captain Jacob has well supplied a desideratum pointed out by Captain MacMurdo.

7. Sketch, from Persian authorities, of the History of Sindh. By Lieut T. Postans.

This paper adds considerably to the information which we possess respecting the province to which it refers.

8. Notes written on a Journey to the Courts on the banks of the Indus. By Percival B. Lord, Esq. M. B. Bombay Medical Establishment.

Mr. Lord is attached to the Mission to Kabul, under the able direction of Captain Burnes, from the observation and research of whose party much is expleted. The communication here referred to, is an interesting extract from a letter addressed to Dr. Kennedy. It has already appeared in the Bombay newspapers.

9. An account of the Falls on the Shiráwati near Garsapa in Canara. By the Rev. John Wilson, D. D.

The following donations have been made to the Society's *Museum*. By Dr. Riddle, Copies on cloth of Armenian Inscriptions on tombs near Aurangábád. By Capt. Crawley, Ten ancient Egyptian copper coins. By Dr Hardy, A jar containing the mummies of two Ibises, Two mummies of small Crocodiles, Two small earthern images with cartouches, Specimen of the calcareous rock upon which stand the pyramids of Gheeza Specimens of Egyptian granite and basalt. By Capt LeGrand Jacob, A very curious Trímurtí from Gumlí. By Dr Lush, The skull and hind feet of a kangarou.

The following gentleman have been admitted *members* of the Society Dr. Brown. Geo. Hancock, Esq. P. Ewart, Esq. J. M. Davies. Esq. Lieut. Geo. Robinson, I. N., J. M. Campbell, Esq. W. Howard, Esq. Capt. S. Powell.

The following gentlemen have been admitted *subscribers to the library*. Major Neil Campbell. Man Mohandas Devidás, Esq.

THE

ORIENTAL CHRISTIAN SPECTATOR.

DECEMBER, M,DCCC,XXXVII.

I.—AN ADDRESS INTENDED TO HAVE BEEN DELIVERED AT SEA ON BOARD THE BOYNE. BY A LAYMAN.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Mr. Editor—The following address was not delivered, in consequence of a breeze springing up, that took us sooner than we expected to our voyage's end. It probably will serve a good end if published.

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. O that *men* would praise the Lord for his goodness, and *for* his wonderful works to the children of men! Psalm cvii. 23—31.

That man lives in an atmosphere of peace, love, and purity, who enjoys a sweet sense of the reconciled countenance of his heavenly Father. It is a high and a blessed eminence, from whence he contemplates, with mild composure, loving sympathy, and lowly resignation, the storms of sorrow and trouble that sweep over the lower regions of the world. This high attainment does not bespeak the child of God an unconcerned spectator of the afflictions that overtake his fellow-men in their voyage through life. He observes the frail barks of those who "know not God" on their sea of trouble, tossed, distressed, and often shipwrecked, by these tempestuous trials, these blasts of sorrow; and his hopes, expectations, and prayers, are excited and poured forth in their behalf now that they are mounting up to the heaven and going down to the depths, now that their souls are melted because of trouble, that they may discover their real peril and make for the haven, the refuge—the hope set before them in the gospel. The Christian is ready to wait on such a troubled soul, and direct his attention to Him who rides upon the storm, and orders all things after the counsel of his own will. And when his own bark is caught in the tempest, he implores the assistance of heavenly grace, that he may at once make for that haven he had so often recommended to others, and that his whole deportment and tone of feeling may declare that in the gospel of our Lord Jesus Christ alone, is safety, provision, hope, happiness, and glory, to be found.

Alas! how few who are embarked on the ocean of life, and bound for eternity have any sense of the presence of God, have any knowledge of their heavenly Father! They sail on, rashly disregarding the quicksands, rocks, and dangers of life, trusting to their own skill, and without their heavenly Pilot on board! His thrice sacred name is seldom hallowed; but alas! how frequently profaned. The attention of the Eternal is frequently called to witness some folly; to his knowledge how frequently is some trifle referred by the oft-repeated, yet by God oft remembered, appellation "*God knows.*" In the utterance of this expression how frequently is God's name taken in vain. Those that do so, doubtless, are ready vainly to plead in mitigation many excuses. Let us expose and denounce what you will term the lowest department of swearing, and then the more enormous and dreadful oaths that daily are given utterance to, fall under a more tremendous condemnation. The commandment is express which says, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." The man who oft exclaims "God knows" is guilty of taking God's name in vain, is evident, from his being alike uninfluenced by the truth he profanely gives utterance to, and alike regardless of the commandment he transgresses. That commandment he is not ignorant of, for he oft hears it repeated, and oft, in solemn mockery on hearing it, exclaims, "Lord, have mercy upon us, and incline our hearts to keep this law."

Now to the divine mind there are none of those distinctions that maintain amongst men, whereby some sins are considered light and trifling, others enormous and dreadful; some of the events of life important, others of no importance; some of the works of God by which we are surrounded small and non-essential, others great and passing expression in the infinite splendour and glory of their existence. The divine mind is regulated in infinite exactness. To each of his works is that attention and care displayed which they severally require. To man the minuteness of this care has been solemnly communicated by his Saviour and his God when he visited this world in great humility. "The very hairs of your head are all numbered; a sparrow falleth not to the ground without your Father."

The ocean affords a lively illustration of this remark. We are now surrounded by it, and our text makes sublime reference to it.

Scripture speaks of this element as "the mighty waves of the sea." "The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." Psalm xciii. 4. Again it is styled "the great deep." "Art thou not it which dried the sea, the waters of the great deep; that made the depths of the sea a way for the ransomed to pass over?" Isaiah i. 10. We form prodigious ideas of its depth, we endeavour to fathom it, and fail: to measure it, and discover it is boundless: we sail over its bosom for days, and weeks, and months, and reach no land; a mighty waste of waters present themselves continually and unweariedly on our attention and view. We are encompassed in a constant circle, and appear destined never again to burst its limits; never again to be liberated from the region of sky and ocean in which we are enclosed: yet this dreary waste of waters oft calls forth expressions of our admiration by their endless variety and beauty. At one time they are tossed by the mighty winds, and then waves roll mountains high, up to the heavens and down again to the depths. At another they assume a less sublime, but a more brilliant, appearance, when the fresh and steady breeze skims their surface, and ripples up the bright blue wave with its elegant white frilled ruffle dashing along in beautiful array before the willing breeze, and wafting the gallant barks that float on its bosom on their perilous and traceless course towards their desired haven. Again the wind subsides, and exhibits to our view the busy ocean hushed to slumber without a ruffle to disturb its mirror-like appearance. The immensity, the variety, the grandeur of the ocean,

with all its trials, perils, and inconveniences, yet leave an impression on the mind at once pleasing and sublime.

Yet, again, what is this mighty ocean? What is this vast extent of waters over which we sail, and which our contemplations have just pictured so grand and beautiful? A mere nothing when put into nature's balances, and compared with the great works of God by which we are surrounded. A distinguished and living philosopher informs us, that "the highest mountain known is not a sixteen-hundredth part of the earth's diameter; and that, were we to form a model of our world with a globe of sixteen inches diameter, such a mountain might be represented by a protuberance of no more than one-hundredth part of an inch, that the greatest depth of the sea does not much exceed the greatest elevation of the mountains, so that our mighty ocean may be conceived as a mere film of liquid, such as, on our model, would be left by a brush dipped in color, and drawn over those parts intended to represent sea."

In speaking, then, of the great Being who has brought such wonders into existence, how does it become us to speak with reverence and godly awe. Let not his sacred name be mentioned, but under a solemn recognition of how great a God our God is. Who is able to stand before this holy Lord God, who made the heaven, the earth, and the sea; and before whom all hearts are open and all desires known? The chief end of man is to glorify this holy Being while he lives on earth, by living a life of obedience and devotion to his service, and to enjoy his love and presence for ever in heaven; on earth to obtain a meetness for heaven, by imitating the example he has set us, by being in his fear all the day long; living under a sense of the divine presence; so that whether we voyage on his ocean, or whether we reside or travel on his earth, wherever we go and wherever we are, we may find grace in his sight, and hear his fatherly promise, "My presence shall go with thee, and I will give thee rest;" and to let our child-like humble reply be, "If thy presence go not with me, carry us not up hence."

Our text informs us, that "those that go down to the sea in ships, that do business in great waters, see the works of the Lord, and his wonders in the deep." And yet sailors appear seldom to reflect upon them. They appear to be more occupied with their business than with the wonders by which they are surrounded. This, however, is easily accounted for, from a known principle of our nature that all our emotions become weaker as the objects that at first excited them become familiar. The first time that we are at sea we are the subject of emotions that do not so sensibly affect us afterwards. We on that occasion feel ourselves to be surrounded by tremendous wonders; the sea to the inexperienced appears ready to swallow up the vessel, the winds appear ready to tear it to atoms, and, by their violence, to drive it with uncontrolled fury wherever they list: the little, humble helm that hangs on the stern, appears perfectly inadequate to guide it, and if adequate there is no pathway marked out on the deep on which it may take its adventurous course; no land appears to inform the mariner where he is, nothing above but the blue vault of heaven, nothing beneath him but the dark blue sea, nothing around him, or either side, to hedge him in within some known or ascertained boundary: the vessel rocks and pitches as if it was in league with the elements to seek the destruction of all on board: "the wind and waves arise in fury; they mount up to heaven, they go down to the depths, the mariners reel to and fro like drunken men, and are at their wits' end." But there is One who rules over all these apparently unruly elements; there is One who commandeth the winds and they come, and says to the waves, "Peace, be still," and there is a great calm; there is One who has given a compass to the mariner that unerringly marks a pathway in the storm; there is One who hath fixed the sun, and moon, and stars, in the heavens, and given them immutable laws, so that they revolve in undeviating and unchangeable courses, whence they so

combine in assisting the mariner to steer with the most accurate precision. O, these are but a few of the wonders of the Lord! Reflect on the numberless vessels that are incessantly crossing the ocean. Ponder on that kind Providence that watches over them. We seldom hear of shipwrecks and accidents; and those that do occur serve more as subjects of romance and story, or salutary cautions to navigators, than at all to affright or prevent our "going down into the sea in ships, to do business in great waters."

Now, if the emotions that we feel on first coming to sea led us to the legitimate and pious resolve of throwing ourselves unreservedly by faith into the hands of God, though the emotion of fear would be weakened by the scene becoming familiar, the being led into dependence on God's providence and love would so strengthen and sustain the mind, that it could be fitted to meet the real perils and dangers to which mariners are exposed: the emotion of fear being converted into faith and dependence upon God, would not only enable the mariner to meet danger with calm self-possession and noble resolution, but would give him an exalted hope and confidence that should the threatened danger result in the most fearful calamity of shipwreck, that having long before the hours of danger made God his friend, he has now nothing to fear: eternity thus suddenly opening upon him would but admit him to a closer union, and a more joyous fellowship with God.

Hence the infinite importance of following out the emotions of the mind to God. Those emotions thus become sanctified emotions, or, in other words, the Spirit of God commences with them in leading the sinner into the path of holiness, love, and everlasting life. Give yourselves up to his holy influence, and he will regenerate your souls, and make you new creatures in Christ Jesus. Our sailors would then be no longer notorious for their neglect of God, but would be men of God; and from seeing the wonders of God on the deep, and enjoying his protection and his presence, they would learn to praise the Lord for his goodness, and for his wonderful works to the children of men.

Our text, however, is one of four figures, whereby the Holy Spirit has taught us the lost and fallen condition of man. The first figure represents man as a wanderer who has lost his way; the next as a famished and hungry man sitting in darkness; the third as a fool under affliction; the fourth as a mariner terror-struck in a storm at sea. By these four figures we have a very exact and lively representation of man by nature. He has indeed lost his way—he is wandering in search of happiness, but finds it not; at one moment vainly imagining that it consists in riches, at another in honors, and at another in pleasure: his soul is hungry and thirsty: it faints within him: these things being all unsatisfactory and deleterious. Brought to a sense of his condition, he is led to cry unto the Lord. With him there is safety, for he is the Guide and Shepherd of Israel; with him there is food, for Christ is the bread of life. Finding such a guide, he recovers him from his wandering, and leads him by the right way, that he may go to a city of habitation. But man has not only lost his way—he is in darkness: the god of this world hath blinded his eyes: he sits in the shadow of death: he has no hope beyond the grave: reflections on death are to him gloomy and distressing: he is bound with a chain of affliction, because he has rebelled against the words of God: he will not submit his proud reason to its holy truths: he contemns the counsel of the Most High. What a state! and yet this is a very common state. The figure in the Psalm represents an escape from it—represents them being brought to a state of contrition. They fall down, and find there is none to help them but the Lord. Him whom they have most insulted and offended, even from him is there deliverance to be obtained. They cry unto him, and he breaks their bonds asunder, and delivers them out of darkness and the shadow of death. "O that man would praise the Lord for his goodness, and declare his wonders among the children

of men!" The fool is represented as loathing all manner of meat, having gone the whole round of worldly folly and dissipation, and drawing near to the gates of death. In this state they call unto the Lord, and he graciously delivers them; He sends his word and heals them, and delivers them out of their destruction. "O that men would praise the Lord for his goodness, and declare his wonders among the children of men!"

Then follows our text. It represents man in terror under immediate apprehension of a coming eternity: the world is found a cheat: all the good things in which the soul trusted are about to depart: the mind is tossed from one consideration to another: it is now in heaven seeing what is to be expected from thence, but no sooner is the glance given than down it comes to the depths: it feels that there *is* no kindred feeling between heaven and its experience, that its life has not been devoted to the service of heaven's King, that it has not attained unto the meetness for the inheritance of the saints in light: the cares of the world likewise distract it, and in this mental storm the mind is represented as flying to God; and the Lord graciously says to the troubled soul, "Peace, be still," and the waves thereof are still! What a change from having lost the way a poor wanderer, to one put in the right way—from being in a state of darkness brought to that of light—from a fool loathing religion to a wise man rejoicing in it—from a storm to a calm—from a servant of the devil to a child of God—a new creature—a being born again—a being like unto Christ. Let us for a little attend to a few particulars regarding this great change that must pass upon every child of man before he can enter the kingdom of God.

"Verily verily, I say unto thee, except a man be born again, he cannot see the kingdom of God," are the words of Him who is the true light that lighteneth every man that cometh into the world. It was no new doctrine that our Lord proposed to Nicodemus; it was one that came into existence the instant that man fell. We have an early and mournful instance of its existence and its effect in unregenerate Cain, and Abel the regenerate. Our Lord justly reproves Nicodemus for his ignorance: Art thou a master in Israel, and knowest not these things? Knowest not that the circumcision of the flesh availeth not, if unaccompanied by the circumcision of the heart, the one being a sign of the other? Knowest not that ever since man fell from the high glory in which he was created, two distinct descriptions of men have been upon the earth—the children of God and the children of the devil; those that have minded the things of the Spirit and those that have minded the things of flesh; the spiritual and the carnal mind; the one hating the other, misrepresenting the other, and often killing the other, as Cain, who was of that wicked one, and slew his brother? And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. Nicodemus stood justly reproved for his ignorance.

Now what is this change? What is it that makes one portion of mankind regenerate, when, by nature and practice, all are involved in one common ruin? The moving cause is the love of God; the moving cause is the good pleasure of God. It is the exercise of his sovereign power, of which he giveth no account to any of his creatures. From heaven the Lord looked down upon man, and found that he had corrupted himself; that there was in him no good thing; that all his thoughts and inclinations were contrary to the law of God; that the language of his heart and life were, "Depart from me, I desire not the knowledge of God." Man was blindly hastening on to death and eternity, rushing on the thick bosses of the Almighty's buckler! Almighty love pitied—almighty wisdom devised a plan whereby this guilty creature might be brought back—almighty power put the scheme into execution: yet still something was wanting. The gospel feast was ready, but they that were

bidden would not come; one had to attend to his farm, another to his oxen, another to his family. They all begun to make excuse. Shall then Almighty love, wisdom, and power, come to nought?—shall man still perish? No, my friends, never. The Almighty comes forth as a Sovereign, and sends the powerful influence of his Holy Spirit to his elect and chosen people, whom he had predestinated before the foundation of the world, and they in good time hear the invitation and joyfully accept of it, and turn to the Lord. Who God's elect are we know not, but this is our commission—Go into all the world and offer this salvation. I am therefore to offer it to each and to all of you. It is at your peril that you make excuses; at your peril that you conclude yourself among the non-elect children of God. From this still and solemn attention the contrary conclusion is the legitimate one. Perhaps this is the happy moment in your existence when you are to hear the good Shepherd's voice, and to turn unto the Lord!

Let us meditate on the means the Lord uses in producing this great and wondrous change on the heart of man.

The means that the blessed Spirit employs in producing this transcendent change, in accomplishing the will of love and of God, are various: they are wonderfully adapted to their end, but multiplied as the inexhaustible resources of the Eternal. Thus in nature to water the earth various means are employed. At one time the rain descends in gentle showers, at other time in torrents; at another the moisture is produced by the silent penetrating dew; at another the snow descends and melts; at another a river overflows its banks, and irrigates at stated seasons the adjacent parched and arid land, making it fruitful as the garden of the Lord. But in the work of regenerating the heart, changing the spirit of a man, God has still more numerous means, more diversified ways, for carrying on his gracious purposes. The elect of God, like other children of disobedience, wander in the wilderness world, are engrossed in its passing pleasures. The Holy Spirit undertakes to deliver them. Among his various means he may sanctify a simple emotion to such a glorious end as the conversion of the soul. We have already demonstrated the blessed and happy consequences to which an emotion is susceptible. Or he may sanctify the perusal of some book; or he may sanctify a casual remark to the quickening of a soul dead in trespasses and sins to a sense of its eternal interests; or he may have recourse to affliction and unfold the emptiness of the world, and exhibit its nothingness; or he may own his own peculiarly powerful instrument, "the foolishness of preaching." The last is a means which to the natural man is foolishness, but to the regenerate it is the power and the wisdom of God. In preaching, an elect soul hears of his Saviour, is drawn to his Saviour, attracted by his Saviour, and runs after his Saviour. "Draw me, and I will run after thee." Now these various means arouse an emotion of the mind that we call "attention." "It is related of Sir Isaac Newton, that when he was questioned respecting the mental quality which formed the peculiarity of his character, that he referred it entirely to the power which he had acquired of continuous attention." That which produced such valuable results in the mind of this prince of philosophers, both in the cultivation of his scientific researches and in the cultivation of the christian graces, is what must be first aroused in each of us; and in proportion as our attention is steadily, humbly, and unweariedly, given to spiritual and heavenly things, so will the Holy Spirit regenerate our minds, or make us new creatures, or cause us to be born again. If this change pass not on us, better had it been never to have been born! Be then, my friends, as you value your eternal safety on the watch—be careful to cultivate every feeling or emotion of your mind towards God; study his word constantly, attentively, prayerfully; let no impression pass away as the morning cloud or the early dew, but see to it that they lead to greater conformity to, and delight in, the holy will of God; value the means of grace God employs for carrying on

his work of salvation in your souls, and their blessed effects will soon be realized to your own comfort, and to the observation—and may, be, the conversion—of those around you. This leads me to offer you a few observations on the effects of regeneration. If we refer to the effect of regeneration on the Apostle Paul, we find his first recorded act after conversion, was prayer: "Behold, he prayeth."

This is a sterling evidence of conversion; this a true effect of the workings of the Holy Spirit. His operations are deeply humbling. He makes a sinner feel his need: he shows him his true position, his real character—clothed with filthy garments, a brand plucked from the burning. What form of prayer suits such a character? Just such a prayer as would spontaneously flow from your hearts if, by any accident, you were to fall overboard. Your first emotion would be to cry for help. To cry for help is the first emotion of real prayer. Faith enables a sinner to realize his danger, and creates anxiety for the safety and deliverance of his spirit, as a sense of being immersed in the water alarms the individual for his bodily safety, and makes him cry for its deliverance. The cry is as ardent and sincere in the one case as in the other. The prayer of the publican will be his petition; he will smite on his breast, and cry, "God be merciful to me a sinner!" The prayer of a regenerated man is a reality. He does not rest in prayer as though he had performed some meritorious action for which the Almighty is beholden to him. O, no; he is too enlightened for any such delusion. The more he prays the more he desires grace, that he may act up to the rule of his duty as revealed in the Bible. He looks to Christ, and daily goes to him for orders, for courage, for strength, for victory. He follows the footseps of the flock, the elect flock of God, who by faith in an unseen Saviour, and in expectation of a better country, overcame the world, and have become partakers of a city whose builder and maker is God—followers of them who, through faith and patience, have inherited the promise. Old things have passed away, and all things have become new—from a child of Satan to a child of God—from nature's darkness to spiritual light—from misery to joy—from destruction to peace. He is passed from death unto life: verily, verily, he is born again, and is an inheritor of the kingdom of God.

But our text informs us that the mariners experienced a deliverance from the storm in which they had been pictured. Let us draw some improvement by looking at the passage literally. "Then are they glad because they be quiet, so he bringeth them unto their desired haven. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" And now, though we have not been in the situation pictured in our text, yet we have been preserved from the numerous dangers to which we have been exposed in our late voyage—to-day our desired haven lays before us, and we are cheered and animated by the prospect. We are entering one of the finest harbours in the world, and as we approach we find one beauty after another opening upon our attention. Those picturesque and variously shaped mountains that informed the commander in the morning that his reckoning was right, that his position was good, his voyage accomplished, impart to us no ordinary pleasure from the deep sympathy our respective safety inspires. But, aside from the happiness of finding ourselves at our desired haven, how pleasurable to the mind these beautiful exhibitions of nature's scenery! Those picturesque mountains that give such beauty to the landscape, and security to the fleet that floats beneath, are destined to perish! Yes, my friends, to-day our voyage ends, and to-morrow our voyage of life may end, and shortly shall all things be brought to an end. This world, beautiful in many respects as it undoubtedly is, is destined to be consumed with fire. It lies under the curse of God. Those mountains and that fair landscape before us will not bear a close and minute inspection without telling us that it yieldeth brambles, thorns, and thistles, whose end is to be burned.

But, beloved, we look for a new heaven and a new earth wherein dwelleth righteousness. In that happy land storms and tempests are unknown. There the inhabitants are not sick nor sorrowful, frail nor mortal. O, it is a blessed inheritance. It is, indeed, a haven, not the finest in the world, but the finest in the universe of God. Shall we ever reach that haven? God grant it may be our happy portion. But, remember, as to attain to the harbour before us the commander of the vessel was obliged to sail by rule, to consult his chart, to steer by his compass; so you must observe the rules, consult the chart, and steer by the sacred compass. And here allow me to advert to a living author, the Bishop of Calcutta, who, in keeping with the above simile, beautifully remarks:—"A mariner, if illiterate, has neither opportunity nor learning enough to enquire why his needle takes a polar direction, or what the scientific have to say upon its variation in different parts of the globe; he knows nothing of the laws of magnetism, or the dependence of them on electricity, when or by whom they were laid down, or who adapted the compass to the purposes of navigation. But he knows, unlearned as he is, it is by this needle only that he can find his way through a pathless deep; he knows that by this alone he can escape the dangers of the voyage, and proceed safely to his destined haven; he knows that this only will bring him to his home, his family, and his friends.

In like manner the humble Christian feels the value of the scriptures; he feels that they are the only guide through a trackless ocean, that they are the only means of safety in his perilous voyage; that if he would escape the making shipwreck of faith and a good conscience, and would avoid the rock and quicksands in which thousands, trusting madly to their own guidance and neglecting the heavenly direction, perish, he must follow his inspired guide, his sacred compass. He does so, and, passing safely through the troublesome waves of this present world, he arrives at length at his destined haven, where are his family, his friends, his home, his Saviour, his eternal rest, his end, his all.

To interest your minds in this sacred compass, I have for the last three Sabbaths drawn your attention to the inspired volume. It has been but a rapid sketch in which its beauties and truths have been but glanced at, but I do trust that you will make the Bible your study; that you will follow your sacred compass, take heed to it, treasure it up in your minds, and be guided by its sacred directions. On all occasions let it be your counsellor, guide, comforter, and support.

I have now to bid you farewell. I have to thank you for the attention with which you have listened to my message, and to assure you that my prayers shall follow my exertions, that the blessing of God may rest upon you, and make the word of truth spoken by his servant in weakness, by his almighty agency, powerful to the conversion of your souls, which may he of his mercy grant through Christ, the great Redeemer. Amen.

II.—A CATECHISM, WHICH IS HUMBLY SUBMITTED TO GROWN UP CHRISTIANS.

BY A LITTLE CHILD IN CHRIST.

Q. What was the object of Jesus Christ in his sufferings and death?
A. The establishment of a treaty of peace between God and man.
Q. What ought to be the object of all his disciples?
A. The establishment of that treaty.
Q. Has Jesus Christ left us any rules for the extension of that treaty?
A. Yes.
Q. Name them.

A. I shall name but two; first, that which is briefly comprised in *preaching Christ crucified.*

Q. What do you understand by preaching Christ crucified?

A. When the Apostle used the words referred to in 1 Cor. ii. 1, 2, he said, "I determined not to know any thing among you, save Jesus Christ, and him crucified." From this I infer that he was of opinion that if he could but get his hearers cordially to feed upon this essence of Christianity, it would be (without any thing else) sufficient to nourish within them every thing "Christ-like;" which I take to be the great object of preaching, as being that, indeed, for which Jesus died. Further, I suppose it to have been the Apostle's opinion (and not *his* only, but that of the Holy Spirit also) that minor points were undeserving of notice, in comparison with the vital doctrines without which Christianity ceases to exist.

Q. Name another rule.

A. *Love* among the disciples of Christ; and *union*, which is the natural result of love.

Q. What sort of love ought the disciples of Christ to entertain for each other?

A. The very same which he entertained for them. (John xiii. 34.)

Q. That is impossible, for his was infinite love.

A. I know, indeed, that the love of Jesus (like every other part of the law, which he perfectly obeyed) is beyond the reach of human attainment; but woe be to that man, and not peace, who would persist in lowering any part of that law, and especially that part of it which is called *the fulfilling of the whole*, down to suit the measure of his niggard-hearted attainment.

Q. You have spoken of *love;* what sort of *union* ought to subsist between the disciples of Christ?

A. Both *spiritual* (which can only be known to God and the party concerned) and *external*, which all men may behold.

Q. Why *external?* Is it not enough that a *spiritual* union should exist among the disciples of Christ?

A. I might deny the possibility of the latter taking place without the other following it; but (as this would shock you too much) take this for my answer .... *Christ commands an external union.*

Q. How do you make that out?

A. From his own words in St. John, chap. xvii, 20, 21, 22, 23; where (speaking of all who should believe on him *to the end of time*) he says "*that they all may be one*, in order "*that the world may believe that his Father has sent him!*"

Now it is plain, from many scriptures, that the world is *spiritually* blind, and cannot, therefore, discern a *spiritual* union; I therefore infer that it is an *external* one (such as would be palpable to the stupid senses of the natural man) which Christ would have to exist among his disciples: and, further, I infer that if men loved him *well enough*, they would exert themselves to please him in this matter above every other, for he desires that the world may believe that the Father sent him, and he specifies this as a mean to that end. Is there not something extremely affecting in his making this a prayer! —O, followers of the Lamb, where are your bowels of compassion and love!— You are loud, indeed, in your boasts, when you happen to meet on the neutral ground of some platform—*there* you talk long and loudly of the union and the love which, for a few hours, have prevailed. It is not you who should talk, but—*the world;* but let this pass, after so talking, you return (away, and apart, and estranged, from each other) to all the littlenesses of sect—the differences of forms—and alas! the violences of political party (brought in by a very different kind of union to that in question)—I say, you turn away from those who differ from you, not on momentous points of doctrine, but on some little *sect* peculiarity; and in this position you live on, saying, 'I have

love! I have love!' when all the while you withhold from your brethren in Christ those endearments which usually betoken love to be in the heart of man, wherever it really does exist.

Q. But how is so close a union as Jesus Christ *prays for*, to be brought about in these days? You must observe that the union is described as being similar to that which subsists between the persons of the Godhead?

A. O God, send love—heart-love—and there *will* be union! The command (for such we should esteem it) is couched in awful language; from which circumstance we may infer that our Lord had union among his disciples greatly at heart, and was determined that the blame should rest with them, if they made any mistake as to the nature and extent of it; for, because he could describe by no higher similitude in heaven or earth the closeness of the union he desired, he spoke by his Father and himself. It is indeed awful language; and as such would it be regarded, if it were read apart from all memory and influence of the glosses of commentators, who (treating of things as they are, and not as they should be) serve to blunt this part of the edge of the sword of the Spirit, and enable us to read the passage without emotion. Nevertheless, let man will, or let him will, it is the truth of God, who can enable his people to obey it.

It is a fearful thing to see the people of God, with such a command before them, clinging to sect-regards and peculiarities, instead of seeking an union with each other upon the momentous doctrines of their common Christianity. It is fearful to see the real and true disciples of Christ, not breaking loose from the littlenesses of sect, but, contrariwise, making agreement in those things a point and centre of union between themselves and men who possess no portion in Christ, and who may (for any thing they know) never behold his face in peace.

Q. Am I to understand you to mean that the truly pious and serious of all bodies of Christians should quit the sect they belong to, and unite together?

A. To do this, would be to precede the age we live in; or, to speak more properly, such an union requires the existence of much more *love*, and pilgrim-spirit, than exist at present.

Q. How then would you deal with the *nominal* professors, who would be left behind in each sect?

A. They should be dealt with (baptism excepted) in the same manner as other heathens; missionaries, that is to say, *evangelists*, should be sent to convert them, by the Church of Christ. And they should be urged to repent and believe, (not as a matter of course as at present)—This would be likely to arouse the *greater* part, who are now (like the Jews of old, who expected heaven, because Abraham was their father) saying *peace* to their souls, on the ground of external privileges, which will, of course, but turn out to their greater condemnation if they be condemned.

Q. You are a great innovator.

A. A. No; I love the good old way. *Union*—union on solid grounds, union on the grand doctrines of Christianity, which will survive even the destruction of the heavens and the earth, is the great object I have in view.

S. S.

III.—Puna' Sanskrit College.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—Amidst the manifold abominations that are practised at this season in this land of idols, permit me, Mr. Editor, to bring to your notice one, at which the heart of every true Christian must grieve. It is the setting up of Ganpati in the Government College at Puná.

We hear much, Mr. Editor, in palliation of the connexion of the British

Government with idolatry, of "pledges" and "assurances" given on our gaining possession of the country, that things should remain as we found them, and all the institutions of the natives be preserved; and when this, or that, abomination is dragged to light, and a voice raised against it, the watch-word of the supporters of idolatry, "Good faith, good faith," reverberates in our ears, so that, under this specious pretext—the preservation of good faith—little is done to dissolve this connexion, equally offensive to God and baneful to man.

Without entering, however, upon the discussion of what may be considered the "scriptural principles" of good faith, which no Christian would wish to see invaded, they cannot, even giving them their widest range, be brought to bear against the iniquity I am now noticing, as the College was founded by British authority, and is supported entirely from the public treasury. It is from this treasury that also a sum of money is granted annually some days previous to *Ganesh Chaturthi*, * for the purpose of making an idol of Ganpati, which is brought on that day into the public hall of the College, and worshipped by the Brâhmans of the institution and others, for whom also a feast is prepared! For this abomination the Government are at an expense of more than one hundred rupees annually. Now, if I may be allowed to apply, in a *moral* point of view, that maxim at law, "*quod fecit per alium fecit per se*," this is to all intents a *Government Ganpati*, and the British Government are, *morally*, as much implicated in this act of idolatry as if its members were present at the ceremony. There is not the slightest pretext for its continuance on the plea of establishment prior to British rule, or support by endowment from a former Government.

Much discussion has been raised with respect to the utility of this institution; with this I have nothing to do. It is professedly established for the preservation of Sanskrit literature. *If there exist any branches of that literature that can be so expurgated from idolatrous connexion as to be turned to good account in the promotion of useful knowledge*, let them be preserved, and taught to *all* classes willing to study them; but if the institution, on its present basis, serves only as the stronghold of Brâhmanism, and the support of the worship of *man* and *idols*, as is the case at present, in the *Guru Puja*, *Ganpati Puja*, *Brahman bhojan*, and other ceremonies practised there, the sooner it is swept from the face of the earth the better, and the money applied for the *welfare* of the individuals whose interests it professes to uphold.

Poona, August, 1837. R. W.

This communication, as will be observed from the date, reached us some months ago. We have delayed the publication of it, in the hope that some inquiries which we had heard were set on foot by the Government, would issue in the interdictment of the idolatrous expenditure and ceremonies to which it refers. That hope, we are exceedingly happy to say, has not been disappointed.

We can easily conceive how a Sanskrit College might be brought to work beneficially for the country, and especially in the purification of the vernacular languages. The institution at Puná, however, we must say, requires yet to be *radically reformed*. It should be thrown open to all classes of the community willing to study in it. The Hindû literature and science should no longer be taught in it as matters of divine revelation, but of human speculation and general curiosity. The Brâhmans, who are very apprehensive of its destruction, would readily come to terms with the Government on these points. It has a duty to *truth*, however, to perform independently of their wishes. Would that it would speedily recognize it!—*Edit.*

* The annual festival in honor of Ganesh.

IV.—Colebrooke on the Jainas and Bauddhas.

[Continued from p. 461.]

The Bauddhas.

The *Bauddhas* or *Sangatas*, followers of Buddha or Sugata, (terms of the same import, and corresponding to Jina or Arhat,) are also called *Mukta-kachhá*, alluding to a peculiarity of dress, apparently a habit of wearing the hem of the lower garment untucked. They are not unfrequently cited by their adversaries as *(Nàstikas)* atheists, or rather disowners of another world.

Buddha muni, so he is reverently named by the opponents of his religious system, is the reputed author of *sútras*,* constituting a body of doctrine termed *àgama* or *s'àstra*, words which convey a notion of authority and holiness. The Buddha here intended, is no doubt the last, who is distinguished by the names of Gautama Sa'kya, among other appellations.

Either from diversity of instruction delivered by him to his disciples at various times, or rather from different constructions of the same text, more or less literal, and varying with the degree of sagacity of the disciple, have arisen no less than four sects among the followers of Buddha. Commentators of the *védánta*, giving an account of this schism of *Bauddhas*, do not agree in applying the scale of intellect to these divisions of the entire sect, some attributing to acuteness or superior intelligence, that which others ascribe to simplicity or inferior understanding.

Without regarding, therefore, that scale, the distinguishing tenets of each branch of the sect may be thus stated. Some maintain that all is void, *(sarva s'únya)* following, as it seems, a literal interpretation of Buddha's *sútras*. To these the designation of *Mádhyamika* is assigned by several of the commentators of the *védánta;* and in the marginal notes of one commentary, they are identified with the *Chárvákas:* but that is an error.

Other disciples of Buddha except internal sensation or intelligence *(vijnyána,)* and acknowledge all else to be void. They maintain the eternal existence of conscious sense alone. These are called *Yógàcháras.*

Others, again, affirm the actual existence of external objects, no less than of internal sensations: considering external as perceived by senses; and internal as inferred by reasoning.

Some of them recognise the immediate perception of exterior objects. Others contend for a mediate apprehension of them, through images, or resembling forms, presented to the intellect: objects they insist are inferred, but not actually perceived. Hence two branches of the sect of Buddha: one denominated *Sautrántika;* the other *Vaibháshika.*

As these, however, have many tenets in common, they may be conveniently considered together; and are so treated of by the scholiasts of Vy'asa's *Brahme-sútras:* understanding one *adhikarán'a* (the 4th of the 2d chapter in the 2d lecture) to be directed against these two sects of Buddhists; and the next following one (2. 2. 5.) to be addressed to the *Yógácháras;* serving, however, likewise for the confutation of the advocates of an universal void.†

* Quotations from them in the Sanskrit language occur in commentaries on the *Vedánta*; (the *Bhámati* on *Br. Sútr.* 2. 2. 19.)

† This schism among the *Bauddhas*, splitting into four sects, is anterior to the age of Sankara acharya, who expressly notices all the four. It had commenced before the composition of the *Brahma-sútras*, and consequently before the days of Sabara swami and Kumarila bhat't'a; since two, at the least, of those sects, are separately confuted. All of them appear to have been indiscriminately persecuted, when the *Buddhas* of every denomination were expelled from Hindust'hán and the peninsula. Whether the same sects yet subsist among the *Bauddhas* of Ceylon, Thibet, and the transgangetic India, and in China, deserves inquiry.

The *Sautrántika* and *Vaibháshika* acts, admitting then external (*báhya*) and internal (*abhyantara*) objects, distinguish, under the first head, elements (*bhúta*), and that which appertains thereto (*bhautika*), namely, organs and sensible qualities; and under the second head, intelligence (*chitta*), and that which unto it belongs (*chaitta*).

The elements (*bhúta* or *mahábhúta*) which they reckon four, not acknowledging a fifth, consist of atoms. The *Bauddhas* do not, with the followers of KAN'A'DE, affirm double atoms, triple, quadruple, &c. as the early gradations of composition; but maintain indefinite atomic aggregation, deeming compound substances to be conjoint primary atoms.

Earth, they say, has the nature or peculiar character of hardness; water, that of fluidity; fire, that of heat; and air, that of mobility. Terrene atoms are hard; aqueous, liquid; igneous, hot; aërial, mobile. Aggregates of these atoms partake of those distinct characters. One authority, however, states, that they attribute to terrene atoms the characters of colour, savour, odour, and and tactility; to aqueous, colour, savour, and tactility; to igneous, both colour and tactility; to aërial, tactility only.*

The *Bauddhas* do not recognise a fifth element, *ákása*, nor any substance so designated; no soul (*jíva* or *átman*) distinct from intelligence (*chitta*); nor any thing irreducible to the four categories above-mentioned.

Bodies, which are objects of sense, are aggregates of atoms, being composed of earth and other elements. Intelligence, dwelling within body, and possessing individual consciousness, apprehends objects, and subsists as self; and, in that view only, is (*átman*) self or soul.

Things appertaining to the elements (*bhautika*), the second of the predicaments, are organs of sense, together with their objects, as rivers, mountains, &c. They are composed of atoms. This world, every thing which is therein, all which consists of component parts, must be atomical aggregations. They are external; and are perceived by means of organs, the eye, the ear, &c., which likewise are atomical conjuncts.

Images or representations of exterior objects are produced; and by perception of such image or representations objects are apprehended. Such is the doctrine of the *Sautrántikas* upon this point. But the *Vaibhashikas* acknowledge the direct perception of exterior objects. Both think, that objects cease to exist when no longer perceived: they have but a brief duration, like a flash of lightning, lasting no longer than the perception of them. Their identity, then, is but momentary: the atoms or component parts are scattered; and the aggregation or concourse was but instantaneous.

Hence these *Buddhists* are by their adversaries, the orthodox Hindus, designated as *Purn'a*—or *Sarva-vainás'ikas*, 'arguing total perishableness;' while the followers of KAN'A'DE, who acknowledge some of their categories to be eternal and invariable, and reckon only others transitory and changeable; and who insist that identity ceases with any variation in the composition of a body, and that a corporeal frame, receiving nutriment and discharging excretions, undergoes continual change, and consequent early loss of identity are, for that particular opinion, called *Ardha-vainás'ikas*, 'arguing half-perishableness.'

The second head of the arrangement before-mentioned, comprising internal objects, *viz.* intelligence, and that which to it appertains, is again distributed into five *skandhas*, as follow:

1st. *Rúpa-skandha*; comprehending organs of sense and their objects considered in relation to the person, or the sensitive and intelligent faculty which is occupied with them. Colours and other sensible qualities and things are external; and, as such, are classed under the second division of the first head (*bhautika*), appurtenance of elements: but, as objects of sensation and know-

* *Rámánuj.* on *Br. Sutr.*

ledge, they are deemed internal, and therefore recur under the present head.

2d. *Vijnyána-skandha* consists in intelligence (*chitta*), which is the same with self (*átman*) and (*vijnyána*) knowledge. It is consciousness of sensation, or continuous course and flow of cognition and sentiment. There is not any other agent, nor being which acts and enjoys; nor is there an eternal soul: but merely succession of thought, attended with individual consciousness abiding within body.

3d. *Védaná-skandha* comprises pleasure, pain, or the absence of either, and other sentiments excited in the mind by pleasing or displeasing objects.

4th. *Sànjnya-skandha* intends the knowledge or belief arising from names or words: as ox, horse, &c.; or from indications or signs, as a house denoted by a flag; and a man by his staff.

5th. *Sanskàra-scandha* includes passions; as desire, hatred, fear, joy, sorrow, &c. together with illusion, virtue, vice, and every other modification of the fancy or imagination. All sentiments are momentary.

The second of these five *skandhas* is the same with the first division of the second general head, *chitta*, or intelligence. The rest are comprehended under the second head, *chaittika*, appurtenance of intellect; and under the larger designation of *ádhyatmika*, belonging to *(àtman)* self. The latter term, in its most extensive sense, includes all the five *skandhas*, or branches, moral and personal.

The seeming but unreal course of events, or worldly succession, external and mental, or physical and moral, is described as a concatenation of cause and effects in a continual round.

Concerning the relation of cause and effect, it is to be premised that proximate cause *(hétu)* and concurrent occasion *(pratyaya)* are distinguished: and the distinction is thus illustrated in respect of both classes, external and personal.

From seed comes a germ; from this a branch; then a culm or stem; whence a leafy gem; out of which a bud; from which a blossom; and thence finally, fruit. Where one is, the other ensues. Yet the seed is not conscious of producing the germ; nor is this aware of coming from seed: and hence is inferred production without a thinking cause, end without a ruling providence.

Again, earth furnishes solidity to the seed, and coherence to the germ; water moistens the grain; fire warms and matures it; air or wind supplies impulse to vegetation; ether expands the seed;* and season transmutes it. By concurrence of all these, seed vegetates, and a sprout grows. Yet earth and the rest of these concurrent occasions are unconscious; and so are the seed, germ, and the rest of the effects.

Likewise, in the moral world, where ignorance or error is, there is passion: where error is not, neither is passion there. But they are unconscious of mutual relation.

Again, earth furnishes solidity to the bodily frame; water affords to it moisture; fire supplies heat; wind causes inspiration and respiration; either occasions cavities;† sentiment gives corporeal impulse and mental incitement. Then follows error, passion, &c.

Ignorance (*avidyà*) or error, is the mistake of supposing that to be durable, which is but momentary. Thence comes passion (*sanskára*), comprising desire, aversion, delusion, &c. From these, concurring in the embryo with paternal seed and uterine blood, arises sentiment *(vijnyàna)* or incipient consciousness. From concurrence of this with parental seed and blood,

* So the commentaries on *Sànkara*, the *Bhàmati*, *Abhorana* and *Prabhà*. But the fifth element is not acknowledged by the *Bauddhas*.

† See the foregoing note.

comes the rudiment of body; its flesh and blood; its name (*nàman*) and shape (*rúpa*). Thence the (*shad' áyatana*), sites of six organs, or seats of the senses, consisting of sentiment, elements (earth, &c.), name and shape (or body), in relation to him whose organs they are. From coincidence and conjunction of organs with name and shape (that is, with body) there is feeling (*spar'sa*) or experience of heat or cold, &c. felt by the embryo or embodied being. Thence is sensation (*védaná*) of pain, pleasure, &c. Follows thirst (*tríshn'á*) or longing for renewal of pleasurable feeling and desire to shun that which is painful. Hence is (*upádàna*) effort, or exertion of body or speech. From this is (*bhava*) condition of (*dharma*) merit, or (*adharma*) demerit. Thence comes birth (*iàti*) or aggregation of the five branches (*skandhas*).* The maturity of those five branches is (*jará*) decay. Their dissolution is (*maran'a*) death. Regret of a dying person is (*sóka*) grief. Wailing is (*paridévaná*) lamentation. Experience of that which is disagreeable is (*duhk'ha*) pain or bodily sufferance. But mental pain is (*daurmanasya*) discomposure of mind. Upon death ensues departure to another world. That is followed by return to this world. And the course of error, with its train of consequences, recommences.†

Besides these matters, which have a real existence but momentary duration, the *Bauddhas* distinguish under the category and name of (*nirúpa*) unreal, false, or non-existent, three topics: 1st, wilful and observable destruction (*pratisank'hya-niródha*) of an existent thing, as the breaking of a jar by a stroke of a mallet; 2d, unobserved nullity or annihilation (*apratisank'hya-niròdha*); and 3d, vacancy or space (*ákás'a*) unencompassed and unshielded, or the imaginary ethereal element.

The whole of this doctrine is formally refuted by the *Védántins*. 'The entire aggregate, referred to two sources, external and internal, cannot be; nor the word's course dependent thereon: for the members of it are insensible; and its very existence is made to depend on the flash of thought; yet no other thinking permanent being is acknowledged, accumulating that aggregate, directing it, or enjoying; nor is there an inducement to activity without a purpose, and merely momentary.

' Nor is the alleged concatenation of events admissible: for there is no reason of it. Their existence depends on that of the aggregate of which they are alleged to be severally causes. The objections to the notion of eternal atoms with beings to enjoy, are yet more forcible against momentary atoms with none to enjoy. The various matters enumerated as successive causes, do not account for the sum of sensible objects. Nor can they, being but momentary, be the causes of effects: for the moment of the one's duration has ceased, before that of the other's existence commences. Being then a non-entity, it can be no cause. Nor does one last till the other begins, for then they would be contemporaneous.

" The ethereal element (*ákása*') is not a non-entity: for its existence is inferrible from sound.

" Nor is self or soul momentary: memory and recollection prove it: and there is no doubt nor error herein; for the individual is conscious that he is the same who to-day remembers what he yesterday saw.

" Nor can entity be an effect of non-entity. If the one might come of the other, then might an effect accrue to a stranger without effort on his part: a husbandman would have a crop of corn without tilling and sowing; a potter would have a jar without moulding the clay; a weaver would have cloth

* One commentary of the *Vedanta* (*viz.* the *Abharana*), explains *bhava* as corporeal birth; and *jati* genus, kind. Other differences among the *Vedántin* writers, on various minor points of the Buddhist doctrine, are passed over to avoid tediousness.

† *Sanc. Vach.*, &c. on *Br. Sútr.* 2. 2. (s. 19.)

without weaving the yarn: nor would any one strive for heavenly bliss or eternal deliverance.' *

To confute another branch of the sect of BUDDHA the *Védántins* argue, that 'the untruth or non-existence of external objects is an untenable position; for there is perception or apprehension of them: for instance, a stock, a wall, a jar, a cloth; and that, which actually is apprehended, cannot be unexistent. Nor does the existence of objects cease when the apprehension does so. Nor is it like a dream, a juggle, or an illusion; for the condition of dreaming and walking is quite different. When awake a person is aware of the illusory nature of the dream which he recollects.

"Nor have thoughts or fancies an independent existence: for they are founded on external and sensible objects, the which, if unapprehended, imply that thoughts must be so too. These are momentary: and the same objections apply to a world consisting of momentary thoughts, as to one of instantaneous objects.

"The whole doctrine, when tried and sifted, crumbles like a well sunk in loose sand. The opinions advanced in it are contradictory and incompatible: they are severally untenable and incongruous. By teaching them to his disciples, BUDDHA has manifested either his own absurdity and incoherence, or his rooted enmity to mankind, whom he sought to delude." †

A few observations on the analogy of the doctrine, above explained, to the Grecian philosophy, may not be here out of place.

It has been already remarked, in former essays, that the *Bauddhas*, like the *Vaiśéshikas*, admit but two sources of knowledge (p. 445 of this volume). Such likewise appears to have been the opinion of the more ancient Greek philosophers; especially the Pythagoreans: and accordingly OCELLUS, in the beginning of his treatise on the universe, declares that he has written such things, concerning the nature of the universe, as he learned from nature itself by manifest signs, and conjectured as probable, by thought through reasoning; thereby intimating, as is remarked by his annotator, that the means of knowledge are two.‡

Concerning the atomic doctrine, maintained not only by the *Vaiśéshikas*, or followers of KAN'A'DE, surnamed KA'S'YAPA,§ but by the sect of BAUDDHA, and likewise by several others as well heterodox as orthodox, no person needs to be told, that a similar doctrine was maintained by many among the ancient Greek philosophers; and in particular by Leucippus (if not previously by Moschus,‖ and after him by Democritus; and likewise by Empedocles, who was of the Pythagorean school. They disagreed, as the Indian philosophers likewise do, respecting the number of elements or different kinds of atoms. Empedocles admitted five, developed in the following order: ether, fire, earth, water, and air. Here we have the five elements *(bhúta)* of the Hindus, including *àcás'a*. The great multitude of philosophers, however, restricted the number of elements to four; in which respect they agree with the *Jainas*, *Bauddhas*, *Chàrvákas* and some other sectaries, who reject the fifth element affirmed by the Hindus in general, and especially by the orthodox.

In published accounts of the religious opinions of *Bauddhas* and *Jainas*,

* *Sanc.* and other Com. on *Br. Sútr.* 2. 2. § 4 (s. 18—27).

† Com. on *Br. Sútr.* 2. 2. § 5 (s. 28—32).

‡ Opusc. Mytholog. phys. and eth. p. 504.

§ A remark may be here made, which was omitted in its proper place (Part 2 of this essay), that the followers of the atomic sect are sometimes contumeliously designated by their orthodox opponents, as *Kánabhuj* (*a*) or *Kánabhaksha*, in allusion to the founder's name. *Kána* signifies a crow; and the import of *Kána-bhuj*, synonymous with *Kánád*, is crow-eater (*Kána-ad*). The original name, however, is derivable from *Kana* little, (with *ad* to eat. or *ádá*, to receive) implying abstemiousness or disinterestedness of the person bearing the name. Conformably with the first of those derivations, KANADE himself is sometimes called *Kanabhakhsa* or *Kanabhuj*.

(*a*) *Sanc.* on *Br. Sútr.* 2. 3. § 12 (s. 18).

derived principally from oral information, doubts have been expressed as to the sense attached by them to the terms which they use to signify the happy state at which the perfect saints arrive. It has been questioned whether annihilation, or what other condition short of such absolute extinction, is meant to be described.

Both these sects, like most others of Indian origin, propose for the grand object to which man should aspire, the attainment of a final happy state, from which there is no return.

All concur in assigning to its attainment the same term, *mukti* or *mòksha*, with some shades of difference in the interpretation of the word: as emancipation; deliverance from evil; liberation from worldly bonds; relief from further transmigration, &c.

Many other terms are in use, as synonymous with it; and so employed by all or nearly all of these sects; to express a state of final release from the world: such as *amṛita*, immortality; *apavarga*, conclusion, completion, or abandonment; *s'rèyas*, excellence; *nih s'reyasa*, assured excellence, perfection; *kaiwalya*, singleness; *nih saraṇ'a*, exit, departure. But the term, which the *Bauddhas*, as well as *Jainas*, more particularly affect, and which however is also used by the rest, is *nirvàṇ'a*, profound calm. In its ordinary acceptation, as an adjective, it signifies extinct, as a fire which is gone out; set, as a luminary which has gone down; defunct, as a saint who has passed away: its etymology is from *và*, to blow as wind, with the preposition *nir* used in a negative sense: it means calm and unruffled. The notion which is attached to the word, in the acceptation now under consideration, is that of perfect apathy. It is a condition of unmixed tranquil happiness or extacy *(ánanda)*. Other terms (as *suc'ha*, *mòha*, &c.) distinguish different gradations of pleasure, joy, and delight. But a happy state of imperturbable apathy is the ultimate bliss *(ánanda)* to which the Indian aspires: in this the *Jaina*, as well as the *Bauddha*, concurs with the orthodox *Védántin*.

Perpetual uninterrupted apathy can hardly be said to differ from eternal sleep. The notion of it as of a happy condition seems to be derived from the experience of extacies, or from that of profound sleep, from which a person awakes refreshed. The pleasant feeling is referred back to the period of actual repose. Accordingly, as I shall have occasion to show in a future essay, the *védánta* considers the individual soul to be temporarily, during the period of profound sleep, in the like condition of reunion with the Supreme, which it permanently arrives at on its final emancipation from body.

This doctrine is not that of the *Jainas* nor *Bauddhas*. But neither do they consider the endless repose allotted to their perfect saints as attended with a discontinuance of individuality. It is not annihilation, but unceasing apathy, which they understand to be the extinction *(nirvàṇ'a)* of their saints; and which they esteem to be supreme felicity, worthy to be sought by practice of mortification, as well as by acquisition of knowledge.

We have reprinted this article, not merely with the view of bringing it before the notice of some of our readers, who feel a particular interest in the subject of which it treats, but in the hope that the Sanskrit theological terms will be marked by some of those who are seeking the instruction of the natives, and who might not otherwise have their attention directed to them.—*Edit.*

V.—Address to the careless sinner.

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

My fellow-traveller on the journey of life! Permit me in love to remind you that you are possessed of an immortal soul, which must soon appear before

the Judge of the quick and the dead, to receive for the things done in the body, whether they be good or bad. Your Creator and Benefactor placed you in this world as a candidate for eternity; with your birth you commenced this probationary career, which death will speedily close. You have not remembered your Creator in the days of your youth, and to the present moment you have been indefatigable in filling up the measure of your iniquity. The eye of God has been always upon you, and has witnessed nothing but one continued series of the most daring provocation. His hand has faithfully recorded them in the book of his remembrance, which another day he will disclose to your unutterable confusion and dismay. He has patiently borne with your manners; and, notwithstanding your ingratitude and rebellions, he has been unwearied in supplying your wants, in leading you through the vicissitudes of life, and in protecting you amidst innumerable dangers. But your heart is yet set in you to do evil, and your hand is stretched out still in hostility against God. There may be but a step between you and death; yet "you have spent your days without hope." No cheering expectation of eternal glory has ever warmed your bosom; for you have neither part nor lot in the matter, either in possession, or in prospect. O how alarming is your condition! You are on the verge of eternal perdition, without any present reason to suppose, that were any destructive disease, or the sudden stroke of death, to precipitate your soul into eternity, you should escape it.

What adds greatly to the ground of alarm is your carelessness and indifference to your tremendous situation. O sinner, what has produced this awful infatuation? What has thus seared your conscience, and hardened your heart? Who told you that you could defy the Almighty and prosper? Who reconciled you to this forlorn condition of being without Christ and without hope in the world? Who proved to you that there is nothing in the flames of hell, in the agonies of the damned, and in the wrath of God, to alarm you? Who satisfied your mind that you should have eternal peace, though you walked after the imagination of your heart? Who imparted to you a revelation to inform you, that God no longer requires repentance; that Christ no longer requires faith; that heaven can dispense with holiness, and admit indiscriminately the vilest of sinners, and the holiest of saints? Or who demonstrated to you that length of days were decreed for you, and that however important religion is, some future period will do equally well to attend to its claims, and to secure its promised joys?

But, however awful your state and prospects, there is no ground for despair, unless you are resolved to persist in spurning divine mercy, and trampling under foot the blood of the Son of God. Then you may despair; and wrath will soon overtake you to the uttermost. However near you may be to eternity, and though the close of life may have arrived, there is no reason for despair on this account; "for to him that is joined to all the living there is hope." Divine mercy may yet triumph over all your guilt, and sovereign grace can save to the uttermost. "Seeing then that we have such hope, we use great plainness of speech" in warning you of your danger, not knowing but you may yet repent, and be saved.

You may be far advanced in life; you may have numbered threescore years and ten, or, by reason of strength, you may have arrived at fourscore. Your fallen features and hoary locks indicate your near approach to the gates of death. But a few sands remain, and the next attack of disease will, most probably, bear you to the house appointed for all living. But what is your state? What are your prospects with reference to the day of judgment and an eternal world? Did you never reflect that the sinner dying even an hundred years old shall be accursed? O how many thousands of warnings has God given you; but none of them has been laid to heart. The very next that you mis-improve, may induce God to swear in his wrath that you shall not enter into his rest. How terrible would then be your condition. You

have committed millions of sins, not one of which is yet pardoned. Millions of mercies have been granted you, not one of which has been improved to the honour of God; the door of salvation has been standing open all your lives, but you have refused to enter. How perilous your condition! Yet such is the extent of divine love and mercy, that even *you* need *not* despair; flying to Christ, there is hope concerning you, because he is mighty to save. The sinner coming at the eleventh hour, he will in no wise cast out.

But perhaps you are young, and may now be in the full enjoyment of health and strength, and may be fondly hoping to see many years in the land of the living. Remember, however, that life is uncertain in any country, and more especially in India. In this land how many Europeans die young—how very few attain to old age. In the season of youth therefore, and in the time of health, prepare to meet your God. Seek regeneration by the grace of the Holy Spirit. Pray for pardon through the blood of the sin-atoning Lamb of God. Remember your Creator, Preserver, and Redeemer, in the days of your youth. "I love them them that love me, and they that seek me early shall find me."

Guzerat, 14th October, 1837. F.

P. S. An Address to the Sincere Penitent, the Backslider, and the true Christian, will follow this. F.

VI.—A WORD FOR TEE-TOTALISM.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—I beg leave to trouble you with a few remarks on the subject of temperance, and the necessity there now exists for discountenancing the ordinary use of all beverage that even in the slightest degree tends to intoxicate. There can be little doubt that in England, at least, malt liquors, and in most other European countries wine, have been the parents of drunkenness. There is, perhaps, hardly a drunkard in the army or navy who cannot impute the *commencement* of this fearful vice to the first jug of porter, or ale, that he may have on some convivial occasion been pressed to take by his parents or friends. Too frequent repetitions made the draught familiar, and in a *short*—a *very short*—time it became habitual! But the mischief did not rest here: greater lassitude, brought on by this unnatural habit, required *still greater* excitement to keep it up, and the miserable youth was compelled to resort to spirits which he found more convenient, for a smaller quantity of this article will have the same effect as a greater quantity of the other! Thus may this growing evil, the cause of incalculable misery and the mother of evil, be traced, by a candid observer, to the original use of malt liquors. Should there be any truth in the conclusion thus drawn, and should all that has been said and done in America, and now discussed (in Preston) in England, add any weight to it, may we not appeal to the sympathies of the wealthy, and the influential in India, (the nest of inebriety in every *possible* shape,) to lend their powerful aid in rescuing their fellow-creatures from the thraldom of this inevitable vice? I would more particularly appeal to the British—clergy, the civil and military as well as to the merchant, to lend their combined aid, not in *merely suppressing*, but in *eradicating* this awful vice, by *themselves* abstaining from the use of every thing that intoxicates. Are they called on to make any sacrifice? No. For to discard an unnatural habit is no sacrifice; I say *unnatural*, for as well may smoking and snuffing be deemed natural as drinking ale, wine, or spirits! Let us all then as one man unite in crushing the hydra-headed demon Intemperance; let the rich and the poor abstain from wines, and ales, and every thing that intoxicates; and so let all become *consistent* supporters of the temperance cause. Can philanthropy dwell in the bosom of the man

that says, "The poor alone shall be made to give up his spirit-drinking, but I, who can afford to be exhilirated with champaigne and wine, will not give up these?" Would not the poor man have some reason on his side were he to ask, (and ask he does,) "Why do not the rich give up their wine and beer? If they are *really sincere* in their desire to drive away drunkenness, let them set us an example of self-denial. We are poor, and have to work hard, and require some thing to excite us after our day's labour; but do the rich, who roll in their carriages, and stretch themselves in their palanquins, require any such stimulant?" I admit that the reasoning drawn is incorrect, for spirituous, as well as other fermented, liquors do not *strengthen* a man at all; on the contrary, they have an opposite effect: but the poor, as fellow-creatures, have a right to expect this self-denial from their more favored brethren. It would be an insult to common sense to question the natural equality of the rights of man, neither is it my intention to say a word on the subject; but, as a friend to the poor, I earnestly beg of the rich to set an example of sobriety, by discarding *every* intoxicating drink from their tables, as well as from their closets, that the poor man may not lay the sin of his drunkenness at their doors.

I am, Sir, your most obedient servant,

11th August, 1837. A Poor Man.

We are not yet prepared to adopt the principles of the tee-totalists. Had wine and beer not their use as beverages, however, we should oppose the drinking of them as well as of ardent spirits, which we hold, in every case, to have a noxious tendency; and should it be demonstrated that indulging in them, in the most moderate degree, forms a general encouragement to drunkenness, we should be ready to consider the propriety of abstaining from them altogether. Individuals to whom, on account of old habits, they may form a strong temptation, may do well to avoid them.

The poor man, as our correspondent seems to be aware, practises no self-denial when he refrains from ardent spirits, except in so far as he opposes his own unnatural desires. He merely refrains from injuring himself, preserves himself from temptation, and retains those means of purchasing some wholesome article of diet, which he would have otherwise squandered away. He has no right to ask those on whom providence has conferred, in richer abundance than on himself, some of the blessings of this life, to equalize themselves with him.—*Edit.*

VII.—Chapter of native correspondence.

1. *Extract from letters by a young Hindú gentleman to a native friend at Belgaum.*

The account which you have given of the progress of the scholars in various departments of learning, is very interesting. I was really astonished to hear of the progress your *wife* is making in mastering the various subjects mentioned by you. O how delightful—and I should say marvellous—to hear such accounts of a Hindú young female like her, who is altogether excluded from the enjoyment of such rights, by the modern usage of the priests. I presume there is no person on this side of India so forcibly convinced of the value and utility of female education, and of the great happiness resulting from it, as myself. I may flatter myself on this occasion, that I am the first among the young men who have received English education in Bombay, who performed the experiment, and ventured to put the hitherto very much discussed point to the test. And what is the result? I am proud to add, the result is complete success and happiness. In this foreign and distant land, where I am placed alone, you can easily conceive what pleasure I must be

deriving from the epistolary correspondence from my wife. I should have sent you some specimens of her epistolary composition, which would have served two purposes, viz. as a stimulus to the exertions of your wife and other females in the pursuit of knowledge, and as an attestation of the capability of our young females of understanding, mastering, and using to advantage, whatever is communicated to them with the same facility as men; but the bounds of a letter does not admit to do so.

With regard to your stricture upon the present state of our countrymen, I may tell you that, so long as the *distinction of caste* exists, India will never prosper. It injures the very texture of society, and, in my opinion, it was this system that contributed more to the downfall of India than any thing else. The Chinese, the Arabs, the Moguls, and almost all the Asiatic nations, are on an equal par in point of knowledge and civilization, and yet none of them received any serious stroke to their independence; they are still in the enjoyment of their respective thrones and kingdoms, while the Hindús—O they, like the humble bullocks of the farmer, have been constantly submitting to every change of foreign yoke. Happily for them, now that Providence has at last placed them under the fostering care, and not yoke, of the enlightened British. I could expose a thousand other evils of this diabolical system, and could prove, by quoting many examples from the ancients, that this superstructure of the Brahmanical priestcraft has nothing for its base but imposition upon the credulous mind of the supposed *non-Brahmăns*, and that this invention is of a comparatively recent date, at least in the form in which it exists at this day, but the bounds of a letter can hardly permit me to do justice to such a vast and important subject, which would fill up a large volume. You may rest assured, that all these absurdities and superstitions will gradually subside with the dawning (increase) of knowledge in its extensive signification.

It sometimes occurs to me to compile a work on political geography, on a large scale, for the use of the natives, describing the various manners, customs, religious opinions, politics of the different nations on the globe, &c.; and, to render it more an object of interest, to illustrate it with maps and portraits. Such work, no doubt, will be very much wanted by the natives; but you know an undertaking like this requires enormous labour and expense, which is beyond our power to undergo, unless supported by public patronage. It is a great pity that there is such a small number of books in the Marátha language. Those who are acquainted with English might be entertained with a variety of books, but those whose study is confined solely to the Marátha language are very miserable in this respect. They must content themselves with reading the fables of dogs and cats, and the inventions of Berquin, for the entertainment of children, or, at most, the history of the Marathas, by Duff. This want of a sufficient number of good and instructive books in the native languages, deserves the consideration of the Native Education Society.

I was quite disgusted the other day with the perusal of the translation of some of the rules by Ward, in his account of the Hindús, prescribed in the Kalieká purán for the various sacrifices to be performed to that bloody goddess, among which there is one for the sacrifice of man. I have read the greater portion of his first volume, and I may confess here, that although Ward is not very faithful throughout his account, his being here and there tinctured with prejudice and self-conceit, particularly where he offers his own remarks, *No rational doubt could be entertained as to the existence of such rules in our puranical books, or in some parts of the dharumshastra.* In reading such books be not content with only hoarding up information, but write your own remarks upon every point that might appear to you as being at variance with the true principles of morality, and the enlightenment of mankind."

2. *An Account of a Journey from Bombay to Sáswad in the Dakhan. By a young Native Gentleman.*

Bombay, Saturday, 29th July, 1837.—I received a letter from my father yesterday from Belgaum, communicating to me that he would be at Poonah about the beginning of the next month, and desiring me to wait upon him at that place about that time. In obedience to my father's orders, I took leave of the Rev. Dr. Wilson, Mr. Nesbit, and my other teachers, and went on board a boat at about twenty minutes past four P. M.

Panwell, Sunday, 30th July, 1837.—We arrived at this bunder (or port) about six P. M. yesterday evening, i. e. about a little more than an hour and a half from the time we left Bombay, because we sailed before the wind. By the time we got as far as Elephanta, all my people in the boat got very sick. They were rolling one over another, till they had emptied their stomachs by ejection. They were so cowardly as to not even look at the swift motion of the boat. I was standing near the rudder, viewing the wonderful works of our Sovereign Lord. The whole of the heavens seemed to be a large sphere cut by the immense plain of the sea. That part of the land round us which was very green appeared as if a green ring had been placed to join the heavens and the immense plain of the sea. The waves of the ocean dashing against the boat, the boat cutting through them with resistless power, and the nice wind which blew upon us, with all the beautiful prospects before me, raised my mind very high, and I fell on the spot to pray to that glorious God who created the sun, the moon, the earth, the stars, and all the things that are therein. I was at a loss to express my thoughts clearly to God for want of words. At about half past five we had a little rain. It being very dark, we were obliged to sleep in the boat all last night. This morning, at about six, I got up, and after prayers landed on the quay. I found, thoügh it was only about half past six, hundreds of porters were waiting on the key, like the wily tiger does from the place of his ambush to seize his prey, to take advantage of the first opportunity of landing goods from the boats. I walked about a mile into the town, and took up my lodgings in a temple of Ramswamy. We had our breakfast at about nine. When conversing with a son of a Marátha Silladar of that place, he told me that the temple was built by a famous Silladar about seven years ago, and that it was an act of charity which would never efface his name from the minds of the people till the great deluge. That Silladar is a landholder at Panwell.

Khalapoor, 6 P. M.—We left Panwell at about ten in the forenoon, and arrived here just now. Every thing around me, all the way, except the heavens, was quite green. The waving mountains covered with the greenest verdure, whether the sun shone upon them or not, appeared as if large mountains were covered with the greenest velvet. Who can describe the grandeur of the scenery? The richest kings on earth are unable to cover a large house with green velvet, and even if they did, the least impurity would dirty it, few drops of rain would wet it altogether, and lose its glittering colour. Who then covered these lofty mountains with such velvet as will never be dirtied or get wet, or lose its colour when the heaviest rains fall upon it for days and weeks together? God. Therefore the green velvet covers of the mountains glitter more than ever, though it may rain on them perpetually. As I proceeded on, I saw a Hunumán placed under a tree, about eight miles from Panwell. This image was, I think, not the one which I saw when I first went to Bombay. We arrived at Chowk at about four P. M. People advised us to take our lodgings at that place. My friend (a Brahman) and I, however, did not like it, and proceeded on about two miles. We were attacked by a strong gale, the sky, which was clear about twenty minutes ago, was suddenly overcast, the dark night was approaching, and as we had no one with us, nor any thing to cover, except our *dhoties*, (all our clothes, &c. were lagging behind with the baggages,) we got alarmed. One thing, however,

I had in my power, was to pray to God, by the means of which I and my friend arrived here just now, and put up ourselves in a small cottage belonging to an inhabitant of that place. Our baggage arrived at about 7 P. M.

Karlee, Monday, 31st July, 1837.—We left Khalapoor this morning, and ascended the Bore Ghaut. The road indeed has been made most beautifully. I found immensely large valleys as I preceeded on: there is, however, one large valley which attracts the particular notice of the spectators. There are innumerable plaintain and other useful trees in it, viz. the guava, the mangoe, the cocoanut, the pomegranate, the jack, the wood apple, the teak, and thousands of others.

We passed the Ghauts, took our dinner at a hamlet about three miles from this, arrived here at about five P. M., and took up our lodgings in a Banian's house.

Bhojnugur, Tuesday, 1st August, 1837. We loaded our baggage on the tattoos, and as soon as we commenced to travel, the Ramosees, the bearers, and the koolees, annoyed us very much, saying that they would not leave us till we paid them something, (about two rupees,) not as a present, but as a hire for halting in that village (besides the rent we paid to the Bannia). This was, indeed, very strange. I, however, paid them something, and marched on. We had a little rain on the road, and after marching about ten miles from that place, we came in sight of Poonah, once the capital of India, or the seat of the Marátha empire. This day's journey was not so interesting as that of yesterday. We arrived here at about five P. M., and put up at Bhyroba's temple, because we could get no other place. Here is a Gosavee, with whom I had a long conversation about the vanity of his Bhyroba (a god with two eyes, and no hands nor feet). He, after learning my disposition, would not allow me to enter into the shrine of his (Bhyroba's) purity."

Poonah, Wednesday, 2d August, 1837. We left Bhojnugur this morning at about seven, and arrived here at about ten. My father had got a house emptied for us, in which I lodged. No sooner had I taken a rest of about five minutes, than my father's karkun came to me running, and told me that Mrs. S. had just arrived. I therefore went and paid my respects to her. The karkun also said that my father wished me to go on to meet him on the Sattara road. As it was too late that day, I postponed going till the next morning.

Poona, Thursday, 3d August, 1837. I got up very early this morning, and rode on to meet my father in the southern environs of this city: though I rode as far as the Ghauts, I could not meet either my father, or any of his people. As it was raining all the time, I got quite wet. I made up my mind to go on about four miles more, and if I met my father, or any of his people, it was all well; or return to this. By the time I galloped about three miles, I saw a party of four or five persons coming at a great distance. I took them for my father's cavalcade, but was very soon disappointed. I, however, persevered in my journey. At last, a short time after I fell into the rose trees, I met a Parsee, who told me that my father was waiting for me at Sáswad. I was very much pleased with the news, and galloped on till I came within two miles of that place. My horse got quite tired. I therefore came down and viewed round me. The place was a very beautiful one. The fort Poorundur was to my right, and a small fort to my left. I reflected that this was once a place of great battles, and the native country of the Marátha sovereign Shivaji Mahárája. Here is a very nice temple situated in the midst of a garden. The sun had risen to the meridian, and it was very hot for the last two hours. I wished to lodge in the temple; for it was very cold and nice. Notwithstanding the pleasant prospect before me, I got on my horse's back, and galloped till I came within the sight of Sáswad, and was thinking that I should soon see my father, whom I had left at Belgaum about seven months ago. Just as I approached the village, I saw a palankeen coming

towards me. I was quite sure it was my father, and galloped off faster than ever till I met my dearest father, who was really very happy to see me. As we were only in the plains of Sáswad, my father returned to that place with me to his lodging there (the Peishwa's palace).

I here saw my dearest mother, brother, and wife, as well as the other members of the family. I instantly looked up to the heavens, and prayed to Him who was graciously pleased to bring all of us together after a long absence. My dearest father and mother unpacked their baggage which was to start to this, and gave me a comfortable breakfast. They afterwards gave me the several presents they had brought for me. It was now about two P. M. My father did not like to part with me so soon as in about half an hour: so he hired twenty-four hamals to bring both of us to this in one palankeen. My father and I left Sáswad at about two P. M., and arrived here at about seven P. M. My mother and the baggage arrived at about nine P. M. We had our supper, and after a long chit-chat we all went to bed, thanking God for his very great mercy in once more gathering all of us together. My father and I went and paid our respects to Mr. S. and Mrs. S. I went to the Rev. Mr. Mitchell with the introductory note which Dr. Wilson had given me at Bombay. Mr. Mitchell examined his English school in my presence: the boys were very expert. They could parse most wonderfully after one year's study. There are about seventy or eighty scholars in this institution. Mr. Mitchell introduced me to Mr. Eisdale and Captain Candy, both of whom were very kind to me. Mr. Mitchell gave me some books to be carried to Bombay. I went to see the Purwattee hills, and the famous temples on them. The principal temple was built by Nana Saheb Peishwa, in whose reign the Marátha empire had risen to its highest pitch. The goddess Parvuttee is very rich. She possesses great many diamonds and other precious stones. She herself is of pure gold: the two rubies on her cheek are so brilliant, as to cause a stranger to think that they are real lights. The crown of her temple is made up of solid gold. Oh! how rich she is; yea, richer than any of the Parsees at Bombay. I viewed the metropolis from above the hills. The extensive city covered with palaces of the most respectable Marátha chiefs, the immense plains round the city covered with thousands of mangoe trees, the nice wind which blows calmly on the ruins of the city, and every thing that I saw there, with that part of Grant Duff's history which refers to Poonah, made me feel very much for the Maráthas, once the most powerful nation in Asia.

The roads in the city are very narrow and dirty. There are innumerable Hunumans here. The two famous temples in the city are the Toolsee Bag, and the Bel Bag. I had been to see them often. The Bráhmans preach the Hindú doctrine here every day, from four to six in the evening. Thousands of people gather together here at the time; some to hear the purans, others to see the crowd and amuse themselves. There is one Hunuman in the Bel Bag. He is dressed just like a man with a nice ungurkha, trowser, turband, and dhoter. I passed through the corn-market one day. I found large quantities of corn in every shop, quite unlike the corn in small baskets at Bombay. There is, however, one thing very remarkable to be noticed in the vegetable market of this place. One who wishes to satisfy his curiosity with regard to vegetable markets in southern India, should rise at about gun-fire, and go to the vegetable market here. He will find different sorts of vegetables laid up eight or nine feet deep, all of which are sold in about half an hour, and the market, which contained but fifteen minutes ago thousands of souls and an immense quantity of different sorts of vegetables, becomes quite a desolate place till the next morning.

My father went to Belgaum by dawk on the 13th. He had just before that received a letter from the Rev. Mr. Nesbit at Bombay in my favour, and he ordered me to go back to Bombay to study there for some months.

Raj Punwallee, Tuesday, 15th August, 1837.—I and my wife left Poonah this afternoon, and arrived here at about five P. M. Here is a large river, on the southern bank of which is a traveller's bungalow.

Karlee, Wednesday, 16th August, 1837.—We left Punwallee this morning, took our dinner at Vadgav, arrived here, and took up our lodgings in a Bania's house, lying adjacent to the one in which I had lodged on my way to Poonah. This day's journey was not at all interesting, for it was very rainy. The villagers of this place told me that the village had taken fire about six months ago, and in consequence they had suffered very much. Here is a small but deep tank, and an Eeswara's [Shiva's] temple adjoining to it. Here is a traveller's bungalow also. The mangoe trees are abundant here.

Khupvulie, Thursday, 17th August, 1837. We left Karlie this morning after breakfast, passed the Ghauts, and arrived here. I intended to have seen the Carlee caves, but was prevented from so doing by the rain. I saw the elevation of a part of the Ghauts; it is called by the natives "Nagphuni," or the serpent's head, for it resembles something like it. Between the Ghauts and this town there is a traveller's bungalow, near which is a large tank, all very nicely built of stone: the water in it is rather dirty. Here is an Eeswara's temple: I do not think the poor Eeswara is worshipped daily here. There is a garden also here.

Panwell, Friday, 18th August, 1837.—We left Khupvulee this morning, took our dinner at Chowk, and arrived here at about five P. M. There is a very large stone bridge over a river at Chowk. By the time I came to the tree under which the Hunuman is situated, I found two natives were sitting by the god; and during a course of conversation with them, I found that the image of Hunuman, which I saw when I first went to Bombay, was removed from the place into a village, for it was broken into pieces, and another new image substituted in its place: the price of the new god, he told me, was four Co.'s rupees. As we approached the environs of this place, we found hundreds of people carring dirty fishes: it rather annoyed than pleased us in any degree. I met a Maratha schoolmaster here. He was very kind to me. He took me into his school: there were about seventy or eighty boys present. There was no regularity in the school: the boys were playing in the master's presence. Some very useful publications were placed in the school; but none of them were used. The boys were reading the history of the famous Krishna. The best boys in the school knew as far as the rule of three in arithmetic. The master sent two or three of his pupils to buy some ingredients for his wife. I understand that there are many other schools at this place, three of which are supported by the Government, viz. the English, the Maratha, and the Persian school. Here are many temples; the principal one is that of Rama's. Here is a large mosque near the tank.

Saturday, 19th August, 1837.—We left Panwell this morning after breakfast, and arrived here. We did not travel more than about six miles to-day, in consequence of the road being very bad. A greater part of my baggage was drowned in a tank. I took the greatest care to preserve all the books, which I had locked up in a wooden box. The box sunk into the water, and remained there for about ten minutes; during which period some water got into the trunk, and damaged about nine or ten books, five of which were in the Latin tongue. We took our lodgings in a small village. Here are more Musalmans than Hindús. It is altogether a dirty place.

Tanna, Sunday, 20th August, 1837.—We crossed two khadies this morning, and arrived here at about 3. P. M. The porters here are very quarrelsome and avaricious; one does not like the other to get any employment. The fort of this place, though very small, is a very nice looking one; not only that, but also very powerful. Many battles have been fought here between the Marathas, the Portuguese, and the English. The road is *very bad*

from this to Panwell. I therefore beg and hope our wise and good Government will make the road from Panwell to this. This would do a great deal of good to all classes of men, and not only that, but also put an end to the ignorant ideas which some of the people possess. I asked some of the villagers there, why the Government had not made the road, since thousands of passengers are daily in the habit of passing and repassing on it. Their answer was not only foolish, but very ridiculous. They said that the Government had not made the road only for the purpose of securing the island of Bombay from the natives. The very day the Government should make the road, the natives would rush into the island of Bombay, and take possession of it. I could not help laughing for a while; I explained to them that it was not the case, but they would not believe me. As the road was very bad, and the weather very rainy, we had got very much tired before we arrived here (about 3 p. m.) We had no breakfast till that time. We could get no other place to lodge in, except a certain part of Eeswara's temple here, which was about ten feet square. A Gosavee or Bairagee had got possession of the centre of the room, leaving a space of three feet round him unoccupied. He was laid on his mat. We begged him to remove his seat towards one side, so as to make room for us on the other to put up our baggage. He said, "I am a Byragee; who can remove me from my seat, unless I choose to do it myself? Even Brahma, Vishnu, and Muhesura, themselves cannot remove me from this spot. That being the case, do you think that I will remove my seat for a man like yourself?" We begged of him very earnestly to make room for us, as we not only were very much tired, but also had got wet. The poor creature (though he was about seventy years old) kept his word to the very last, and did not move from the spot. O I wish he were more wise! We were obliged to put up ourselves round his seat. I wish the Government would issue orders to punish such impertinent, lazy, and proud, Bairagees; for they do not act from ignorance, but from pride, thinking that they will get the better of the other people in the presence of God by so doing.

Bombay, Monday, 21st August, 1837.—I left Tannah very early this morning, took a little rest at Koorla, till the hamals took their breakfast, and arrived here at about five P. M., completing a journey of about two hundred and fifty miles. We had never suffered so much from the rains as to-day.

Tuesday, 22d August, 1837.—I went and reported my arrival to my masters, who were very glad to receive me, and expressed their thanks to Him who brought me here safe.

I thank God for his very great kindness in preserving me and my people throughout this journey. Praise be unto Him both in time and eternity.

VIII.—Original poetry.

1. *New Version of the First and Second Psalms:*

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—The excellence of the Scotch version of the Psalms of David has justly preserved them from dangerous innovation; but their most ardent admirers (among whom I am happy to enrol myself) cannot claim for them the pride of a very musical versification, however literally the original is preserved. But as I have long been of opinion, that it is possible to amend the former, without injury to the latter, I have been led to employ an occasional vacant hour in making such alterations as the case seemed to admit of, and send you the first and second Psalms thus altered; and if you think them suitable for the O. C. S. you may perhaps give them a corner, when more pressing matters leave it unoccupied. "

I remain, dear sir, yours very truly,

S. D. A., Sept. 1837. PRESBYTER.

Psalm I.

He who by evil counsel ne'er
  Presumes to guide his feet,
Nor standeth in the sinner's path,
  Nor takes the scorner's seat,—
But on the Lord's most holy law
  With great delight doth rest,
And meditates both night and day,—
  That man is truly blest.
His likeness is the fruitful tree,
  By living streams that grows;
Nor fails to yield his annual store,
  Nor day of with'ring knows.
Prosperity his works shall crown,—
  Unlike the wicked race;
As chaff before the fickle blast,
  So changeful is their place.
Therefore the godless shall not stand,
  Before the judgment-seat;
Neither shall sinners share the place,
  Wherein the righteous meet.
Because the way of righteous men,
  The Lord doth surely view;
But sinners, through their devious paths,
  Destruction shall pursue.

Psalm II.

Why do the heathen people thus
  Awake their noisy rage?
And why do works of vanity
  The minds of men engage?
The kings and rulers of the earth,
  With mind and counsel one,
Array their power against the Lord,
  And His anointed Son.
'Tis thus they speak—"Let's break their bands
  "And loose the cords we've borne;"
But He who fills the heavenly throne,
  Shall laugh them all to scorn.
Then shall He vex them in His ire,
  In wrath declare His will,—
"In Zion I have set my King,
  Upon my holy hill."
"The Lord hath thus declared to me,—
  His Law I will proclaim;
"This day I have begotten thee,
  "My only Son thy name.
"Ask of me, and the heathen race
  "Thy heritage shall be,
"And Earth, throughout her utmost bounds,
  "Shall own her Lord in thee.
"Thy iron rod they all shall feel,—
  "(A sceptre of command;)
"And like a potter's vessel frail,
  "Shall perish in thy hand."

Therefore ye monarchs of the world,
Let wisdom be your choice;
Ye that are judges of the earth,
Receive instruction's voice.
Serve ye the Lord with humble fear,
And tremble in your mirth;
And kiss the Son, lest in His wrath,
Ye perish from the earth.
His wrath, while yet 'tis just awaked,
May cause this cureless woe;
But they are blest eternally,
Who trust him here below.

2. *Hymn.*

"Come unto me all ye that labour, and are heavy-laden, and I will give you rest."

How soft these accents fall upon the ear,
Bidding all sorrow cease;
Chasing away each dark, foreboding fear,
And breathing peace.

When o'er the heart the waves of trouble roll,
And misery stands confest,
To such poor, weary, heavy-laden soul
Is offered rest.

And when the soul, by conscious guilt, oppressed,
Finding on earth no peace,
Hears the glad tidings, "I will give you rest,"
Its troubles cease.

Then to the gracious Saviour let us come,
On Him cast every care;
And look to Heaven as our only *home*,
Since He is there!

ALEPH.

REVIEW.

The Physical Theory of Another Life. By the Author of the Natural History of Enthusiasm: London, 1837.*

The Author of this work has already earned distinction in the literary world, by his treatises on Enthusiasm, Fanaticism, &c. In his preface, we are told that his literary undertakings were at first projected with the view of removing "all obsolete causes of disagreement," and all "ancient misconceptions" that have distracted the religious peace of Great Britain. To this exertion he was prompted by the smiling and auspicious aspect which the several parties then presented to each other—but how deceitful a calm! No sooner did he make manifest his benevolent intentions, no sooner did he commence to labour seriously in his plan of Christian reconciliation, than the latent heat of polemical animosity burst forth in strife and disputation; the spirit of discord waxed stronger and stronger; our Author found himself driven from the chair of arbitration without a chance of a hearing; he found he had no power to charm down the flying passions of hostile sectaries, and he accordingly desisted from his original purpose. It would be of little use to enquire either into the cause or nature of this outbreak of religious virulence, which

* We insert this review more from regard to the writer than our satisfaction with the manner in which he has treated the author and his work, of whose merits we have the highest estimate.—*Edit.*

has produced such baffling and detrimental consequences in the literary career of our Author, but we apprehend that the "ecclesiastical excitement" alluded to is more of a political than a religious nature; and how it could operate, from the nature of his former undertakings, in ranging him "with one body of Christians against others," we can by no means divine. Had he written a treatise on tithes, pluralities, or any other ecclesiastical abuse, we are aware that a place in some of the opposing phalanxes would have been speedily assigned him; but how he could be driven from his neutral ground of mutual charity and benevolence by the fear of party distinction, we at present cannot determine. It is very possible, however, that our Author already ranges on one side or the other, seeing that in the present state of affairs, and on every question of a religious nature, every one must necessarily adopt a side, so that his fear is not that of being ranged on a side, but the fear of losing a side, or in any manner exposing the side which he adopts to the weapons of its opponents. The present work may be, therefore, said to be sent out in the shape of a decoy; or the author might reckon upon its producing the same effects as the eclipse foretold by Thales the Milesian. This latter phenomenon suspended the encountering shock of two opposing armies, and produced a peace; and our author perhaps imagines that, on the appearance of the present literary phenomenon, each polemical host will push aside their embattled folios of disputation, and meet to gaze and converse together in a spirit of amicable astonishment. We wish him all the success he may in this way anticipate.

The Physical Theory of Another Life is entirely, as it professes to be, a book of conjectures; and, although it is from this species of conjecture and hypothesis that the strength of individual and sectarian dogmas generally springs, we see nothing in the present speculations upon which the most light and shallow visionary could push himself afloat. A man might read them, and admire the art with which they are spun and woven into one another; and although they profess to respect "the sacred canon," and ever and again to revert "to it as an infallible means of keeping near to the true path of enquiry," yet we question if the perusal of them will ever convey half as much instruction as that which may be derived from the "Pilgrim's Progress."

For the benefit of such of our readers as may not have had an opportunity of reading the work, we will endeavour to give a slight sketch of its contents. The author commences by supposing the knowledge of a future life to have been conveyed through some other channel than that of the Christian writings, so that no bar to speculative curiosity might exist, and all enquiries into the nature of a future life might thus be left free and unfettered; but, as this is not the case, he thinks the same object may be lawfully pursued, by only taking care to separate the "deductions of reason from the testimony of the inspired writers," and to prevent the indulgence of the imagination. He also assures us that his faith is in no way implicated in the establishment or refutation of any of his speculations; and, having thus fortified himself against assault, and having shown that Christianity has suffered equally from the presumption and lukewarmness of its friends, he proceeds to open out his Theory. This theory, along with a host of other matter, is intended to show that the human soul is after death invested with corporeity, and in order (as himself says) to make an "auspicious commencement," he quotes in its behalf the words of St. Paul, where the latter makes mention of a "natural body and a spiritual body;" and after vindicating the superiority of mind over matter, he further shows that the full and active display of the faculties of the former cannot be perfected except in conjunction with the latter, which he considers as "its birth into the world of knowledge and action." The remainder of this, the second chapter, is taken up in showing the indispensable nature of the above relationship, by exhibiting a

body as the only medium by which the soul could ever attain any just notion of the duration of time, or acquire a due susceptibility of pleasure and pain, or retain any of those imaginative emotions which arise from a sense of "fitness, of beauty, of sublimity, of terror, of harmony;" and lastly, we are told that the individual identification of beings depends upon this compound and affinity of soul and body.

Having thus analogically with man's present state accommodated the soul with a body, our author proceeds to expatiate at length upon the nature and variety of its future prerogatives, and with this he occupies eight chapters. The first prerogative consists in the absolute controul and ascendancy of the mind over the body, its immense and unwearied power of locomotion, and its great, but yet restricted, power of extension and contraction. The second and third prerogatives are an enlargement of the percipient faculty, as well as of each organ of sensation to which it is attached, so that what is perceptible to man now in five senses may, "to other sentient natures, be perceptible in *fifty*." Planets and spheres which now the eye can scarcely distinguish may hereafter disclose to its enraptured gaze the movements and actions of persons upon their surface, while the very bowels of the earth may not be hid from its inspection. The fourth prerogative relates to the undecaying and unfading power of the memory, with its vivid consciousness of past transactions, and total exemption from any thing like decay. The fifth and sixth prerogatives belong to "the law of mental suggestion, or the association of ideas." These are treated of according to the laws and peculiarities of animal organization, and the retarding influences which these impediments exert upon the mind's activity, while the removal of them would leave it in a state of untiring and incessant energy. The seventh prerogative lies "in an intuitive perception of abstract truths even of a complicated kind, and whether they be mathematical or metaphysical." This perception is to be independent of all processes and modes of calculation. The eighth prerogative has reference to language, and two opinions, much akin in their character, are offered respecting the mode of conversing and communicating in another world. The first is, that a system purely "abstract and intellectual," "primarily constructed," should show forth, with a power transcending all human language, the exact thoughts and wishes of the heart; the second is, that one mind should be able to expose itself at once to the scrutiny of another, and that there should be a full and interchangeable conveyance of thought between mind and mind, without the intervention or aid of signs or symbols. The ninth prerogative consists in the mere instrumentality of the body to the mind already adverted to. The Author, however, hesitates to say, whether this advantage will be completed "in the next stage, or stages, of man's existence;" and, while in the character of a philosopher, he doubts whether mankind will be exposed to happiness or pain in another state, and whether that state be itself but one of progression, he as a Christian entertains a cheerful and rational hope concerning a future life, but upon grounds drawn altogether from another quarter. These prerogatives being duly considered, our author, in the tenth chapter, balances them between happiness and suffering, to see whether they incline to one or the other; a long discussion in which the mental faculties and organic powers of the body, in their action and reaction upon each other, are analogically transferred to a future state, follows; and the conclusion is, that "the question, whether we are to be MORE HAPPY in another world than at present, or less so, must be determined by reasons that are to be sought for altogether from a different quarter. Any physical theory of another life must leave this anxiety just where it found it." (p. 142.) The next chapter assumes the belief that the outward conformation of the future body will be the same as that which exists at present, but that its structure will be devoid of all complexity, and, being constituted only of elements of the most simple and homogeneous nature, will be adapt-

ed to all the properties and circumstances connected with either world. In his twelfth chapter he says that this new body is to be put on immediately upon the dissolution of the present one, because—"man is to undergo a metamorphosis, and is to pass on to another stage of existence—because, by the constitution of his mind, he expects to do so." The character and moral consciousness are still, however, to continue the same, enhanced in some degree according to the nature of the affections, "and any expectation of an improvement of the moral nature, merely in consequence of a transition from a lower to a higher stage of physical existence, will be found delusive." The faculties and principles of our nature are, however, to be more energetic, and more intense in their activity; and all those habits that are now in training will in a future life come into actual use. From the fifteenth to the last chapter, we have a number of conjectures respecting the theatre whereon this future life is to be displayed, and the "reciprocal destinies of the material and spiritual universe." This is too long and too complicated for compression in this place, but we will advert to it in the sequel. The Theory winds up with a chapter on pneumatology, the proper cultivation of which the Author considers as an essential requisite in the study of mental philosophy.

We now retrace our steps, in order to examine the Author's conjectures a little more closely; and it should be remembered that, though he has laid out his Theory in the shape of hypothetical conjecture only, he sometimes walks out as it were into the light, and challenges for it a higher place, and a more conspicuous distinction. Professing a desire to keep in the true path of Scripture, and adopting the words of St. Paul as "the text of his dissertation," our Author proceeds to comment upon them as follows.

"There is a spiritual body. It is then body, and not mere spirit, to which the reasoning of the Apostle relates. He is treating of the transition which human nature is destined to pass through from one condition of corporeal existence to another; and he speaks of the laying down a body that is gross, or at least infirm, perishable, and ignoble, and the taking up a body that shall be potent, illustrious, and permanent. For ought we know, there may be a pure immateriality or an absolute separation from matter; and, moreover, some such state of their incorporiety may, perhaps, await the human race in some stage of its progress towards its ultimate condition, but no abstraction of this kind is either affirmed or implied in the passage before us; nor does it enter into St. Paul's argument, even by so much as a passing allusion, or a solitary phrase thrown in to save a collateral truth. We should be far, indeed, from thence inferring, that an immaterial state in the fullest sense of the term, is not in itself possible, or may not actually have to be passed through by mankind; for arguments drawn from negative evidence are always extremely fallacious. Nevertheless, so far as this passage goes, the doctrine of an absolute incorporeity, as possible to human nature, may be true, or it may not. The grand or foremost principle of Christianity—namely, the resurrection of the dead, does not demand any such doctrine, nor does the Apostle (who was personally well qualified to judge of the hidden, yet real connexion of principles) deem it necessary to his conclusion, or at all pertinent to his subject to affirm it." (pp. 9, 10.)

In the quotation referred to, the Apostle is evidently alluding to the resurrection of the body, and to nothing else; and the spiritual body spoken of has no direct application to any other state of existence, than the corporeal glorification of both the quick and the dead at the last day. Our author, however, takes it for granted, or at least labours to prove, that a new body awaits the soul immediately on its quitting its present tenement, and this assumption he grounds on the fact of St. Paul's being silent on the subject; and, while he admits that "arguments, drawn from negative evidence, are always extremely fallacious," he nevertheless constructs his whole theory upon a negative foundation, and moreover strikes off the "*true path*" he had proposed to follow, ere he enters on his journey. In the perusal of this volume, we have been at times perplexed by the writer's seeming indecision concerning the structure of his theoretical body. A continual play and change of terms are kept up throughout the whole work, so that we are un-

able to determine whether this body is a material, spiritual, or a purely spiritual constitution. Sometimes he mentions it as "corporeal-mental," then "as mental-animal," then as "spiritual-corporeal," but more commonly he designates it as "spiritual." Were he plainly to affirm that this body was altogether of a spiritual nature and essence, there would not be the least necessity for his ever making out a physical theory of another life, as the soul and body would in this event form one spirit, and act concertedly as such with one will, one motion, and one action. A person might then conjecture *ad infinitum* concerning its destiny, its impulses, and movements, without reaping any thing but conjecture; but attach the soul as our Author has done to some sort of an ideal body, and then you will have ground for raising a "physical theory" on all the probable consequences arising from such an affinity.

Speaking of this body, the Author says—

"The first article then of our hypothesis concerning the future spiritual body involves nothing more than an extension of a power now actually exerted by the mind, and which is easily conceived of as set free from its muscular restrictions; in such a manner as should allow of locomotion by simple volition, as well as of the power to put external masses in movement. Nevertheless, in as much as a corporeal structure must involve the limitations that attach necessarily to matter, it may well be supposed that this locomotive faculty, how wide soever its range, will yet be a force related to other forces, and counterpoised by a definite resistance—it will have its calculable velocity, and its limit which it will not pass." (pp. 52, 53.)

Some of our Author's remarks are conceived in a spirit of logical acuteness, and high scholastic originality. Speaking of the future mental activity he says;

"Perpetual mental activity is not possible in the present state. But now let it be supposed, and the supposition implies very little that is purely conjectural, either that the future spiritual body as more refined, and less, if at all, dependant upon stimulants, shall perform its office in the mental processes without any sense of exhaustion, or (and this is equally easy to imagine, and it is consistent too with some actual facts) that the corporeal part of mental operations shall be effected in a manner analogous to the mechanism of the involuntary animal functions, such as the pulsation of the heart and arteries, the peristaltic motion of the intestines (the respiration), digestion, and the several secretions, all which go on with continuous regularity, and are not attended by any conscious effort, nor produce any fatigue. A small change, perhaps, in the arrangement of parts, and in the functions of the brain, might suffice for effecting this important enhancement of our mental economy. Thus it is but the opening or keeping open of a foramen between the right and left auricle of the heart, that enables an animal or man to live without incessant respiration; and thus too, as we may fairly conjecture, the branching off of nerves higher or lower from the brain, or the altered location of some cerebral gland, might, even in the present animal body, allow of perpetual intellectual activity without exhaustion and without any conscious effort. But how vast would be the power so obtained! The mind in some such manner advantaged, and set free from the chain that forbids it to move faster, or further, at a time than the pulpy substance, which fills the cranium can bear, would instantly assume its proper and essential vitality, and would work, day and night, regardless of rest. Under the present constitution of human nature, the mind might be compared to an Arab escort, attending a caravan, which, with its cumbrous bales, and its sick and infirm, drags its weary length a stage or so daily; but only release this escort from its charge, and it starts off, nor can hardly the winds overtake it." (pp. 81, 82.)

Although we feel no willingness to put any faith in the author's theory of another life, nor are inclined to hazard any opposite conjectures of our own on such a mysterious subject, still we cannot but admire the dignity, and force, and soundness, of many of his arguments and illustrations. His chapter on the transition of human nature from "animal to spiritual corporeity" thus concludes.

"It is true that when the present progress and prospects of nations are considered, and when the yet undeveloped powers of nature, in several regions of the earth, are

calculated, a strong and almost irresistible persuasion is engendered, as if long cycles of centuries were still in reserve for the human family, during which civilisation and happiness shall be spreading, until the combined faculties of the physical and moral world shall have produced their utmost sum of good. But then there are other considerations which lead us to regard such expectations as extremely fallacious, and as very likely to be disappointed. What we see to take place on a small scale may certainly take place on a larger scale: as for example, a district of a country or a few acres only, is redeemed from the wilderness, and is just beginning to reward the enterprise and ability of a meritorious band of settlers; and we confidently realize, in idea, the wealth, and the thriving population, that within a century must cover it. But an inundation or an earthquake lays waste the fair territory; its occupiers perish in the catastrophe, or are scattered, never to be re-assembled; and the whole falls back into its primeval savageness. What is our planet, but a province of a vast empire; and the fate of a district, or of a farm within it, may be the fate of the whole. If a dyke bulges, and lets in the ocean, if a fire consumes a factory or a city—the crust of the globe may bulge, and the central forces of water, or of fire, or of both in conflict, may desolate all continents. None can affirm while the lesser calamity is matter of frequent occurrence, that the greater shall never happen.

Whether it is to take place in that same day of telluric ruin or not, (which is not our present question,) there is to be, and it is to come in as a proper part of the great economy of the universe, a second birth of the human family, when all born of Eve shall, by the creative energy, live again; and whether for the better or the worse, individually, shall take their stand upon a higher level of physical existence than at first. This transition, which now we find it so difficult to think of, otherwise than with a sort of incredulous apprehension, as a mysterious article of our Christian faith, shall, when it occurs, be felt, however momentous in its consequences, as a simple fact, and as forming a natural epoch in the history of man, whom we shall then understand to be a creature destined, from the first, to metamorphoses, and for extended progression." (pp. 167, 168.)

Our author carefully avoids the subject of the resurrection, and, in alluding to the "telluric ruin," and the "second birth," which are to take place, he makes no mention of the bodies that are to be raised from their graves, but speaks of a second "*creative* energy" by which all will live again. Here we think the writer has somewhat obscured his subject; for it is evident that the term "creative energy" can have reference only to a work of creation, which necessarily pre-supposes a nonentity—what then has become of all those corporeal-mental souls, and bodies which had their transition state accomplished previous to the "telluric ruin. Their previous annihilation must be evidently implied, ere we can infer the necessity of a creative energy being exerted. Wherever the scripture makes mention of the last day, we read of a rising of the dead, a change, an awakening, but there is no announcement of any act of creation being therein involved. We are therefore forced to conclude that the author has here, in a great measure, crippled the continuous progression of his Physical Theory of Another Life.

In his speculations relative to the destiny of the "material universe," and its inhabitants, we conceive our author to be rather flighty in his conjectures. He supposes the sun to be the abode of a peculiar race of immortal beings, into whose communion the planetary species are to be in time admitted, and that each sun is a solar heaven to its own peculiar system.

"Moreover," (says the author) "as we seldom or ever think of incorruptibility and immortality, except as the inheritance of human nature, and of the higher order of beings, we may be led, by a conjecture such as the one now in hand, to enlarge the range of our conceptions of the material universe, and to indulge the bright and happy supposition of fair fields of life and bliss, in all graduations, from the lowest species to the highest; and all freed from the law of preying one upon another, and of death. With these ideas before us, and on the belief that solar life, as compared with planetary life, is of this better and higher sort, let the universe be contemplated, and let us admit the exhilirating conception that the millions upon millions of suns filling the immensity of space, are spheres, not only of perpetual day, (as is manifest), but of undecaying life! During this, our planetary stage of existence, we have our lodging in the murky suburbs of creation; but yet a distant view of the royal palaces and gardens of delight is afforded us, nor are we left without significant indications of what is there to be found." (p. 213.)

On the same subject, a little farther on, we have the following.

"The opinion has been often advanced, and seems to be gathering strength, that the sun and other stars, that is to say the entire celestial system visible to us, is in actual movement in one direction; or that it is revolving around a common centre. But who shall calculate the dimensions of that central mass which may be adequate to sustain the revolutions of all suns and worlds. This opinion is just named in this place, that we may point out its relation to our present conjecture. If each sun be a place of assembly, and a home of immortality to the rational planetary tribes of its system, the vast world round which all suns are supposed to be revolving, may be the home of a still higher order of life, and the theatre of a still more comprehensive convocation of the intellectual community." (p. 218.)

There is a certain class of writers (particularly of the present day) who cannot treat of a religious subject, or handle any topic of a divine nature, without the aid of astronomy and chemistry, and by and bye of geology; and it is here that we observe a striking dissimilarity between the views, and sentiments, and affections, of men and angels. The former admire God in the vast and profound immensity of the heavens amid worlds, and suns, and systems; or in the infinitismal parts of matter, amid globules, and molecules, and hyper-molecules; but it is in His wonderful work of human redemption—a work so allied to the dearest interests of man, and so often by him undervalued—that the highest seraph of the adoring host of heaven looks, with all the rich desire of angelic rapture, for the most sublime, and quelling, and mysterious, displays of Almighty majesty and greatness. It was not the brightness and splendour of the star that guided the wise men, that called forth the hallelujahs of heaven: the spiritual vision of the cherubic host deigned not a glance towards the bright phenomenon: all, all is fixed intensely on a humble roof in Bethlehem, where lay the helpless, lowly infant Jesus. Nor, at the crucifixion, was it at the rent rocks, and opened graves, at the darkened sun, and agitated nature, that the spirits of heaven wept, and that their golden harps gave out sounds of wail and joy; no—but it was the mighty sacrifice which God had wrought on Calvary that struck their seraphic breasts with commingled sorrow, and joy, and awe. It is thus that men adore God for his mighty works in the heavens, and angels adore him for his mighty works on the earth. One pursues his operations through the infinity of space; the other delights to watch them, as they manifest themselves in the little narrow cell of man's heart.

There is nothing in what we have here stated that can be supposed, in the least degree, adverse to the utmost latitude of scientific enquiry. All we want to show is, that a disproportionate ascription of praise, more of a sentimental than a devout nature, is laid upon God's handwork in the heavens; while, in his great work of redemption, where he especially desires to be seen, and confessed, and worshipped, there is an inferior degree of attention and honor paid him. We are certainly commanded to glorify God in all his works; but, if this command is obeyed in one sense only, and that always in connection with the wonders of the telescope or microscope, the mind is insensibly led away from that path of observation in which it is important that every Christian should meet and commune with his Maker.

But to return to the work before us. Two more conjectures, relative to the destiny of the universe and its inhabitants, are given, in which our author proves himself a tactician in argument, but which contain nothing interesting to any one, but the physiologist or metaphysician. We agree with him, however, in his opinion concerning the offices of the brain; and this opinion we will give in his own words.

"The brain is spoken of as well by anatomists and physiologists, as by metaphysicians, as being not only the seat of the mind, and the organ of intellectual operations, but as the emanating centre of those volitions which precede muscular motion, and as the receptacle of impressions from the several senses. It is within the brain, we are told,

that the mind converses with the notices of the external world, conveyed to it by the nervous chords from the external organ of each sense; and it is within the brain that the determination takes place to move the limbs in this or that direction; which determination when formed flows down by the channel of the nerves to the particular muscles, the agency of which is demanded to produce the required line or circuit of movement.

"Now it must be granted, in the first place, that in the above statement very much more is assumed than can be supported by any sort of proof, and therefore very much which is fairly open to question; and in the second place, that this same theory of sensation and muscular action, instead of its being the involuntary dictate of our consciousness, contradicts our impressions and our natural suppositions; and therefore is not entitled to our assent, unless established by very satisfactory evidence.

"The author must not be understood as intending that our consciousness, whether mental or animal, ought to be received implicitly, as an indication of occult processes; for there are several familiar instances in which it is unquestionably fallacious. Nevertheless, some degree of regard ought to be paid to those involuntary impressions that arise from our organic sensations; and these impressions are entitled to be considered as just until proved to be untrue. Now, on the very ground of these spontaneous convictions, let it be granted that the brain is the seat and centre of all purely intellectual operations; the organ of memory, conception, imagination, reasoning, and of moral sentiment; excluding perhaps certain of the emotions, in relation to which our consciousness does not very decisively refer them to the brain.

"We leave therefore the brain in undisturbed possession of its prescriptive honors, as the residence of the mind; but the very reason of the belief that the higher faculties perform their part within the cranium, if allowed to influence also our opinion concerning sensation and muscular movement, would lead to a very different supposition; and assuredly it would never suggest the notion either of our despatching orders from the brain, down the spinal chord and crural nerve to certain muscles of the leg; or of our feeling the pinch of a tight shoe—not in the toe, but near to where we feel the pinch of a tight hat." (pp. 237, 238.)

Our limits will not permit us to go further, and we must therefore omit all notice of the chapter on pneumatology. We have, in the foregoing remarks, dealt with our author's conjectures, as conjectures only, as it would be unfair to give them any higher value than that assumed by the author. We have also forborne to make much allusion to the motives of the author; and, as he professes his ability to hold his faith intact from conjecture, we only hope that it is separate and pure from the Physical Theory of Another Life.

RELIGIOUS INTELLIGENCE.

1. *Baptism of Natives at Puná.* We have much pleasure in publishing the following note, which we have just received.

"On Sabbath the 12th instant three native adults were baptized in the Mission chapel at Puná, by the Rev. James Mitchell of the Church of Scotland's Mission, before a considerable congregation of their countrymen. They made a full and particular profession of their faith in our blessed Saviour, and of their renouncement of idolatry, with all its attendant abominations. Two of them are young men, who have been for a considerable period under instruction, and the other is a woman, who has been been an inquirer for upwards of three years. Immediately after their baptism, they partook of the sacrament of our Lord's supper along with the other native members of the church, and a few Englishmen who understand Maráthi, in which language the whole of the services were conducted."

2. *Calcutta Religious Tract and Book Society.* This highly interesting and useful institution has at length matured and brought into operation its enlarged plans of usefulness: all its tracts and the publications of the Home Society have been gathered into one depôt, 99 Dharamtallah, under the superintendence of a respectable and pious individual, whose business it will be to attend to the sale, shipment, &c. of all the Society's publications. The

prices have been lessened and equalized, and facilities for an enlarged and judicious distribution brought into operation. The Society is also anxious to receive translations, or original manuscripts of larger works towards the formation of an efficient Christian library for the native community. The Committee will feel obliged by their friends endeavouring to dispose of the truly valuable works now on hand, and to distribute judiciously and with prayer the smaller messengers of life and salvation. We hope also that these enlarged efforts to meet the wants of the country will meet with corresponding aid from the wealth of the Christian community. The Society is now in need of funds to provide the means of conversion, and agents to dispose of them when provided; but in reliance upon the great and blessed God, they hope that when both classes of their wants are known, they will be promptly supplied.

As our devoted brother, the Rev. W. H. Pearce, neared the shores of England, he drew up an appeal on behalf of the religious claims of British India to British Christian liberality. It was immediately responded to by the London Religious Tract Society in a manner which reflects the highest credit on its Committee. They voted *ten thousands* rupees for the purpose of forming a Christian library in India. It is a singular coincidence that the Calcutta Tract Society should at this moment have matured a plan for this specific purpose, relying upon the prompt and noble generosity of their British brethren. It is another illustration of the motto of Fuller—"Do the work and God will find the money."—*Cal. Christ. Obs.*

3. *Death of Dr. Cæmmerer.* On the 22d of October last, the Rev. Dr. Cæmmerer, the chaplain and missionary of the Royal Danish Mission at Tranquebar, the friend of Swartz, departed this life. "This venerable missionary," says the obituary of the *Englishman*, "was nominated to Tranquebar by the Danish Mission College, in 1789, and arrived in India in 1790, from which time he has labored at Tranquebar in Christ's vineyard—a period of *forty-seven* years. Dr. Cæmmerer was, after the death of his friend and fellow labourer, Dr. Rottler, one of the only two remaining old missionaries forming the link between Swartz and our own times."—*Friend of India.*

4. *Hindústáni Religious Newspaper.* The London Missionary Society's agents at Banáras have commenced a monthly religious periodical, entitled the *Khátir i Hwah i Hind*, which appears both in the Persian and Indo-Roman characters. We have received the second number of it; and we can speak well of its promise of usefulness, particularly among native Christians. We hope that it will meet with the support which it merits.

5. *Unity of the Church.* The missionaries in Calcutta have republished a tract written in England by the Rev. Baptist W. Noel, entitled the Unity of the Church, &c. The design of the writer is to show that all Christians holding the great truths of the gospel should love each other in deed and truth, without reference to their sectional peculiarities; that we should not bite and devour one another about things that will be buried with us in the grave; but unite to spread those truths which affect our own salvation and the eternal condition of our fellow-men. It is a tract admirably suited to check that unhappy spirit which the mingling of politics with religion has engendered in the father-land, a portion of which we fear has reached even us. O for the early days of missions, when a Corrie, a Brown, a Carey, and a Marshman, could meet in the most undisguised fellowship to speak of Christ, and concert plans for the spread of his kingdom! The reprint is extensive (3,000 copies,) and the price, in the hope of a wide circulation, but 12 annas per dozen. We hope our friends in the Mufassal will obtain and spread it in their several circles, for we consider it a boon to the church in these days of religious strife. It can be had at the depository of the Tract Society, Calcutta.—*Cal. Christ. Obs.*

6. *Calcutta Baptist Missionary Society.* The seventeenth report of the Calcutta Baptist Mission, which has been put into our hands, is full of interesting details in reference to the labours amd successes of our brethren. They appear to have had several addition to their churches, especially in the villages, during the past year, and but few exclusions. The places of worship are well attended, and much serious attention is manifested by the heathen. May all terminate in the salvation of many! We have but room for one extract on translations, which we are confident will be interesting to most, if not the whole, of our readers.

"Since the publication of the last report, the second edition of the New Testament in Bengáli has been carried through the press, and is now in circulation. Of this edition five thousand copies have been printed for the Bible Society, or rather, it should be said, equal to this number of copies; for some parts being required to greater extent than others, more of these have been printed and less of the others, making the total account equal to rather more than 5,000 copies. Besides these, 500 copies of the entire Testament, and 1,000 of the Gospels of Matthew, Mark, and Luke, 2,000 of John, and 3,000 of Acts, have been printed for the Baptist Missionary Society.

"A third edition is now required on account of the American and Foreign Bible Society, which has kindly forwarded to the Calcutta Baptist Missionaries, through the Baptist Society in England, the sum of 2,500 dollars, or five thousand rupees, for the printing of the Bengáli New Testament. The missionaries have therefore transferred to them the 500 copies of the present edition of the Testament which were intended for the Baptist Missionary Society in England, and will supply other copies equal to the amount received, from the next edition.

"The whole Bible in Bengáli is now ready for the press, with the exception of the final revision. Before entering upon that, several preliminary steps have been judged necessary—such as the preparation of a vocabulary to keep the renderings as uniform as possible, and of a list of proper names, that they may always be spelt alike both in the Old and New Testaments. The addition of marginal readings, and the most important marginal references, and a chronological table of contents. The headings to the chapters have been completed, and when the other additions here specified have been made, the work will be put to press.

"In concluding this brief notice of translations, the missionaries return their best thanks to the Bible Society in England, for their donation of £ 150 for the preparation of the first edition of the Psalms; and to the American and Foreign Bible Society for the donation of the 2,500 dollars, already specified."—*Ibid.*

7. *The Chinese and the Opium Trade.* Every fresh arrival from China brings intelligence of deeper and more melancholy interest to those engaged in the Opium trade. The information received last week is more disastrous than ever. Affairs appear to have reached a crisis, which threatens not merely the extinction of the clandestine trade in this drug, but the interruption of all British commerce. Judging from the insight we are occasionally permitted to have into the internal transactions of the empire, it would appear that an effort was made sometime last year to induce the Imperial Court to legalize the introduction and consumption of Opium, and to turn the national propensity for it, to the account of the revenue. This proposal appears to have roused the patriotism of those Chinese functionaries who consider the welfare of their native land to depend on the disuse of the drug, and they addressed the strongest remonstrances to the Emperor on the subject, laying bare the enormous evils which the use of Opium was inflicting on China in the decay of individual energy and national stength, and recommending the most energetic measures to suppress the importation of it. The ad-

vice of the anti-opium party prevailed, and orders to suppress the trade were renewed with greater severity than ever. The merchants, who thought that the new edict, like all its predecessors, would, after a few demonstrations of severity, become a dead letter, have found to their cost that the Chinese are for once in earnest; that they are resolved to make a determined stand, once for all, against the smuggling trade, and to deliver the country, if possible, from the contamination of it. The vigilance with which those orders have been executed, has put a stop to it at Canton, and driven the merchants to seek a precarious vent for the article in the ports on the Eastern Coast. The Admiral of the port of Canton has declared that he will place a thousand ships of war around the boundary, numberous as the stars, and disposed in array like a chess board, to drive away the smugglers.

If the Chinese Government are sincere in their belief, that the introduction of the drug is fatal to the best interests of the empire, we cannot wonder at the severe measures which they have adopted to check it; and there is no European state, which, animated with kindred sentiments, would have hesitated to adopt similar precautions; especially if the future had been taken into consideration. The consumption of this noxious drug has been forced, by dint of heavy importations, from four thousand chests a year to nearly ten times that quantity. If the present check had not been given to the trade, the merchants were prepared, in the coming campaign, to have taken the field against the moral and physical energies of the Empire of China, with no fewer than forty thousand chests. Well then may the Chinese, who take a patriotic view of the question, conclude, that no calamity arising either from collision with foreign powers or from domestic disaffection, could in any measure equal that which must follow the introduction of forty thousand chests of Opium into the country. They may well judge, that even this large importation will only be the prelude to the introduction of eighty thousand chests at no distant period; and hence determine to arrest the evil before it grows to a more serious magnitude. There can, therefore, exist but a faint idea that the present vigilance will be relaxed; and the opium prospects of the next year may be quoted as standing somewhere about the freezing point. But what in this case will become of the large revenue of a million and a half or two millions sterling which the drug was expected to bring into the Indian exchequer? How shall the deficiency be made good? And if the King of Ava should force us into the field, where shall we find the resources for such a war?

But there are even higher interests at stake than the Bengal revenue. The Chinese authorities are said to have determined, if attempts should still be continued to smuggle opium, to cure the evil by the sharp remedy of stopping the entired British trade, tea and all. So utterly ignorant are the Chinese of the principles of political economy, that it would be no matter of surprise if they were to carry this threat into execution. But what in this case will become of the three millions sterling of revenue which the English exchequer derives from the tea duties? and what will our countrymen, and above all our country-women, say to being deprived for a year or two of that first necessary of life, tea? What administration could hold out against such a loss of resources, and against the thirsty clamours of a whole nation? If the question, therefore, be reduced to this simple alternative, whether the English nation shall drink tea, or the Chinese be deprived of Opium, it will not long hang in the scales. All the moral feelings in England will be at once aroused against the enormity of forcing a poisonous drug on the Chinese; and the folly of sacrificing the comfort of tea for so nefarious an object, will become apparent to the meanest capacity. In England the moral sense is quick and sensitive; and springs to action in a twinkle in defence of national interests, and individual comfort. There must have been some profound intellects at work in the Chinese cabinet, to have conceived such a master

stroke of policy: and to have discovered that while the English love tea, the Chinese Government hold the opium game in their own hands. They have only to say, if you bring opium, you shall have no more tea; and they at once enlist the British nation as auxiliaries on their side. By playing off the tea revenue against the opium revenue, and the interests of England against those of India, they take the most effectual means of annihilating the opium trade.—*Friend of India.*

On the subject of the Opium Trade, much valuable information is to be found in the Chinese Repository, a very able periodical published monthly at Canton, which we cordially recommend to the notice of the philanthropists interested in the welfare of the most populous country of the world. We trust that the Bombay Temperance Society will not overlook the traffic so destructive to the souls and bodies of men at their approaching anniversary

8. *Ecclesiastical Establishments of the Cape of Good Hope*, 1837.

REFORMED PRESBYTERIAN CHURCH.

Stations.	Ministers.	Date of Appointment in the Colony	Stipend per Annum.	Native Country.
Cape Town	J. H. von Manger.	1806	£400	Germany.
	A. Faure, B. D.	1818	300	S. Africa.
	J. Spyker	1817	300	Holland.
	Rev. J. Adamson, D. D.	1827	* 200	Scotland.
Malmesbury	J. C. Moorrees	1833	200	S. Africa.
Stellenbosch	T. Herold	1815	300	S. Africa.
Tygerberg	J. J. Beck, A. M.	1833	200	S. Africa.
Paarl	G. van der Lingen	1832	200	S. Africa.
Caledon	J. Cassie	1828	200	Scotland.
Tulbagh	G. Thom, D. D.	1818	200	Scotland.
Worcester	H. Sutherland	1824	200	Scotland.
Somerset, (Hottentots' Holland)	J. Edgar	1828	200	Scotland.
Swellendam	W. Robertson	1832	200	Scotland.
George	J. Ballot	1827	200	S. Africa.
Beaufort	C. Fraser	1825	200	Scotland.
Graaff-Reinet	A. Murray, A. M.	1822	200	Scotland.
Uitenhage	A. Smith, A. M.	1823	200	Scotland.
Cradock	J. Taylor	1818	200	Scotland.
Somerset	G. Morgan	1825	200	Scotland.
Clanwilliam	E. F. Roubaix	1833	200	S. Africa.
Glen Lynden	A. Welsh	1833	100	Scotland.
Balfour	W. Thompson	1822	100	Scotland.
Coles-Berg	T. Reid	—	200	—
Picquetberg	J. C. L. Moorrees	—	200	S. Africa.
Wynberg	P. Faure	1834	200	S. Africa.

ENGLISH EPISCOPAL CHURCH.

Capetown	G. Hough, A. M.	—	600	England.
Simon's Town	H. Frazer	—	300	Do.
Graham's Town	— Heavyside	—	300	Do.
Bathurst	— Barrow	—	200	Do.
Port Elizabeth	— Macleland	—	300	Ireland.
Rondebosch	— Judge	—	100	England.

* Besides a salary from the congregation.

9. *Christian Associations for the Improvement of the World.* During the month of May, numerous assocations for the improvement of the world, hold their general annual meetings in Exeter Hall, London. They are *exclusively* Christian, recognising no distinctions of rank, professions, nations, climes, or color.

To give our readers some notion of the power of these associations, we may mention that the BIBLE SOCIETY has sent to the *world*, since its commencement, thirty-three years ago, *ten millions two hundred and ninety-three thousand, six hundred and forty-five*, copies of the Scriptures, in almost every language spoken by man; and the Religious Tract Society has distributed nearly *two hundred and fifty millions of publications* including some in not less than *eighty* foreign languages!

It appears that during the last year the supporters or members of these splendid Associations, have been enlarging their liberality as well as their zeal. The income of four societies of 1836 being as follows:—

British and Foreign Bible Society	£ 108,700
Religious Tract Society	67,526
London Missionary Society	64,372
Wesleyan Missionary Society	75,526

This is an *increase* over the income of last year, for these four societies, of nearly £ 40,000.

In reference to these meetings we quote the following paragraph from *Bell's Messenger* for May 21:—

EXETER HALL MEETINGS.

It is a fact not generally known, that there have been large meetings, for charitable and benevolent purposes, almost every day during the present months in Exeter Hall, and we understand similar meetings will be daily held in the same place for about a fortnight to come. The institiutons which hold their anniversaries in the course of a year, in Exeter Hall, are between 40 and 50 in number. It is impossible to say what the average number is of persons attending these anniversary meetings, but on several occasions, within the last ten days, the number present has exceeded 5000. A great number of clergymen, and other benevolent persons, regularly come up, at this season of the year, from all parts of the country, to be present at these meetings. On some occasions the number of individuals on the platform is between four and five hundred. These institutions not only embrace the moral and physical evils under which the population of our country labour, but they have for their object the relief of misery and the removal of ignorance in all parts of the world. It is calculated that from £2,000,000 to £3,000,000 is annually collected from the people of the United Kingdom, and employed in administering to the moral and physical evils of the human race. The fact is one which reflects honour of the highest kind on the national character. In this respect Great Britain far outstrips all the other countries of Europe.—*Cape-town Adv.*

10. *The Moravian Brethren.* The following account of the Moravian Missionaries, or, as they are better known by name, the Moravian Brethren, is from the Shipping Gazette, in an account of a meeting held in behalf of the Society lately at Chelsea:—

The church of the United Brethren (commonly called Moravians) sprang from a little flock of Christ, which had preserved the doctrine and discipline of the primitive church, during successive centuries, but was pursued by unrelenting persecution through the dark period of the middle ages. The church under its present name was formed about sixty years before the reformation, out of the wreck of the Bohemian church, which had escaped into Moravia after the martyrdom of John Huss. There, previously to the

time of Luther, they employed the newly invented art of printing, in disseminating the word of God, in the vernacular tongue. The purity of their doctrine and discipline was fully recognised by the Reformers.

Continued and severe persecutions often nearly to extirpation, still followed them. At length, in 1722, after the destruction, or dispersion, of above two hundred of their congregations in Moravia, their last remnant fled into Saxony, where they found a permanent asylum. This small body of exiles, scarcely exceeding six hundred persons, began as early as 1732 to propagate the gospel to the heathen nations, and in about eight years their missionaries were sent to no less than nine distant parts of the globe, and subsequently to others. Thus did the brethren, unknown and destitute of pecuniary resources, fearlessly lead the way in carrying the gospel of Christ to barbarous tribes; and, actuated by the same spirit, they had continued to send forth faithful, humble, diligent labourers—men content to quit the comforts of a civilized home, and to give up their lives to the service of their Redeemer, cheerfully and perseveringly exposing themselves to the baneful influence of a tropical climate, or to the rigors of an arctic winter, receiving no pecuniary recompense for their labours, sometimes barely possessing, and sometimes destitute of, the necessaries of life. To the simplest exhibition of the doctrines of the Cross, they invariably united instruction in the useful arts of civilized life. Hence their settlements among the most savage tribes soon appeared as "gardens of the Lord" in the midst of a wilderness, and their quiet and peaceable demeanour, combined with a strict, yet mild, exercise of their ecclesiastical discipline, had secured the esteem of the authorities under whom they had settled.

The number of their converts from the heathen already greatly exceeded the number who were in church communion with them in christian countries, and was steadily increasing. In forty-two missionary stations, 214 missionaries were employed in instructing about 48,000 converts, gathered from the Greenland, American-India, Esquimaux, Negro, Hottentot, and other South African nations, of whom above 15,700 were communicants. By rigid economy they were supported at an annual expense of above £11,000, but the brethren can seldom raise by their own efforts about a fourth part of the amount. They were *few in number, and mostly poor*, and were thus unable to support by their own resources such extensive missions. Distressing embarrassments had been from time to time the consequence, and they must long since have relinquished their station, and have yielded up those christian inclosures a prey to the powers of darkness, but for the bounty of benevolent friends, chiefly in England and Scotland, by whose aid the deficit had been made good, and whose unceasing support can alone avert future difficulties.

The progress of the missions was truly gratifying, and many fields of more extended labour were open to cultivation. Such was particularly the case in the West Indies. In the Island of Antigua alone, the brethren had above 14,000 negroes in connexion with their church; one of the congregations contained nearly 7,000 negroes, of whom more than 2,500 were communicants, a proportion by no means unusual in the brethren's mission settlements. Four other settlements were established in that island. Additional stations had recently been formed in Jamaica and Barbadoes. In Jamaica a public spirited proprietor, in the parish of St. Elizabeth, has recently presented to the brethren 469 acres of land, for the purpose of enabling them to form a Moravian settlement among the free negroes, the first establishment of the kind in the West Indies, but one admirably calculated to cultivate and improve both the outward and spiritual condition of the negro when emancipated. A new mission had just been commenced in Demerara. The whole number of negroes of the brethren's congregations in the West Indies and Surinam was about 42,000. Pecuniary means only were required in order to the occupation of more stations. Many invitations to instruct the negroes had been given by

proprietors, and such was the desire of the gospel, that at many stations double congregations generally assemble. A separate fund for forming new establishments in the West Indies had been opened, in order that that desirable object might not be so pursued as to involve the missions generally in difficulty. A fund also existed for creating school rooms, and providing teachers and books for the education of negro children, for which the call was more than ever urgent in all the islands in which the brethren were stationed. It had been ascertained that twenty new school-houses were immediately required, to erect which £5,550 will be requisite. His Majesty's government had granted £1,500, out of the sum voted by Parliament towards this object, provided the brethren would contribute £750 more. An appeal to the Christian public had been issued in order to obtain, if possible, not only the smaller sum, but the whole amount not provided for by the grant, namely, £4,050, which will convey the blessings of Christian education to about 4,500 negro children. In Surinam, a society had recently been formed by the inhabitants, under the sanction of the government, for the religious instruction of the negroes of the colony, through the brethren's missionaries, who had extensively visited the interior. In South Africa, Enon, Elim, and the Leper Hospital, which had been more recently occupied by the missionaries, were, together with the two older settlements, in a flourishing condition. The new mission among the Tambookies, a tribe bordering on that of the Caffres, was in a state of gratifying progress, and the whole of the settlements had been wonderfully preserved during the late calamitous incursion of the Caffres. Several of the Tambookie nation, and some of the Caffres and Mantatees, had been added to the church of Christ.

In Greenland, the settlement last established, called Fredericksthal, now numbered about 400 resident Greenlanders, and above 320 of the number had been baptized. The new northernmost settlement on the coast of Labrador, called Hebron, was also established, and, although the number of its inhabitants was small, and it might for a season try the faith of the missionaries, it was hoped it will in time be favoured, like the more southern stations on the coast, to be another Bethel on that ice-bound shore.—*Naval Chronicle, Jan.* 1837

11. *British and Foreign Aborigines' Protection Society.* Treasurer, H. Tuckett, Esq. 20, Finsbury Circus; Secretaries, S. Bannister, Esq. 21, Lincoln's Inn Fields, and W. M. Higgins, Esq. 54, Wathing Street.

REGULATIONS.

I. The Object.—The object is to assist in protecting and promoting the advancement of defenceless or uncivilized tribes.

II. The Members.—The members shall be of two classes, ordinary and honorary. A subscription of one guinea a year, or a donation of £10, shall constitute an ordinary member. An honorary member shall be elected by a majority of the committee.

III. The Direction.—The business of the Society shall be transacted by a committee of at least twenty-four members, exclusive of the president, vice-president, treasurer, and secretaries, each of whom shall be allowed a vote. This body shall have the entire control of the affairs of the Society, and the disposal of its funds, for the attainment of its objects.

IV. Meetings.—The committee shall meet at least once every month, and four members shall be a quorum.

The general meetings shall be held annually in London, in the month of May, and oftener, if necessary, to choose a committee, treasurer, secretaries, and collector, and to receive reports, and deliberate on what further steps may best promote the object of the Society.

V. Local Associations.—The formation of the branch associations shall

be promoted both at home and abroad; and a regular correspondence maintained with them by the parent society.

ADDRESS. It is a melancholy fact that the intercourse of Europeans with the uncivilized tribes has in all cases been characterized by injustice on the one side, and suffering on the other. By fraud and violence, Europeans have usurped immense tracts of native territory, paying no regard to the rights of the inhabitants. In close alliance with the process of usurpation, has been that of extermination, which has already been carried to an incredible extent. In some cases the work of unsparing destruction is already complete, while in others it has made, and is still making, the most fearful advances. There is scarcely a tribe that has had communications with what are called the civilized nations, which is not the worse for the intercourse. European diseases and vices have been so deeply ingrafted, that, cherished as they are too frequently by the colonial authorities, the extinction of the native races cannot be far distant, if measures be not speedily taken to check the growth of these evils.

It is, however, a pleasing reflection to the British philanthrophist, that the desire to improve the religious, moral, and political condition of mankind, keeps pace with the increasing intellectual freedom of his native country. We, as a nation, have not only sought to loosen the mental bondage of our own countrymen, by the establishment of schools, and the removal of many barriers to religious and intellectual improvement, but have struggled to establish the liberties of man in our colonial possessions, by the abolition of negro slavery. Societies have also been established for the diffusion of Christianity among ignorant and idolatrous nations, and much good has resulted from their labours.* But although these efforts have been made to benefit the slave population, and aboriginal tribes, we can as yet be scarcely said to know the extent of our duties towards the uncivilized races of our fellowmen. The missionary societies are established on such principles and for such objects as prevent them from interfering, except on particular occasions, with the civil and political condition of the natives. They have long felt the importance of protecting the natural rights and promoting the civilization of those communities, for whom they provide the constant administration of sacred truth, since most of these are rapidly decreasing in number, from the unrestrained progress of vice and oppression. THE BRITISH AND FOREIGN ABORIGINES' PROTECTION SOCIETY has been formed for these purposes.

The first object of the Society will be to collect authentic information concerning the character, habits, and wants, of the uncivilized tribes, and especially those in or near the British colonies. Our present knowledge is for the most part confined to the imperfect notices of travellers, many of whom, it is feared, have devoted so little attention to the subject, or have been so much biassed by prejudice as to forbid any dependence on their opinions. Further evidence will, therefore, be required before any measures can be adopted to relieve the condition and to promote the civilization of the several communities. The Committee has therefore commenced its operations by the election of corresponding members, the number of whom will, from time to time, be increased, and by the information they give, and that derived from other sources, the future operations of the Society will be in a great measure regulated.

It is not, however, sufficient that the Society alone should be in possession of accurate information. One of its most important duties will be to communicate in cheap publications those details which may excite the interest of all classes of the community, and thus ensure the success of its plans.

It is probable that some cases may be brought under the attention of the Committee in which the interference of the Legislature may be required, and it will then be necessary to appeal to the Government, or the British

Parliament, for the relief of those who, as natives of our own colonies, have a right to the protection of British laws. The distinctions which have been drawn between the privileges and immunities of the settler and of the native must be removed. Nor will this, it is anticipated, be difficult of accomplishment, for the enquiries which have recently been made by the Legislature into the condition of the Aborigines offer a pleasing anticipation that the political and social injustice so long suffered by them will soon receive the attention of an enlightened government.

But the just administration of law is only a means by which the cause of freedom and the operations of the Society will be facilitated. To establish confidence between the British and native populations will demand the earliest efforts of the Society. The feuds which have in many instances arisen between the two parties are so violent, that much must be done to remove prejudices and establish a feeling of mutual interest. The natives, remembering the injustice and indignities they have suffered, will require a kind and conciliatory treatment before they can feel confidence in the men who have oppressed them, and the prejudices of the colonist will not be overcome with less difficulty.

The plans to be pursued by the Society for the benefit of the native tribes in existing colonies, will depend upon the circumstances in which they may be found; but in the formation of new settlements every effort will be made to secure the local rights of the natives. The principles of the illustrious William Penn are wise as they are just; for the purchase of the land of the possessors is a safer as well as a better title, than a seizure made by force and maintained by oppression and bloodshed.

Should the Society receive the extensive confidence of the British public, the propriety of locating truly pious men among the uncivilized tribes to teach them the arts most conducive to the improvement of their temporal condition, may engage the attention of the Committee. There can be no doubt that the missionary would be greatly aided in his work of evangelization, by those preparatory steps which might be so effectively taken by Christian laymen. The Committee cannot, however, too strongly impress upon the public mind the determination of the Society to be governed in all its measures by the fact that the complete civilization and the real happiness of man can never be secured by any thing less than the diffusion of Christian principles.

LITERARY INTELLIGENCE.

1. *Bombay Branch of the Asiatic Society.* The anniversary meeting was held on the 27th November.

Captain D. Davidson was elected a member; and Ensign W. Evans was admitted a subscriber. F. A. Loinsworth, Esq. was proposed as a member.

The President, and three of the Vice-Presidents, were re-elected. Lieut. Colonel T. Dickinson was chosen a Vice-President in the room of John Wedderburn, Esq who has proceeded to Europe. The following gentlemen were appointed to be members of the Committee of Management for next year.

G. Smyttan, Esq M. D.; J. L. Philipps, Esq.; D. C. Bell, Esq.; J. F. Heddle, Esq.; Rev. J. Stevenson, D. D.; J. Harkness, Esq.; Captain Bonamy; A. J. Montefiore, Esq.; Captain Waddington; J. Scott, Esq.; Sec. A. B. Orlebar, Esq.

The accounts having been laid before the Society, Dr. Scott and J. Harkness, Esq. were appointed to audit them.

The following motions were put and carried:—

1. That the proposal for reducing the subscription of members to 75 rupees per annum, should not be put to the vote at present.

2. That the offer of Mr. Roper to inquire into the facilities for obtaining books from England should be accepted, and that he be requested to transmit the result of his enquiries to the Secretary.

3. That the Committee should be empowered to order all the magazines to be sent overland, provided the expense do not exceed £ 20.

4. That the newspaper should be brought overland, and that the number of papers should be reduced, in order to bring the future expense to near the same as the present.

5. That two hundred rupees should be at the disposal of the Secretary for the repair of furniture.

The date of the latest Europe papers received in the Library was ordered to be written in a board and hung up in the Library.

An "Account of the Kolis" was presented by the President, for Major Mackintosh. We shall present an analysis of this interesting paper to our readers in a future number.

A Cufic inscription from the Persian Gulph, was presented by Lieutenant Kempthorne, of the Indian Navy, with some account of the ruins at the place from which it was taken.

A letter to the Society from M. Jacquet of Paris, and a prospectus of his *Corpus Inscriptionum*, was laid before the Society.

The thanks of the Society were voted to Colonel Vans Kennedy for his preparation of a supplement to the Catalogue of the Society's Library.

2. *Asiatic Society of Paris.* The Committee have sent a Diploma of Honorary Membership to Mánakji Kharshadji, Esq. of Bombay, whose correspondence with M. Mohl, and the Secretary M. E. Bournouf, appears to have been highly valued.

3. *Royal Asiatic Society.* July 1st. The Right Hon. C. W. Williams Wynn, M. P., the President, in the chair. In communicating to the meeting a paper on the authenticity of the Zend and Pehlevi languages, by Mr. Romer, Professor Wilson observed that Mr. Romer's paper offered some valuable contributions to the elucidation of a subject of great literary importance; and on which the Orientalists of England and the continent differed widely. All the great names of the continent argued in favour of the genuineness of the works preserved by the Pàrsis of India, composed in what those Pàrsis declared to be the ancient languages of Persia,—at least, so far as to their being composed in languages which were spoken, though not perhaps to the extent of believing them to be the genuine compositions of Zorooster. On the other hand, the Orientalists of England had, almost with one accord, pronounced them to be forgeries of recent times, composed in a heterogeneous jargon, made up of various languages, put together without any rules, and never spoken by any nation whatever. Independent of its literary interest, the question seriously affected the character of the Pársis; who, it may be observed, have, confessedly, in one instance, that of the *Desátir*, been guilty of a literary forgery. The Professor remarked that these works, in Zend and Pehlevi, were unknown in India until the fifteenth century, when a single copy was said to have been brought from Persia, from which all the existing copies were taken; and it was, certainly, a suspicious circumstance, ~~that no such works~~ were to be found among the *fire-worshippers* of Persia, many of whom still remained there. The subject was worthy of investigation; and several of the first-rate continental scholars were now giving it their earnest attention. Much of Mr. Romer's paper was not adapted for public reading; it should rather be looked at, and its contents studied. It contained texts from the Zend-avesta, Yazna, &c. interlined with Sanscrit and Guzerati, all in Roman characters, for the purposes of more easily instituting a comparison between them. Some extracts read by Professor Wilson showed that the modern Pàrsis were not at all behind their predecessors in their attempts at mystification, of which some curious examples were given.

Sir Charles Forbes, stated that the late Mr. Duncan, when Governor of Bombay, fully believed in the authenticity of the *Desátir*; that he had paid much attention to it; and that if he was not the principal author of the English translation of that work, he at least materially assisted Mullà Firuz in its production.

Colonel Briggs was inclined to believe in the genuineness of the disputed languages. He founded this opinion partly on, what appeared to him, the impossibility of writing works of any length in a forged language; and partly on the denial made by foreign Orientalists, who had carefully studied the remains of the Zend and Pehlevi tongues, to the assertions of their opponents, respecting the incongruity and inconsistency of the elements of those tongues. He knew also that there were dialects spoken in parts of Persia quite unintelligible to the people of other districts; and that several words and sentences of those dialects were found to have a great similitude to the Pehlevi. He was anxious that too strong an opinion should not go forth to the world; and that we should not too hastily consider the question as decided, as, on the continent, it was still undergoing much learned investigation.

Selections from a translation by Dr. Wilson, President of the Bombay Branch Asiatic Society, of the general *Sirozè* of the Pársis, containing curious details of lucky and unlucky days of the month, and of the things which may or may not be done on those days, were also read to the meeting.

Colonel S. Goodfellow, Edward R. Power, Esq., John Ramsay, Esq. M. D. and Kirkman Finlay, Esq. were elected Resident Members; George Ashburner, Esq. and Lieut. W. J. Eastwick, were elected Hon. Resident Members; M. D'Avezac, and Sir. Thomas Reade, K C. B, were elected Corresponding Members.

The next meeting was announced for the 15th instant.—*Lit. Chron.*

4. *Indian Antiquities.* "A very extensive and valuable collection was lately received at the museum of the East India House, and has since been prepared for inspection by Professor Wilson, containing nearly 7,000 specimens of antiquities, principally sculptures and coins, collected by Mr. Masson, and presented by the Bombay government, being Bactrian, Hindú Scthian, and Hindú. These specimens were found largely in the countries along the foot of the Hindú Kosh, or Indian Caucasus, up even to Balk and Bokhara, which were erected to the memory of their priests and sainted personages, and compose their votive offerings and relics. Many of the coins are gold, all in the highest state of preservation, with the appearance of having been but recently turned out of the mint, whilst others are of silver, copper, bronze, &c. The impressions on the former are very legible, and denote two Barbaric princes new to history, prior to the fall of the Bactrian dynasty, which took place about 150 years before Christ; as also the names of several Grecian princes, the era to which they belong being well defined by the costume. The coins and other relics, consisting of beads, silver ornaments, &c., were severally in gold, and these, again, in silver boxes, which were deposited in vases of some earthen manufacture, many of which are in fine preservation. In some were found pieces of bark, on which are some inscriptions still partly legible, but which have fallen into pieces or dust. The inscriptions on the coins contain reference to many Greek and other legends, whilst many of them will be found to assist in illustrating the chronology of the different dynasties of this part of our empire. The present collection is more extensive than that made by the French officers in the service of Runjeet Sing, now exhibiting at Paris, and was made by Mr. Masson, originally a private in the artillery of the East India Company."

These curious and precious relics we had an opportunity of inspecting, when they were opened by Mr. Wathen and Captain Burnes, before the Bombay Government, on the 27th October, 1836. Besides those which are mentioned, we observed in the collection several small urns containing ashes, a few fragments of bone, and a great number of rings and other female ornaments, some of which were nearly in a vitrified state. We conjectured that the latter had belonged to women, who had perished on the funeral pile along with their husbands, to commemorate whom some of the topes were probably erected.

5. *Discovery of Steam.* It appears from Naverret's collection of Spanish Voyages and Discoveries, that the first known experiment of propelling a vessel by the agency of steam was made at Barcelona, in 1543; more than eighty-five years before the idea of procuring motions by means of it was first started by Brancas, in Italy; more than a century before this power was first applied to any used purpose by the Marquis of Worcester, in England; and nearly three centuries before Fulton, adopting and combining the inventions of a host of mechanics, successfully solved the same wonderful problem—in the United States.—*South African Advertiser.*

6. *Fossils.* Dr. Klippstein, a German savant, who has been long devoted to geology, and who directs the researches in the environs of Alzei (a little town in the Rhine Hesse), has lately made a discovery. On digging 28 feet under the soil, near Eppelsheim, and a league from Alzei, his workmen found a head of the *Dinotherium giganteum*, in perfect preservation. This is probably the most colossal of all antediluvian animals, and the existence of which was first pointed out by the learned zoologist, Dr. Coup. This head is six feet long, and three and a half broad. Near the head was also found a shoulder bone, supposed to belong to the same animal, both of which remains have not been met with elsewhere. Also at one thousand feet below the surface, in the mines of Anzin, an entire fossil palm tree has been found in an upright position. Its roots pierced the soil to a depth of several feet; its trunk measured 36 feet in diameter; and it is to be brought to the Museum of Natural History in the Jardin des Plantes. Professor Gossperl, of Breslau, who has long and laboriously sought for a fossil flower among the Lignites of Wetteravia, announces that he has at last been successful, having procured one with its anthera covered with pollen, the grains of which may be distinguished.

7. *The Birds of America.* Our attention has recently been directed to that magnificent monument to the genius of its author, "The Birds of America," by Mr. Audubon.

In this work (to be completed in eighty numbers, seventy of which are already published, and the remaining few will be given to the world in the next twelve months) each object is of the size of life; but as the term may appear vague, it would be better to say that not only is every object as a whole of the natural size, but also every portion of each object. "The compass aided me in its delineation, regulated and corrected each part, even to the very foreshortening, which now and then may be seen in the figures. The bills, the feet, the legs, the claws, the very feathers as they projected one beyond the other, have been accurately measured."

Whether we regard the fidelity with which each object is pourtrayed; the life, the character, the habit, as it were of each bird; the interest of the accessory objects (flowers, portion of trees, and so on), or the beauty of execution of the whole, we are bound to state that, in our opinion, it has not, and probably never will have, a rival. Our reasons for thinking so are, not that we believe Mr. Audubon has no rival as a painter, or as a naturalist, but because we believe the union of these two elements of success is extremely rare, and because the possession of these two alone, even in an eminent degree, would not have produced the work before us.

To accomplish the present stupendous undertaking a large capital was also an absolute *sine qua non*.

Putting out of sight the toils and sacrifices incurred in amassing materials, twelve years have been already occupied merely in the publication.

We think we are therefore justified in stating that to produce a rival it is necessary that there should be found in the same person consummate knowledge of art, great accomplishment as a naturalist, and the command of considerable wealth.

To compare it with any other ornithological work would be invidious: we shall therefore merely say, that so far as our knowledge of such matters extend, we believe that there is one great distinctive feature peculiar to his work, as compared to all others. It is, that we have the objects before us teeming with life and all its fascinations, whilst in all others we have almost without exception the representation of a stuffed bird, or, even what is worse, one diseased by long confinement, with all its unrealness of character, or with the distortion in form which stuffing must almost always give to objects we have never seen alive.

It is no reproach to make this objection to the works of the great masters of ornithological science, Buffon, Temminck, and others. No opportunities were afforded them of seeing during life one-half of the subjects they delineate, and the history of their habits they derived from sources quite as unsatisfactory.

Any one who has observed nature must be aware of the great change which death brings about in the color of animals. Those brilliant tints in many fishes which in life were the admiration of the beholder do not long survive it. The change is very striking in birds. In the present work, almost *every bird was killed* by Mr. Audubon himself. Their habits were carefully observed, and the delicate tints of their plumage perpetuated before the hand of death had destroyed them.

Incredible as it may appear, we understand that no greater number than 200 copies of this work are published, the number subscribed for, and that a smaller number than twenty-five cannot in future be got up with profit, so that unless intimation be given by persons wishing to subscribe before the work be complete, and the artists at present engaged upon it be discharged, they must almost inevitably be disappointed

In looking over the list of subscribers it was to us a matter of surprise that it contained the names of so few of the literary and scientific institutions of this country. We conclude that this is owing to their rules, which usually preclude them from taking unfinished works; but that reason will not be much longer valid, for it will be complete in the summer of 1838.

We do hope that in the short time which remains before the work will be completed, the British public will show that they are not insensible of the great benefit which ornithological painters have derived from his labours, which is abundantly evident in their works which have been published since access has been had to his drawings. and that they will display as much anxiety as their transatlantic brethren to convince those who devote themselves in this way to the elevation of science and art that they are duly impressed with their merits, and show *them* that even in a pecuniary point of view their labours are not in vain —*Morning Chronicle.*

8. *Government of the United States of North America.* The President (Martin Van Buren), salary, 25,000 Sp. Dollars.

The Vice-President (R. M. Johnson), salary, 5,000 Sp. Dollars.

The President s council is *six* in number, consisting of the Secretaries of State, Treasury, War, Navy, Postmaster, Attorney-general. Salaries 6,000 Sp. Dol. each; except the Attorney-general, who only receives 4,000 Sp. Dollars.

In each of the departments, viz., the State, Treasury, War, Navy, and Post-office, the chief officers are from 3 to 31 in number, with salaries from 1,100 to 3,500 Sp. Dollars each.

The Senate consists of 52 members, being two senators from each state. They are chosen by the legislatures of their several states, and are elected for *six years*. They receive *eight dollars per day*, each member during the session; the President of the Senate receives 16 Sp. Dol. per day. One third of the Senate goes out every two years.

The House of Representatives is composed of 242 members, elected by the people in the different states, for *two years*. They receive *eight dollars per day* during the session. The members average about one to every 47,700 inhabitants The Speaker of the house receives 16 Sp. Dol. per day.

Ambassadors are allowed 9,000 Sp. Dol. as an outfit, and 9,000 Sp. Dol. per annum, Chargés d' Affaires 4,500 per annum, and Secretaries of Legation 2,000 Sp. Dollars.

Thus much for the salaries of the federal government. It will hardly be necessary to add that the general or federal government of the United States *possesses no power in the domestic concerns of the different states*: the said government being merely organized for general purposes, such as the making of peace and war, commerce, and transactions with other nations, coining, post-office regulations, embassies, army, navy, customs, and other duties, trials between citizens of different states, public lands, Indians, navigation, light-houses, mutual protection, patent rights, and the trial of offences against the majesty of the federal common-wealth.

Each state is a separate sovereignty or common-wealth for all purposes of internal polity, with a governor, senate, and house of representatives of its own; all the members of such government being paid moderately; I may say very moderate salaries.

Every citizen between the ages of 18 and 45 is liable to be called on to bear arms. There are only a few exceptions; but the regularly organized militia does not exceed 1,311,6,7 men. These meet regularly at stated intervals for training and exercise.

Editorial Notes.

The title-page and index for this volume, will be appended to the January number.

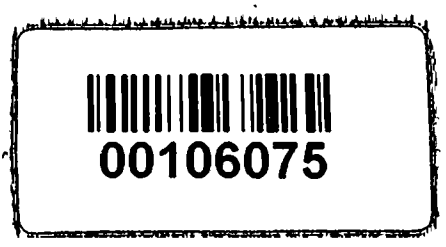
A Wesleyan and Captain Fawcett will make their début together in our next number. Discipulus, we shall be happy to insert as soon as possible.

We have ordered a supply of intelligence to be sent to us overland.

We and many of our readers will be gratified, if our correspondents will allow their names to be affixed to their papers.

Owing to the size of our last number, and the addition to it of a catalogue of books, the charge for postage was higher than it will usually be.

The Grammars of Rághobá Janárdhan and Mr. Ramsay, we shall notice in our next number.



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